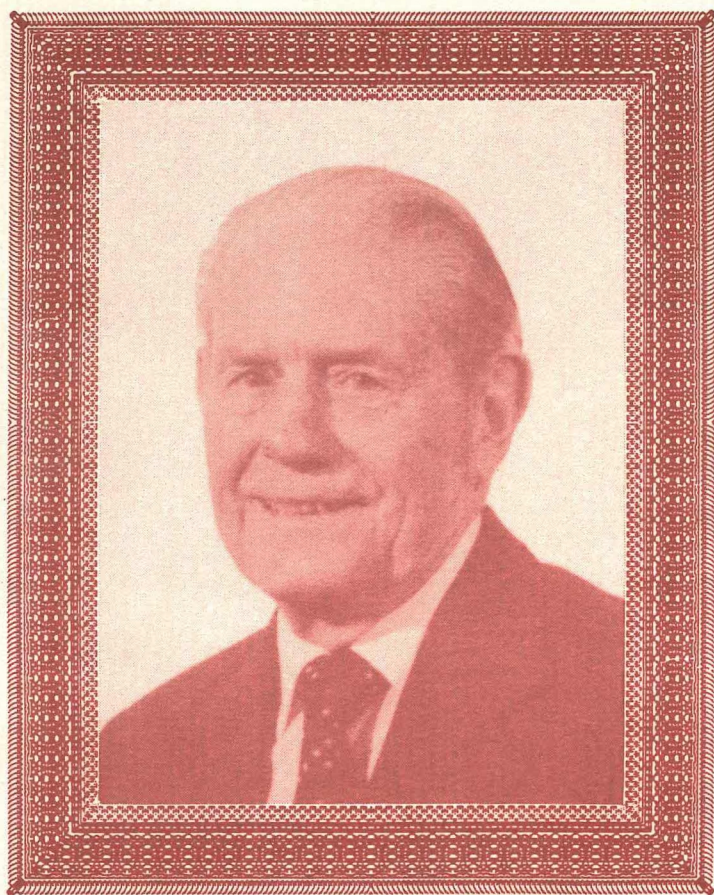


Southern Anthropologist



Newsletter of The
Southern Anthropological Society

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Southern Anthropologist

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CONTENTS

Editor's Corner and President Andrew W. Miracle's Corner	Pages 2-7
Updated Information on SAS/AES 1990 Annual Meeting	Pages 8-11
<i>Southern Anthropologist</i> Reprints: Harriet J. Kupferer and Malcolm C. Webb	Pages 12-17
History of Anthropology at University of Kentucky: Frank J. Essene	Pages 18-23
<i>Southern Anthropologist</i> Reprint: Wilfrid C. Bailey	Pages 24-29

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Editor's Corner

—Gifford S. Nickerson

“And Time Can Mean So Much . . .”

As the waters creep surely upward the landmarks of the past are one by one submerged. But there shall always be memory to lift its head above the tide until the lake is overflowing — *Bisson*

What is past is prologue — *Shakespeare*

Thanks for the memories — *Hope*

Whether time goes by slowly or quickly depends, of course, on one's perspective. In this 25th year of the Southern Anthropological Society, only a small proportion of current SAS members were involved in the formation of this organization. As time has passed, fewer and fewer members have been able to look back and cogitate on their personal experiences with respect to either the inauguration or the early years of the society. While those Southern anthropologists who forged the formation of this regional anthropological society in the mid-60s were undoubtedly viewed by some colleagues—within and outside of the discipline—as exhibiting exceptional temerity, it is clear in retrospect that the decision to establish the SAS at that time was no rash or premature move.

It required a persistent nudge, and the primary instigator and catalyst—the anthropologist who successfully convinced others, over twenty-five years ago, of the need for the establishment of the Southern Anthropological Society, and served ably as its first president—is none other than our good colleague, Asael “Hans” Hansen. A man of all seasons, and the SAS's most consistent protagonist, “Hans” has maintained his interest in, and has staunchly supported the efforts of, the society since he led the charge in 1966. We are indebted to him for his enlightened pursuits toward the advancement of Southern anthropology. I would venture to say that he is the most obvious and deserv-

ing candidate for "culture hero" of the SAS. With apologies to Bob Hope for a small modification of the refrain from his themesong, "Thanks, 'Hans,' for the memories."

I am pleased to include in this issue the item by Frank Essene, submitted by William Y. Adams (Kentucky), which provides many interesting and useful details relating to the history of anthropology at the University of Kentucky. Items such as this provide invaluable assistance in helping us to accrue and sort out pertinent information about significant figures and factors instrumental to the development of anthropology in the South. We are in but the early phases of the process of "excavating" such materials and ingredients essential to a reasonably accurate reconstruction of this development. Members are once again urged to send materials for the newsletter that will further our understanding of our regional past.

Also represented in this issue are three items which appeared originally in early issues of the *Southern Anthropologist*, each of which I have taken the liberty of resurrecting as "A *Southern Anthropologist* Reprint." It seemed appropriate at this 25th-year landmark year of the SAS to bring forward these discussions by some of our earliest members, all of whom contributed time, energy, and insights to the advancement of this fledgling organization. Harriet J. Kupferer's piece, "The Founding of the Southern Anthropological Society," provides us with a careful reconstruction of important and interesting historical details relating to why the SAS was founded, the process involved in its implementation, individuals who were instrumental in its founding and to its continuance, and some SAS developments and happenings in its early years.

In the same issue, Malcolm C. Webb's editorial comments have a familiar ring. His urging of members to submit materials concerning the history of the SAS parallels that of a number of society members today, and might seem to have been written this year (at least in this respect, the more things change the more they remain the same).

Wilfrid C. Bailey's "Anthropology in Southern Colleges and Universities" contains some very useful comparative data, with a baseline extending back at least 20 years. Southern anthropology has changed so dramatically within this period of time—in teaching, research and service—it is difficult to fathom the phenomenal increases and improvements in all of these traditional areas since 1971, when Bailey's item appeared in the *Southern Anthropologist*. We have, indeed, not only come a long way; we have experienced enormously more growth than could possibly have been envisaged by anthropologists of the time, including Bailey himself. "And time can mean so much! . . ."

Andy Miracle has submitted his final thoughtful piece for the "President's Corner," and I look forward to submissions by Holly F. Mathews, incoming SAS president.

PLAN TO ATTEND THE SAS ANNUAL MEETING IN ATLANTA!

Some Notes on Early Anthropology at North Carolina State University

In 1981, at the request of Selz C. Mayo, head of the Department of Sociology and Anthropology at North Carolina State University, I prepared a chapter on anthropology for a projected history of the department which he was in the process of writing. Because a colleague of mine, John G. Peck, and I joined the department in 1968 as the first tenure-track faculty members to teach anthropology who had majored in this discipline at the doctoral level, this task seemed to be one that could be accomplished in a relatively short time. Little did I realize what I was in for!

I soon determined, through an examination of materials in the university archives, that anthropology had begun to be taught in 1924, at what was then North Carolina State College of Agriculture and Engineering, a year following the advent of sociology course offerings at this institution. Moreover, from that time on, anthropology had undergone a complicated history: many courses, many faculty (all sociologists, except for visiting professors, prior to 1968), and frequent changes of course levels, titles, and descriptions over the years. The two courses with a clearly anthropological content that were introduced in 1924-1925 were the following:

Soc. 209 Social Origins

Mental and moral traits of primitive man, their expression in primitive social organization, the evolution of institutions, traditions, customs, and religion.

Soc. 301 Advanced Social Theory

Origin, development, and functions of all forms of human associations, racial origins, evolution and distribution, customs, traditions, social institutions, social evolution, social change, social progress.

In 1925-1926, the first course with anthropology in its title, "General Anthropology," was introduced, and in 1926-1927 both "Cultural Anthropology" and "Social Change" were added to the curriculum, with descriptions, respectively, as follows:

Soc. 306 General Anthropology

The origin of man and the different races of mankind, prehistoric human types, characteristics of races.

Soc. 307 Cultural Anthropology

The evolution and accumulation of our cultural heritage. The conflict and fusion of cultures. The influence of cultural factors on group behavior and attitudes.

Soc. 210 Social Change

The problem of social change, social evolution. Discussion of our social heritage.

The adjustment of human nature and civilization. The directing of social change towards social progress.

Three sociologists taught these courses in these early years : Carl C. Taylor (Ph.D.), Dean of the Graduate School and Director of the Bureau of Economic and Social Research, Walfred A. Anderson (M.S.), Associate Professor of Sociology and History, and Benjamin F. Brown (B.S.), Dean of the School of Science and Business.

Manifold additions, deletions, and modifications were made in the anthropology offerings in subsequent years—and for a ten-year period (1935-1945), apparently no anthropology was taught at N.C.S.U. In retrospect, it is not possible to determine the reason(s) for this hiatus, but I suspect that constraints derived from either the Great Depression or World War II (or both) resulted in a reduction or reassignment of faculty and, consequently, a required retrenchment in available anthropology course offerings.

Major changes in anthropology course offerings occurred in 1954-1955. During this year, the Department of Sociology and Anthropology was officially inaugurated, headed by Sanford R. Winston, and with two assistant professors, Elmer H. Johnson and Horace D. Rawls. This was also the first year of a new semester system at what was then designated as North Carolina State College of Agriculture and Engineering of the University of North Carolina, and anthropology offerings now were listed under both Sociology and Anthropology and Rural Sociology. Again, both course numbers and course descriptions were modified.

For two years (1954-1956), several graduate courses in the curriculum at the University of North Carolina at Chapel Hill were cross-listed in the N.C.S.U. catalog, including "Folk Cultures in the Modern World," "Theories of Culture," "Field Methods in Cultural Anthropology," "Culture and Personality," and "Race and Culture Contacts." Those listed as teaching these courses all were faculty members at UNC-CH, and the cross-listing was a facilitating mechanism for North Carolina State University students who wished to take anthropology courses for credit on the Chapel Hill campus.

In 1958 prefixes were changed from "Soc." to "Ant." The first anthropologists with major training in the discipline, John G. Peck and Gifford S. Nickerson, joined the department in 1968. Since that time, due to an increasingly larger number of students enrolling in anthropology courses, the anthropology faculty grew to a total of six, and presently numbers five, full-time members: Risa S. Ellovich, Gifford S. Nickerson, Mary L. Walek, Irwin Rovner and James M. Wallace, ably assisted by Isabel Terry and a varying number of other well qualified part-time faculty members.

PRESIDENT'S CORNER

.....Andrew W. Miracle

The Ties That Bind

Spring in the South is a wonderful season. Azaleas and dogwood decorate the landscape, the temperature approaches the ideal, and the Southern Anthropological Society holds its annual meeting. This year the SAS will meet in Atlanta to hear scores of papers read and discussed. In addition, old friendships will be renewed and new acquaintances made by colleagues who share common professional interests.

Professional networking is an important function of SAS meetings. Examination of the networking possibilities demonstrates the nature of both horizontal and vertical networking.

Horizontal networks would include student-student and faculty-faculty contacts among those of similar statuses. In my own case, there are numerous colleagues at other institutions whom I came to know through SAS meetings. These networks have led to opportunities for my students, assisted in the formation of panels and paper sessions at professional meetings, and even initiated linkages which led to cooperative research endeavors.

Examples of vertical networks would include those among professionals at various life stages and professional statuses. In addition, it would include intergenerational networks among students and faculty.

Working professionals may recall the early formation of their current networks at professional meetings while they were still graduate students. In my case, I remember riding with Chuck Wagley in a car full of students from Gainesville to my first SAS meeting in Wrightsville Beach in 1973. Liz Eddy and Sol Kimball were in that same caravan with more students in their cars. This was a case where faculty not only encouraged students to participate in professional meetings, but facilitated that involvement.

The benefits of attending professional meetings as a graduate student are greatly enhanced when the students are accompanied by faculty members. I remember being introduced by my teachers to anthropologists at other institutions whose works had been assigned in class. I remember being encouraged to ask a question during the discussion at the end of a paper session. I also remember Professor Wagley's personal support af-

ter I had made a rather naive statement in one session.

Professional meetings with nurturing interactions between faculty and students from various institutions can have many positive educational functions. The establishment of vertical networks is certainly one possible consequence. Properly socializing the next generation of professionals is another.

The nurturing of future professionals and the establishment of their initial networks can both be accomplished simultaneously at SAS meetings. Moreover, it is important to remember that the creation of the web of networks linking us is an on-going process. Vertical networks not only benefit students, but professionals. Faculty who help build their students' networks subsequently will find themselves involved in the professional networks of those former students.

For example, at the SAS meeting in Memphis in 1989, I had the opportunity to spend some time with a former student of mine, who now teaches at a liberal arts college with a thriving undergraduate program. My former-student-now-colleague had driven the six hours to Memphis in a college van so that half a dozen of his students could attend an anthropology meeting before they completed their undergraduate degree and perhaps moved on to graduate school.

Just as I had tended to shepherd my students in the past, as I myself had been guided, I saw him watching over his students. He wanted to insure that they had a good time, but not too good. Perhaps that is why every night of the meetings, when I should have turned in for a good night's sleep, I instead accompanied my former students to rendezvous with his students at one of the late night clubs on Beale Street which featured jazz, blues and rock bands.

I enjoyed getting to know his students as we closed a different club each night. While I found the experience rejuvenating, after leaving Memphis somewhat reluctantly, I didn't think about those activities again until six months later at the AAA meetings in Washington, DC. It was there that I met for the first time the chair of my former-student-now-colleague's department. As he introduced us she said, "Oh, you're the one who dances. The students still talk about you."

If one is more judicious than I, it is possible to network across generational boundaries while still preserving at least a modicum of professional demeanor. I invite you to try, and what better place than Hotlanta.

Be part of a network-enhancing tradition. Help establish the careers of you students. Bring them to Atlanta and involve them as fledgling professionals in the Southern Anthropological Society. For your own edification and advancement, as well as the professional development of your students, join us April 26-28.

* SPECIAL NOTICE *

RE: HOTEL CHANGE FOR

**1990 ANNUAL MEETINGS
OF THE
SOUTHERN ANTHROPOLOGICAL SOCIETY
AND THE
AMERICAN ETHNOLOGICAL SOCIETY**

The Program/Local Arrangements Committees of the SAS and AES have announced a **hotel change** for the 1990 annual meetings. Due to corporate decisions made by the Ramada Inn Capitol Plaza Hotel, this establishment will undergo drastic changes as of January 1, 1990. Because these changes will render the hotel unsuitable for SAS and AES convention needs, all reservations and/or arrangements with them have been cancelled! Please do not remit any funds or make reservations with the Ramada Inn. The new hotel which has been selected is:

THE AMERICAN (BEST WESTERN) HOTEL
160 SPRING STREET
ATLANTA, GEORGIA 30303
(404) 688-8600
1 (800) 621-7885
TELEX 544063-ATL-ATLANTA

The American Hotel offers comfortable accommodations within walking distance of the Omni, Peachtree Center, Georgia World Congress Center, Underground Atlanta and many restaurants. The hotel has two restaurants, a lounge, a large pool, a barber shop and a gift shop.

Update on the SAS/AES Annual Meeting

April 26-28, 1990

American Hotel

160 Spring Street

Atlanta, Georgia 30303

The following update on the 1990 SAS/AES Annual Meeting was supplied by Harry G. Lefever (Spelman College), 1990 SAS Program Chair:

- ◇ The keynote lecture for SAS will be given by **Dr. Johnnetta B. Cole**, President, Spelman College on Friday, April 27th at 11:00 a.m. in the Grand Ballroom of the American Hotel. The topic of her lecture is "The US in the South, the South in us."
- ◇ The keynote lecture for AES will be given by **Dr. Emily Martin**, Department of Anthropology, Johns Hopkins University on Friday, April 27th at 8:30 p.m. in the Grand Ballroom of the American Hotel. The topic of her lecture is "The End of the Body?"
- ◇ There will be two sessions of the **Key Symposium**, "African-Americans in the South," one Friday morning and one Friday Afternoon, April 27th.
- ◇ Approximately **80 papers** will be on the **SAS program** and approximately **150 papers** will be on the **AES program**. A combined program and abstracts will be available for everyone who registers with either society.
- ◇ The **joint SAS/AES entertainment** will be a Southern-style barbecue and music by a jazz band around the pool on one of the upper floors of the American Hotel from 6:00-8:00 p.m. on Friday, April 27th. Tickets for the barbecue will be available at the registration desk for \$10.00 each.
- ◇ There will be a **Black Culture Tour** of the significant Black areas of Atlanta on Saturday afternoon, April 28th, from 1:00-3:00 p.m. Tickets will be available at the registration desk.

Tentative Schedule for the
SAS/AES ANNUAL MEETING

Thursday, 4/26

8:30—

◇ Registration

8:45-12:00

◇ Sessions

12:00-1:00: LUNCH

1:00-5:30

◇ Sessions

5:00-6:00

◇ Joint SAS/AES
Cash Bar

6:00-?

◇ SAS Ex. Comm. Mtg.
◇ AES Ex. Comm. Mtg.

Friday, 4/27

8:00-11:00

◇ Sessions
◇ KEY SYMPOSIUM

11:00-12:15

◇ (Award for Univ. of
Georgia Press)
◇ SAS LECTURE _____
Johnnetta Cole, "The
US in the South, the
South in us"

12:00-1:00: LUNCH

1:15-6:00

◇ Sessions
◇ Key Symposium

4:00-5:00

◇ SAS Business Mtg.

5:00-6:00

◇ Reception for Holly
F. Mathews

6:00-8:00

◇ SAS/AES Barbecue

8:30-10:00

◇ AES Lecture:
Emily Martin, "The
End of the Body?"

Saturday, 4/28

8:15-12:00

◇ Sessions

12:00-1:00: LUNCH

1:00-3:00

◇ Black Culture Tour

1:30-6:00

◇ Sessions



A. SOUTHERN ANTHROPOLOGIST Reprint

The Founding of the Southern Anthropological Society*

Harriet J. Kupferer

The history of the Southern Anthropological Society is essentially the history of anthropology in the South. The organization owes much to those anthropologists who worked and taught in the region prior to 1950. As Bill Bailey has pointed out in a previous issue of the SAS Newsletter (August 1971), these pioneers kept the discipline alive despite the obstacles generated by the fears and emotions then endemic in the area. During this period, however, there was not even the possibility of a regional society, much less the thought of one.

By the middle fifties the number of anthropologists had increased sufficiently to prompt Asael Hansen—one of those who had labored so long in isolation—to consider the inauguration of a formal association. The matter was discussed at the Southern Sociological Society meeting in Gatlinburg, Tennessee in 1958. In those days and earlier, Southern anthropologists gave papers at the SSS meetings. There were, however, no sessions devoted entirely to anthropology. The succeeding two meetings of the SSS were occasions to continue conversation involving Hansen and a few others. He has described the situation and his role in it as “a sort of an *ad hoc* chairman of an *ad hoc* sort of committee.”

Matters rested there until Asael read a paper in 1965 on anthropology and anthropologists in the South. Here he observed that there were few home-grown anthropologists and that Southern departments were staffed by “carpet baggers.” A Southern society was needed, he argued, both to further the growth of anthropology regionally and

* This article is reprinted from the *Southern Anthropologist* 3(2): 1-3, November, 1973. The author, Harriet J. Kupferer, then Professor of Anthropology at the University of North Carolina at Greensboro, is now Professor Emeritus of Anthropology at UNC-G.

to emphasize the fact that the South was no longer an anthropological Siberia. Nor was it. By now the major Southern universities were graduating Ph.D.s in modest numbers and many of these graduates were in fact staying in the South.

Inspired by Hansen, John J. Honigmann (Chapel Hill) picked up the challenge and called Joseph S. Himes (North Carolina State College), president of the Southern Sociological Society, to inquire whether an anthropology program could be included in its forthcoming meeting. The Southern Sociologists were prompt in inviting the anthropologists to meet with them in New Orleans at the Jung Hotel in April, 1966. Notices of the special sections were sent to anthropologists then in the South. Over forty of them attended the meetings and forty-two were present at a meeting convened to debate the wisdom of forming a society.

Frank Essene presided when those present voted that an association be formed and that it be called the Southern Anthropological Society. The long waiting period over, the discipline in the South came of age in 1966. The officers elected at this first meeting were: Asael Hansen (Alabama) president, Frank Essene (Kentucky) vice president, Harriet Kupferer (North Carolina, Greensboro) secretary-treasurer and Charles Hudson (Georgia) program chairman for 1967. Essene went home to Kentucky to begin work on a constitution, Kupferer returned to North Carolina to recruit new members and to devise ways of billing them for their dues (of one dollar!). Hudson commenced the program for the next meeting and Hansen kept a firm hand over all of them. It was understood that SAS would meet with sociologists in 1967 in Atlanta. Plans were laid for the officers to meet at the AAA meetings in November 1966 to review their accomplishments up to that point and to outline an agenda for the society's business meeting in Atlanta.

At the time the SAS executive committee met in Pittsburgh, there were 94 paid up members and we had a bank account of 94 dollars. That our books so neatly balanced is a consequence of the cooperation offered by the universities with which the officers were affiliated. We spent almost nothing. It is important to note too that at this meeting the topics of a published Proceedings and a Newsletter were introduced. It was clear that whatever the society was or was to become it was not lacking in daring. Hudson had the program outlined in full detail and reported that Richard Yarnell (then at Emory) and Lewis Larson (then at Georgia State in Atlanta) had been appointed co-chairmen of local arrangements. (Sadly enough, however, at that meeting the first discussion of raising the dues also occurred.)

The second meeting of the Southern Anthropologists took place in Atlanta in March 1967. Eighty-seven of its members attended. The officers held their second executive meeting. The purpose was to complete the official agenda for the second busi-

ness meeting of the society. As one might anticipate, the wisdom of continuing an affiliation with the sociologists was a topic of consideration. The advantages of remaining together were obvious, especially in regard to local arrangements and to contacts with exhibitors. The disadvantages were reminiscent of those often cited when anthropologists are attempting to break away from a combined department of sociology and anthropology. In any event, at this meeting the committee was agreed that at least the 1968 meeting would again be held jointly with the sociologists.

The following day the executive committee met again to study the proposed constitution and to ponder once more the appropriateness of a published Proceedings. Both questions received close scrutiny and both were placed on the agenda of the business meeting.

A rather detailed account of this business meeting is necessary since several significant events occurred. The constitution and by-laws were approved and the motion that SAS publish a Proceedings was passed. Charles Hudson was elected general editor. In order to fund partially the publication, a raise in the dues was essential, and so the members cheerfully voted to tax themselves three dollars. Frank Essene became president and John Gulick (Chapel Hill) was named president-elect. The new constitution eliminated the office of vice president and substituted that of president-elect. The office of secretary-treasurer was made a two year term; Kupferer remained in the office. According to the constitution two councilors were to be elected: Sol Kimball (Florida) and Arden King (Tulane) were chosen. The position of the third councilor was filled by the outgoing president, Hansen. While the subject of continued affiliation with the Southern sociologists was argued at length, the meeting adjourned without a decision on this point; a general feeling obtained, however, that the two groups would remain together.

The new executive committee—now Essene, Hansen, King, Gulick, Kimball, Hudson and Kupferer—met on March 31, 1967. And once again the issue of continuing to meet with the SSS was raised. It seemed that in the previous discussions none of us had consulted with the officers of the SSS about their wishes! For it was here reported that one of them had speculated as to whether the hotel facilities for the coming year would be sufficient to accommodate both associations. This was just the push sufficient to persuade an already ambivalent committee to make the break. The University of Florida at Gainesville extended an invitation to the society to meet in Gainesville early in March of 1968 and the invitation was gratefully accepted. The final item of business for that day was the selection of a 1969 meeting place. New Orleans was selected, with Tulane as the host institution. This would be a joint meeting with the American Ethnological Society [thus bringing together on one program the country's oldest and youngest anthro-

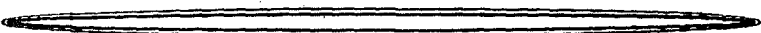
pological societies, a rather nice touch—Editor's Note [Malcolm C. Webb]].

Since the society was standing on its own feet after just two years, the boldness of its founders and first officers was clearly justified. Each year since that time it has published a Proceedings without incurring any debts. Its membership has grown from the original 42 in 1966 to over 400 in 1973. At the founding meeting in New Orleans, there were about fifteen papers. The 1973 program listed 94 papers. The treasury has increased to the extent that it currently maintains a small but healthy balance of about \$2000.00. We also have available, thanks to Joe Aceves (VPI & SU), a manual called "All You Wanted to Know About Running a Meeting!"

The Southern Anthropological Society began with the twin goals of furthering anthropology in the South and creating an organization in which both young and established scholars could meet in mutual respect and friendship. These goals have been achieved to a degree which would scarcely have been believed possible a decade ago. Conrad Reining, the secretary of the AAA, agrees. In discussing all the regional societies, he remarked upon the vitality of the SAS saying:

The outstanding characteristics of these regional groups is that they tend to be used by junior persons, students, and smaller departments. Big name individuals and departments are absent. The SAS is exceptional in this regard, for while there are still relatively few large departments of anthropology in the southeast, they have been well represented at the regional meeting. Within the SAS is discernable a verve which may be attributed partly to the desire to foster anthropological development in this area and to a stronger regional spirit than elsewhere. The SAS is near the top in vigor despite—or perhaps because of—its relative youth. (*AAA Newsletter*, January 1970).

We are now three years older than we were when Connie observed us. Our most recent activity is the initiation of the James Mooney Award—an annual competition which carries a cash prize of \$1000 and publication by the University of Tennessee Press for the book length manuscript which best describes and interprets the people or culture of a distinctive New World population. The first Mooney Award was presented in 1973 (see report in the minutes of the annual meeting below [these minutes have not been reprinted in this issue—Editor's Note {G.S.N.}]). The enthusiasm and vigor which characterized SAS in its first years continue to grow and endure.





Editorial Comment

The Anthropology of Anthropology*

Malcolm C. Webb

Even in this age of rapid change it may appear slightly premature to publish a history of events which took place only a decade ago. However, a number of our members felt it important to have set down a connected account of the founding of our organization while the events were still fresh in the minds of the actual participants—a task which Dr. Kupferer very kindly undertook and for which she is especially well qualified. The interest in question is, moreover, certainly not an idle or frivolous one. The history of our discipline has been characterized by many wise, strong-minded and fascinating individuals as well as by numerous interesting, significant—and amusing—events. As anthropologists we should be especially able to appreciate that a full understanding of our task, of what we are now and where we are (or should be) headed, requires some knowledge of where we have come from. It is, therefore, probably no accident that the last decade has in fact been characterized by an awakening interest in the early development of anthropology in all its aspects.

As Dr. Kupferer points out, all of us working in the South owe an inestimable debt to those pioneers who established anthropology in an environment which at the time was commonly unappreciative and frequently even hostile. Yet the record of the period prior to the end of the Second World War (what one might call anthropology's "heroic age") exists in the South as elsewhere largely as an oral tradition most current among a genera-

* This article is reprinted from the *Southern Anthropologist* 3(2): 4, November, 1973. The author, Malcolm C. Webb, was a faculty member in what was then the Department of Anthropology and Geography at Louisiana State University in New Orleans, and was editor of the *Southern Anthropologist*. It is reprinted in this issue, particularly because certain of the concerns he raised parallel those which have re-emerged in recent issues of this newsletter.

tion whose active careers are now past the half-way point. Efforts at preservation would appear to be called for, while our newsletter would be an appropriate outlet. In addition to publishing short articles as space permits, the editor would willingly act as a depository for shorter and less polished accounts, providing more permanent storage until they can be placed in an appropriate archive.

I believe that efforts in this direction would be entertaining and rewarding even if the results remained largely on a descriptive, anecdotal level. A really serious attempt at socio-cultural analysis might, however, be enlightening to a truly significant extent. Although such analysis—what one might call the anthropology of anthropology—has seldom been undertaken in the past, certain obvious candidates for historical investigation come immediately to mind. Myrdal, for example, in *An American Dilemma*, noted the great piety of Americans in general and of Southerners in particular; to what extent was this true of the region's early anthropologists? To the extent that it was, did this represent merely the adoption of protective coloration or was it due to more basic early environmental influences?

In the same way, it has always been my impression that the cultural evolutionism of Leslie White and his associates was for a long period more favorably received in this region than in most other portions of the country. Was this due simply to the early settlement in local departments of persons who had been associated with Michigan or with Michigan students or does it reflect an especially favorable intellectual environment (due perhaps to the large proportion of archaeologists among our early anthropologists)?

Again, many locally expanding graduate programs seem to be concentrating on such applied, service areas as medical anthropology and anthropology and education. Does this represent only the natural evolutionary tendency of expanding systems to enter unexploited areas, or is there a connection with the older sociological tradition of regional analysis and public service associated with such names as Dollard and DuBois? Many similar questions could no doubt be raised; I hope that some of our readers will consider turning their attention to these issues.



History of Anthropology at the University of Kentucky*

Frank J. Essene

The Department of Anthropology and Archaeology was officially established at the University of Kentucky in 1926. The date is quite early and the department's name oddly redundant. At that time, only a few of the larger universities in the United States had independent departments of anthropology. Those that offered anthropology automatically included archaeology as a subdivision of anthropology. The early date and odd title reflect the drive and backgrounds of the department's founders—William S. Webb and William D. Funkhouser. Webb was a physicist and Funkhouser a zoologist, but both were zealous collectors of prehistoric artifacts, among other things. In addition, Webb had once been an employee of the Bureau of Indian Affairs working on the Seminole Reservation in what was then Indian Territory but is now Oklahoma. To oversimplify only slightly, the word "anthropology" meant to Webb and Funkhouser the study of living Indians and the word "archaeology" had to do with collecting Indian artifacts.

William S. Webb was a powerful figure on the University of Kentucky campus. He served for many years as Head of the Department of Physics and one of his well-earned nicknames was "Bull Neck." William D. Funkhouser similarly headed the Department of Zoology for a long period of time. He was also the first Dean of the Graduate School and, for a time, Chairman of the Southeastern Athletic Conference. Both were native Kentuckians with impeccable lines of ancestors. Together they could apply

* This history, written by Frank Essene in 1969, was submitted by William Y. Adams, Department of Anthropology, University of Kentucky. His submission, prompted by Brian du Toit's piece in the last issue of the *Southern Anthropologist*, apparently appeared originally in an American Ethnological Society newsletter. This version appears here in the same form (with only minor editing) as it has for many years in the Departmental Handbook at the University of Kentucky. Dr. Adams comments, "Incidentally, I don't think the term 'pre-heroic age' is appropriate in the Kentucky case. If we think of heroic ages in the Greek-mythology sense of characters larger than life, then Webb and Funkhouser were themselves the heroes. Funkhouser, among other things, was instrumental in persuading the Kentucky legislature not to pass an anti-evolution law, which is why the Scopes trial took place in the neighboring and less enlightened state of Tennessee. This is detailed in Scopes' memoir, *Center of the Storm*."

enough force not only to create a new department but to shape its course for many years to come.

The subsequent history of anthropology at the University of Kentucky fits neatly into successive 10-year spans. Each decade had a different color and emphasis. To a large extent, U.S. anthropology in general went through much the same stages as this department but over a much longer period of time. It should delight some scientists to recognize that ontogeny once again recapitulates phylogeny.

The Age of Innocence (1926-1935)

The first decade of anthropology at the University of Kentucky was a period of Simon-pure amateurism. Webb and Funkhouser were paid their salaries and had their primary duties in the departments of Physics and Zoology respectively. Webb also had an unpaid co-appointment as Professor and Head of the Department of Anthropology. Funkhouser was co-appointed Professor of Anthropology, also without salary for these additional duties. Funkhouser developed and taught a number of highly idiosyncratic anthropology courses while Webb was the administrator. They used week-ends and vacation periods to excavate Indian sites, often enlisting students and friends as "voluntary" laborers. Sometimes, they even paid a local individual to plow upper surfaces of mounds and haul away quantities of dirt.

Descriptions of excavations and artifacts recovered were published. In 1928, their first full-length monograph, *Ancient Life in Kentucky* appeared as Vol. 34 in the Kentucky State Geological Survey series. In 1929, they started the University of Kentucky series entitled *Reports in Archaeology and Anthropology*.

In the last year of the department's first decade, the first degree in anthropology was granted by the University of Kentucky. Strangely enough, it was a master's degree but more predictably the thesis dealt with Kentucky Archaeology.

The Epoch of Creeping Professionalism (1936-1945)

The Great Depression was at its midway point when policies aimed at reducing unemployment gave a big boost to anthropology. The U.S. government began providing funds to employ men on relief rolls, preferably in projects not competing in any way with private industry and Kentucky, along with several other states, was soon the scene of large scale excavations. William S. Webb was soon in over-all charge of such projects not only in Kentucky but also throughout the Tennessee Valley. His project supervisors and higher-level technicians did not have to come from relief rolls and were mostly young professionally-trained anthropologists. Webb learned a good deal of

anthropology from these young professionals. The ones he liked best he moved from field projects to work with excavated materials brought to the Lexington campus. The next step was to give regular staff appointments to these young men, when possible including regular university salaries. In this manner, Charles E. Snow and William G. Haag were added to the university staff.

Anthropology first was assigned space on campus during this decade, enough for Museum display rooms, offices, storage, and research areas. The University library had moved into a new building and its old building was grabbed by Webb and Funkhouser. This building remained the center of many anthropological activities until it was demolished in 1967.

Symptomatic of Webb's increasing sophistication were two changes in title. The Department of Anthropology lost its last two words "and Archaeology" and the University of Kentucky series was eventually changed to *Reports in Anthropology*.

The only degrees granted were three BAs in anthropology, 1941 and 1942. World War II forced a virtual end to all anthropological activities.

Poverty-Stricken Professionalism (1946-1955)

The department's third decade began with Webb still firmly in control as the Department Head and Funkhouser teaching his own peculiar brand of anthropology, but Snow and Haag began to take over most of the classes. Frank J. Essene was hired in 1947, the last year that Funkhouser was teaching. Funkhouser died in 1948, which meant a loss to the department in campus power but a gain in professionalism. Haag resigned in 1948 and was replaced by Richard Woodbury who in turn was succeeded in 1952 by Raymond H. Thompson. Thompson also resigned at the end of the decade. Haag, Woodbury, and Thompson were archaeologists and their relatively short stays on campus resulted at least partially from conflicts with Webb over archaeological doctrine.

Webb continued as department head until 1952, when Snow took over. Webb was 70 years old in 1952 but, far from retiring, he simply went into archaeology on a full-time basis.

An adequate curriculum leading to the BA and MA degrees in anthropology was developed near the beginning of the decade. Large lectures were the rule for beginning classes with advanced classes quite small and often conducted like seminars. Some 17 students received bachelor's degrees in anthropology and 2 master's degrees were granted.

Despite the large enrollments and variety of courses, no more than 3 professors were teaching anthropology at any time. There were no graduate assistants and at best

only one part-time secretary. In addition to normal duties, the faculty sometimes taught off-campus, handled evening classes, and prepared and graded correspondence lessons. All these helped to eke out the low salaries characteristic of the time. The professionals had won, but with Webb's retirement, the department lost the last of its potent amateur boosters.

Opportunistic Expansion (1956-1965)

The year of 1956 witnessed many firsts in the department. It hired its first full-time secretary, appointed its first graduate assistant, obtained approval for the first non-staff member to teach evening classes, and signed the first of many archaeological research contracts with the National Park Service.

Douglas W. Schwartz was added to the staff in 1956 and proved to be something of a genius at obtaining contracts that in turn often paid for additional personnel. Frank J. Essene was first Head and then Chairman for the ten years. Four anthropologically-trained persons in other departments were given co-appointments in anthropology. Donald Hochstrasser, Marion Pearsall, John Barrows, and Kenneth Harper each taught one or two anthropology courses per year. George P. Faust transferred from English to anthropology in 1962 to bring the full-time staff up to four. Following this breakthrough, Art Gallaher, Louise M. Robbins, Margaret Lantis, and Martha A. Rolingson were also added to the staff while Charles E. Snow transferred to the College of Medicine. The number of graduate student assistants increased to six and a second secretary was hired. More courses were drawn up and all classes were offered more frequently.

Only sixteen bachelor of arts degrees were awarded in anthropology, a decline of one from the previous period. Master's degrees increased to fourteen, on the other hand, indicating a new emphasis on graduate education. This trend also appeared in systematic attempts to obtain approval for starting a doctoral program. These efforts were not successful then but bore fruit early in the next period.

The series published at Lexington, *Reports in Anthropology*, was discontinued and a new series, *Studies in Anthropology*, was established by the University of Kentucky Press. Changes in both format and content were involved. Near the end of 1965, arrangements were made to move the entire editing and printing of *Human Organization*, the journal of the Society for Applied Anthropology, to our campus under the editorship of Marion Pearsall.

Florescence and Future (1966-1975)

Henry F. Dobyns came to our department as Professor and Chair in 1966. Wil-

liam Y. Adams also joined the department that year. In 1967, the department lost Douglas W. Schwartz but added Albert Bacdayan. In 1968, Martha Rolingson resigned but Philip Drucker joined the staff. The number of graduate assistants increased each year. During the fall semester of 1968, the current figure of eleven graduate assistantships was reached, and the department acquired a third secretary.

A program leading to the PhD in anthropology had been approved by the University administration in 1968, and a complete revision of the curriculum, with many new courses, particularly on the graduate level, was undertaken in the same year. An image of the department as a center for applied anthropology was growing in the profession, to which *Human Organization* contributed, since it is both edited and published on campus.

In the three years 1966-1968, fourteen bachelor's and four master's degrees have been awarded. Within a few years, one or more PhD degrees will be awarded annually. More new staff will be added particularly at the assistant professor level. Staff turnover will probably increase and students are likely to become more peripatetic as specialized programs become more numerous throughout the country. Anthropology is expanding generally in the U.S. and Kentucky now has a good chance of becoming one of the major anthropological centers of the nation.

Annotated Bibliography

1. William G. Haag, "William Snyder Webb, 1882-1964," *American Antiquity* 30(4):407-473, April 1965. A sympathetic obituary stressing Webb's archaeological career and including practically all of Webb's archaeological publications.
2. Douglas W. Schwartz, "Conceptions of Kentucky Prehistory," *Studies in Anthropology* 6, pp. 1-133, University of Kentucky Press, Lexington, 1967. While other personalities are presented, Webb is the major character covered. Excellent photographs of Webb and his contemporaries are included. Schwartz evaluates Webb solely on his work in archaeology.
3. Contractors with the U.S. National Park Service for surveying areas to be destroyed by construction projects or inundated by artificial reservoirs financed research that discovered many previously unknown prehistoric sites in Kentucky, several of them subsequently excavated in the National Park Service archaeological salvage program. Supplemented by other research, these contracts led to the

publication of new knowledge of Commonwealth prehistory. See: Lee H. Hanson, Jr., *The Hardin Village Site* (Lexington: University of Kentucky Press), Martha Ann Rolingson and Douglas W. Schwartz, *Late Paleo-Indian and Early Archaic Manifestations in Western Kentucky* (Lexington: University of Kentucky Press), and Martha Ann Rolingson, *Paleo-Indian Culture in Kentucky* (Lexington: University of Kentucky Press).

4. Frank J. Essene, "Geographical Distribution of AES Members," *American Ethnological Society Newsletter* 14, pp. 6-7, October, 1967. Kentucky ranked eleventh of the 50 states in AES members. In addition, Henry F. Dobyns and Essene in an unpublished manuscript show that Kentucky ranks well above the average state in several other anthropological societies.



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Cover Photograph

The Photograph on the front cover, is of Asael "Hans" Hansen, first president of the Southern Anthropological Society (see editorial comments and Kupferer's discussion).



Anthropology in Southern Colleges and Universities*

Wilfrid C. Bailey

Anthropology has experienced great growth in the past two decades. The teaching of anthropology has been extended from the college level into high schools and elementary schools. Various projects have prepared curriculum units for use in schools from kindergarten through high school. At the same time more colleges and universities have been offering courses in anthropology to increasing numbers of students. Personal observations gained from nearly a quarter of a century of teaching anthropology at Southern universities suggests that in the last ten years anthropology has grown very rapidly. Higher education has completed a decade of very rapid growth, but anthropology has grown faster than the institutions.

Archaeology has a long history in the South. Much of it was a product of government poverty programs during the 1930s. Archaeological projects, particularly those on the large temple mound sites, could utilize large amounts of manual labor without producing a product that would compete with private business. For this reason, W. P. A. funds financed many digs. At the same time, the Tennessee Valley Authority started its

* This article is reprinted from the inaugural issue of the *Southern Anthropologist* 1(1): 1-5, August, 1971. The author, Wilfrid C. Bailey, was Professor of Sociology and Anthropology at the University of Georgia. He was assisted in compiling the data for this article by Choong Soon Kim, Mendy Marks, and George Thornton. It is reprinted in this issue not only because of its inherent interest, but more importantly, because it reflects on various aspects of the status, struggles and projected prospects of anthropology in the South in the early years of the Southern Anthropological Society.

great program of regional development with the construction of a series of dams in the Tennessee River. Along with the creation of the chain of lakes came extensive archaeological salvage. Four of the greats of this period were Arthur R. Kelly, David L. DeJarnette, T. M. N. Lewis and William S. Webb.

Archaeology was safe, but other branches of anthropology grew more slowly. Physical anthropology was under the shadow of the Scopes trial, and social anthropology was a threat to the existing social structure. Burliegh Gardner, Allison Davis, Hortense Powdermaker, John Dollard, and a number of rural sociologists reported in detail on a series of Southern communities. Their work created a storm of protest and resulted in junking of a massive U. S. D. A. project reporting on community conditions in a national sample.

Anthropologists from outside the South produced most of the earlier work, and relatively few anthropologists, particularly social anthropologists, were employed by Southern schools. However, since 1950 the number of anthropologists employed in the South has increased substantially. Figures from the American Anthropological Association indicate an increase similar to that reported by other agencies.

	Total AAA Membership	AAA Fellows
1950	190	50
1960	248	89
1970	755	180

An attempt was made to determine the extent to which anthropology is taught at Southern colleges and universities. The area included in this study extended from Delaware and Maryland in the East to Texas and Oklahoma in the West. The Western limit was a line extending from Houston through San Antonio, Dallas, and Oklahoma City. The northern limit included West Virginia, Kentucky, and Missouri south of a line including St. Louis and Columbia. An effort was made to locate all of the institutions of higher education in the region. The major source was the *College Blue Book, 1969-1970*. A total of 900 schools were identified. A letter was sent to each requesting a copy of their catalog. Information was received from 721. Most of the non-respondents were technical and trade schools, institutions not likely to have courses in anthropology.

Any course with anthropology or archaeology in the title, mentioning anthropology or archaeology in the course description, or whose description suggested that the scope of the course was anthropological qualified the institution as teaching anthropology. For example, 15 schools offered general social science courses whose descriptions listed an-

thropology by name as part of the course content. Based on this rather liberal definition, 446 schools of the 721 responding schools, were considered as teaching anthropology either as part of a larger subject or as a complete course.

Some course descriptions cause one to wonder what is actually taught and if the major precepts of anthropology are really understood. The description of Introductory Anthropology at Johnson Bible College, Knoxville, Tennessee, reads as follows:

This study is an introduction to the study of the history of man and the theories of evolutionary development as against a supernatural creation and subsequent devolution. The aim of the course is to aid the missionary in meeting conditions apt to produce a "cultural shock" situation due to ignorance concerning degenerate human cultures.

This course description is likely to cause culture shock among anthropologists. For such schools anthropology is a tool for their stated purpose, missionary work.

Some train their students with an introduction to varying degrees of cultural relativity while others, such as the above, still have a high degree of ethnocentrism and may be misusing anthropology.

Another type of anthropology is a cultural survival from views of man in the Middle Ages and before the beginnings of modern anthropology. For example, at Holmes Theological Seminary, Greenville, South Carolina, we found the following:

Anthropology: The Doctrine of Man; his creation, original state, innocence, temptation, fall, nature, redemption, and eternal destiny. All studied in the light of Scripture.

This is a theological view of man and a legitimate subject of study, but one wishes they would drop the anthropology label.

Of the 446 schools offering anthropology, 205 or 47 percent had only one course. Of these 12 were Biblical archaeology and 15 were basic social science courses. Only 90 schools, 20 percent, provided over 4 courses. The most common pattern was either a single introductory general anthropology (88 schools) or cultural (90) course, or both. Observation of the cultural anthropology courses suggests that many of them are general courses despite the catalog descriptions. In many schools introductory sociology was a prerequisite for anthropology courses.

There was considerable difference among types of schools and availability of anthropology. Four out of the four-year colleges and 92 percent of the schools with graduate programs had at least one course in anthropology. The older type of junior college

that concentrates on providing the first two years of work in preparation for transfer to other schools seldom offers a course in anthropology. On the other hand, 64 out of the 160 (40 percent) of the newer community junior colleges had anthropology. Three states, Florida, Kentucky, and North Carolina, stand out. Anthropology was taught in 20 out of the 29 junior colleges in Florida.

Kentucky has a community college system and most of the courses carry the same descriptions as those on the main campus. Three anthropology courses are included in the program. They are Human Ancestry, Introduction to Cultural Anthropology, and Societies Around the World. Thirteen out of 24 of the community colleges in North Carolina have either a single or a two-term social science course that includes anthropology as a segment. The standard description is "an integrated course in the social sciences, drawing from the fields of anthropology, psychology, history, and sociology." In contrast, only 3 out of the 16 junior colleges in Mississippi include anthropology in their curriculum.

Most Bible colleges and divinity schools offer work in anthropology but not many have what appears to be an orthodox introductory course. Only 3 out of the 16 medical and nursing schools had a course in spite of the fact that many carry out research in the cultural and social factors in epidemiology and utilization of medical care. They were no better off than the trade and business schools where one would not expect to find anthropology. The sample of schools were about equally divided between public and private support (351 public and 370 private) and there was very little difference in the occurrence of anthropology courses. Sixty-one percent of the public schools and 65 percent of the private institutions taught anthropology.

Although anthropology has had great growth, only a relatively few schools have departments of anthropology. Only 42 (9 percent) of the 446 schools offering anthropology had separate departments, and another 77 schools had joint departments. Two-thirds of the departments offering anthropology did not have the name in the title. The 52 remaining schools were not departmentalized.

In the names of joint departments anthropology almost always appears last. The "host" department, the department whose name appears first, was overwhelmingly sociology (254 schools or 66 percent). The next most common situation was for anthropology to be in a social science or behavioral science department (or division) along with several other disciplines (65 schools or 15 percent). In 19 cases anthropology was grouped with departments of religion. These departments had either Biblical archaeology or anthropology from the standpoint of theology. One school located cultural anthropology with sociology and placed physical anthropology in zoology. However, this school

plans to pull the two together and to develop a separate department. Other host departments were education (2), geography (2), and general education (2). The last two were community colleges that offered mainly vocational courses, and the small number of academic courses were in a single department of general education.

There is a pattern in the development of anthropology in a school. A single course is introduced, usually in sociology. It is taught by a sociologist. In time several sections of introductory are required to meet the demand or there are requests for additional courses. At this point one of the sociologists may receive additional training in anthropology at a National Science Foundation summer institute, such as the one at the University of Colorado. Eventually an anthropologist may be hired. This is a fatal mistake for a sociology department. The lone anthropologist will begin to expand the role of his discipline. New courses and faculty will lead to changing the departmental name to Sociology and Anthropology. Continued expansion and/or developing tensions may eventually result in asking for separate degree programs and, finally, separate department status.

At the present time it is possible to earn a degree in anthropology at only 49 schools in the South. Seven offer a minor and 23 have a concentration in anthropology in another degree program, usually sociology. The B.A. is available at 26 schools, the M.A. is the highest degree at 11, and 12 award the Ph.D. Three additional schools permit a concentration in anthropology within a sociology Ph.D. program.

Analysis of school catalogs indicates that students seeking anthropology courses may have difficulty locating them or may not be aware that such courses are being taught. In many of the schools the courses are numbered along with those of the host department. For example, Sociology 102 might carry the title of Introductory Anthropology. In several cases it is difficult to tell from the title and description if the course is anthropology. Anthropology is listed in the index or table of contents in only 161 (38 percent) of the catalogs. Actually, many college catalogs are very poorly organized and are very confusing.

Anthropology has been growing rapidly in the South. The great increase in the number belonging to the American Anthropological Association and the development of the Southern Anthropological Society clearly demonstrate the increasing importance of the discipline in the region. However, only 62 percent of the institutions of higher education offer courses in anthropology. Degrees, undergraduate or graduate, can be earned at only a small number of schools.

One problem exists throughout the whole region. There is serious question as to the credentials of many of those teaching anthropology. At many schools the courses are taught by individuals with little or no training in anthropology. One school has an in-

structor with an M.A. in sociology who has not completed a single graduate course in anthropology and is teaching five different anthropology courses. Several years ago I was approached by two junior college football coaches, who wanted to take two courses in anthropology. They had come to summer school because they had been informed that they were to teach introductory anthropology the following year. They had not had a course in the subject and had very little in any of the social sciences. My first reaction was to refuse to work with them. When I asked them about what would happen if they were not admitted, they said that they would have to teach the course anyway. It was obvious that since I could not lick the situation, I should join them. One of the courses was shifted to a special-problem tutorial plan, and the term paper assignment was to develop a day-by-day outline for their courses.

The extent to which this situation exists is not known, but there are certain clues to the magnitude of the problem. Although 446 schools teach anthropology, there are only 18 Fellows of the American Anthropological Association in the South. As near as could be determined by mailing addresses, the Fellows are concentrated at about 67 institutions.

In recent months much has been said about the over-production of Ph.D.s in many fields. The situation is not yet critical in anthropology, particularly in the South. Some schools are not offering anthropology because they have not been able to recruit trained instructors. Far too many schools are using inadequately prepared faculty. The reluctance of anthropologists to move from other regions into the South further aggravates the problem. It is doubtful that a new anthropologist could immediately secure positions at all of the schools really needing trained anthropologists. There is the question of tenure for existing faculty. However, as these positions become vacant, anthropologists have the opportunity to move in.

The present condition of anthropology in the South has certain implications for training. Provisions need to be made for many faculty to continue their training with special emphasis on the areas in which they teach. There may need to be certain changes in the present Ph.D. programs. Because many of the positions that may become available are in combined departments, doctoral candidates should seriously consider taking a strong minor in the discipline of the host department. Sociology would be a good choice. Further, there has been too much emphasis on the idea that students should find jobs in the large universities. They should be encouraged to look at smaller schools. Many of the anthropological greats of the past worked in small departments, so it does not necessarily take a large department to do good work.

Anthropology is making great strides in the South. Old barriers are being broken; interest in anthropology is expanding rapidly. However, there is still room for growth.



FIRST CALL FOR PAPERS, FILMS, PANELS, AND IDEAS

PROJECTIONS OF THE SOUTH: HOW DOCUMENTARY AND FICTION FILMS HAVE PORTRAYED THE REGION

The Key Symposium at the Southern Anthropological Society Meetings, 24-26 April 1991 in Columbia, South Carolina.

We want to explore how different filmmakers have constructed their images of the South. Some of the key questions could be:

What subjects have been filmed and what ignored or neglected?

What have been the strengths and weaknesses of various films and genres?

To what extent have films been based on anthropological or folkloristic understandings and insights?

Or, to what extent have local filmmakers successfully drawn on their own native knowledge of the South?

To what extent have films created new understandings or merely reinforced old stereotypes?

Can fiction films serve as ethnography? Can ethnography serve fiction films?

Assuming that "documentary" films can never be really neutral, what are the biases or messages of documentary films on the South?

How has such filmmaking been incorporated into undergraduate and graduate courses?

How can we make better films?

How can footage of behavior be analyzed?

Some sorts of topics might be:

1. Archaeological films and footage from the 1930s WPA days on.
2. Early films of everyday life in South Carolina towns.
3. Fiction films and anthropology.
4. Folkloristic filmmakers and groups.
5. Teaching ethnographic filmmaking.
6. Teaching archaeological filmmaking.
7. Doing research with film footage: micro-analysis of interaction patterns.
8. Comparing three Pentacostal snake handling films.
9. Sherman's March: ethnographic exploration or male chauvinistic piggery?

Logically any of these might also use video or even still photography. The Encyclopedia of Southern Culture (1989), especially the sections on Media and Mythic South, provides a good baseline from which we can build.

The papers which are presented in the Symposium will be published as a volume in the SAS Proceedings Series by the University of Georgia Press.

We are at an early organizational stage. If you have interests or thoughts, please contact: Karl G. Heider, Department of Anthropology, University of South Carolina, Columbia, SC 29208. (803) 777-6501.

SOUTHERN ANTHROPOLOGIST

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