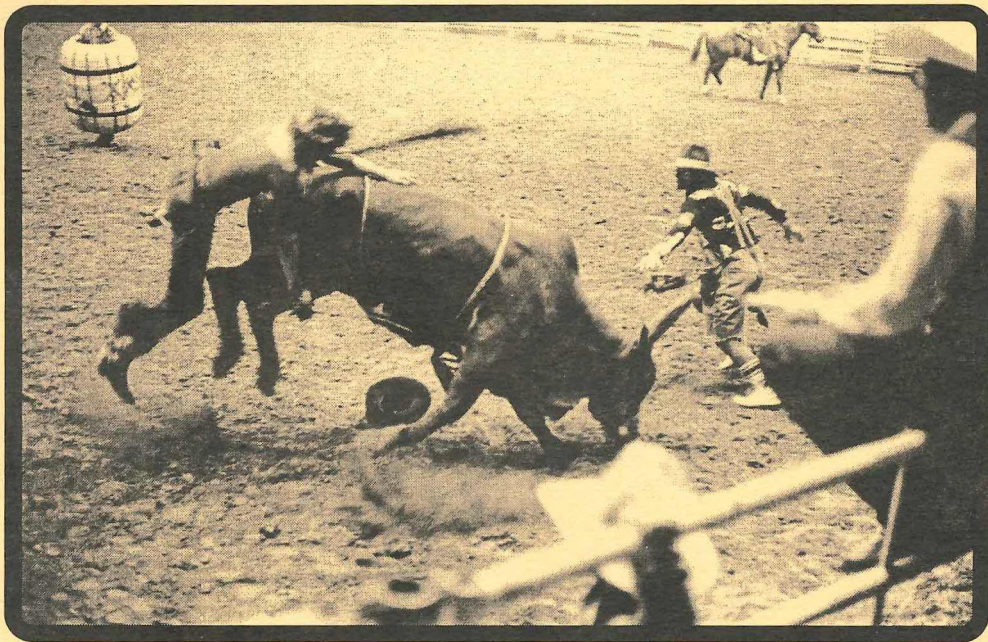


# Southern Anthropologist



**Rodeo and Race Cars!**

*See Inside for Details!*

**Volume 25, No. 2, Fall 1998**

# Southern Anthropologist

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# Southern Anthropologist

Volume 25 Number 2  
Fall 1998

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The *Southern Anthropologist* is normally published twice a year (Spring and Fall) and is distributed as a benefit to the membership of the Southern Anthropological Society.

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[Cover photo: Rodeo at Fort Worth Stockyards, 1981;  
photo by Anthropoid Photographic Enterprises]

David M Johnson

## Editor's Corner

Editor's Corner  
by David Johnson

Welcome to the Fall/Winter issue of the *Southern Anthropologist*.. (I know my deadlines have slipped again, and it is supposed to be *very* winter as I write this, but it was almost 70 degrees today and my area is suffering from a water shortage.) Perhaps after this goes to press the rains will come (!?)

Anyway, this issue has material from the 1998 meetings in Wilmington, including the Minutes of the Business Meeting and the Financial Statement, as well as a Feature article that was delivered at the meetings.

### New columns ?

The Museum Anthropology column is missing this issue, but I look forward to one in the next issue. The Practicing Anthropology column this month is reprinted from the newsletter of the Society for Applied Anthropology and gives suggestions for those looking for jobs in the area of practicing anthropology. I am again looking for

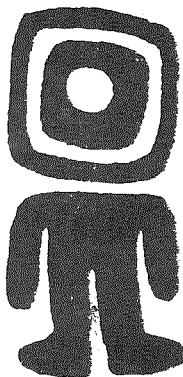
someone who wishes to contribute a Practicing Anthropology column; if you are interested in doing so, call or write me (or send a carrier pigeon?) or talk to me at the Atlanta meetings.

### Feature article

The lead article in this issue is from Robert Philen, who is currently doing field work in the American southwest, and who gave the paper originally in Terry Prewitt's symposium "Engaging Anthropology after the Postmodern Critique" at the Wilmington

meetings. Philen applies an anthropological lens to a juncture of technology and masculinity that is not often found in anthropological publications. In fact, stock car racing, monster trucks and related machinery have seldom been studied by anthropologists at all, even though at least stock cars and associated racing have long been associated with the South. When I did an article on Stock Car Racing for the *Encyclopedia of Southern*

*Culture* years ago, about all I could find was journalistic accounts of the activity, so I encourage sharp-eyed readers who have gotten this far in this column to consider doing their own observations and analyses on these phenomena, which are now world-wide but which 'grew up' in the South.



### **The future**

The Spring issue of this outrageous publication will probably print work of the student paper winners, hopefully along with the long-promised article on the history of anthropology in the south.

If you have other articles you think I might be interested in, please contact me; see below for ways to do this!

### **Keep in touch!**

Ways to reach me:

(1) Voice mail at (336) 334-7894 at my office, or (336) 274-7032 at home

(2) E-mail via the Internet at *johnsond@ncat.edu*

(3) My email "handle" to home is: *gigabyte@nr.infi.net*

(4) Office FAX number (336) 334-7197

(5) Surface mail:

David M Johnson, Editor, SAS  
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boro, N C 27411

If you wish to submit materials to the Anthropologist, my preferences are (in rank order) and if possible in more than one form:

- (1) text of MS Word file on a Macintosh floppy, along with hard copy
- (2) text or word processor file on 3-1/2 " IBM (MS-DOS) disk with hard copy
- (3) e-mail to address above
- (4) fax and/or hard copy

Material that is sent already in electronic format is less likely to have my errors in it!

My deadline for the Spring 1999 issue of the Southern Anthropologist is tentatively March 15.

*Southern Anthropologist Staff:*  
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# President's Column

**Daryl White**

Spelman College

## CONCERNING THE 1999 MEETINGS:

Plans are well underway for the 1999 annual meetings in Decatur, Georgia. The program will be put together by Art Murphy (Georgia State University) and Martha Rees (Agnes Scott College) who are also organizing the key symposium, "Displaced in the New South: Refugees and Immigrants in the Southern United States." I hope everyone received the Call for Papers and the membership renewal notice, which we combined to save on postage. In addition, Barbara Hendry and Belinda Wagoner have pulled together a new mailing list, which includes practicing anthropologists, and mailed Calls and membership invitations to them. Tom Collins continues to master our web site: <[www.people.memphis.edu/~tcollins/SAS/SAS99/sas99htm](http://www.people.memphis.edu/~tcollins/SAS/SAS99/sas99htm)> Thanks.

Some ways you help:

Encourage faculty and student colleagues to participate.

Contact anthropologists outside the academy and invite their participation.

We would like to have at least one session by and about practicing anthropology. If you are interested or know someone who might be interested, encourage them.

A workshop about graduate school

(how to apply, how to survive) would be great. Any takers?

John Studstill and I are interested in organizing a session or panel on teaching introductory anthropology. Anyone want to participate? Contact me at [dwhite@spelman.edu](mailto:dwhite@spelman.edu).

We have two committee membership needs. Volunteer!

**The Mooney Award.** Honggang Yang, who has served for four years on the Mooney Award Committee and this last year as chair, is resigning. Honggang is back in the South, as Associate Professor and Director, Distance Learning programs, Department of Dispute Resolution, Nova Southeastern University, in Fort Lauderdale. We all thank him for his work. Now we need a new member.

**Endowment Treasurer.** Tom Arcury, who has served as the SAS Endowment Treasurer since 1994 is resigning. We thank Tom for many years of financial oversight, both as the endowment treasurer and earlier as the society's secretary-treasurer. The endowment treasurer is responsible for keeping endowment accounts, acknowledging contributions, and preparing

an annual report. (The endowment is now over \$10,000.)

**THE 2000 MEETINGS.**

Lisa Lefler (U of Oklahoma), has organized a key symposium for the 2000 meetings, entitled "Responsibility and Partnership: Anthropologists Among Southern Indians in the New Millennium," which will have two sessions, one on anthropology's applicability to native communities the other on identity politics. In addition to organizing the key symposium, Lisa has agreed to serve as the Program Chair for the 2000 meetings.

Now we need a place, a site, a local arrangements person.

THE 2001 MEETINGS? Anyone's guess!

No proposals for key symposia have been submitted.

We need a program chair.

We need someone to arrange a site.

**SAS Endowment Campaign  
for Education and Outreach in the South**

The Endowment is now in its fourth year of fund-raising toward a \$30,000 goal. The purpose of the endowment is to support student participation in the meetings and the student prize competition, expand the knowledge of anthropology in and of the South and to smaller colleges and universities which do not yet offer courses in anthropology, bring the message of our discipline to minority institutions through a dynamic speakers bureau, encourage minority participation in the field and at our meetings, and reward outstanding scholarship in the anthropology of the South with the annual presentation of an enhanced James Mooney prize. At present the Endowment is less than a quarter of the way to the goal, so your contributions are needed!

**Please take time to make a campaign pledge or donation, and send it to:**

*Dr Thomas Arcury, Campaign Treasurer, Center for Urban and Regional Studies, CB#3410, Hickerson House, UNC-CH, Chapel Hill, N C 27599-3410*

Southern Anthropological Society  
1999 Annual Meeting  
February 26-28, 1999

(Note: sessions will be held Friday, Saturday and Sunday)  
Atlanta-Decatur Holiday Inn Hotel and Conference Plaza \* 130 Clairmont Ave \* Decatur, GA  
<http://www.holiday-decatur.com>

## Call for Papers

Key Symposium;

Displaced in the New South:

Refugees and Immigrants in the Southern United States

organized by Arthur Murphy (Georgia State University) and Martha Rees (Agnes Scott College)

**Student Paper Competition:** The 1999 Student Paper Competition entrants should send their abstracts, registration fees, and 1999 membership fees direct to Dr Morgan D Maclachlan, Anthropology Department, University of South Carolina, Columbia SC 29208. Abstracts are due by December 15, 1998. Three (3) copies of the paper are due January 15, 1999. Papers should follow AAA guidelines and be no longer than 20 pages. Papers must have been written while enrolled in an anthropology program. Papers will be scheduled in appropriate conference sessions; students are expected to read their papers in sessions and must be present to win. Separate Undergraduate and Graduate prizes of \$250 will be awarded. Winning papers will be published in the *Southern Anthropologist*. Dr Maclachlan's email: <machlachlan@garnet.cla.sc.edu>

**SAS Membership.** Payment of the 1999 membership (\$40/\$20) is ordinarily required for participation in the program, and no-members are expected to join at the time they submit paper abstracts. This requirement may be waived in the case of foreign scholars and/or other special cases.

### Abstracts Due: December 15, 1998

Mail to:

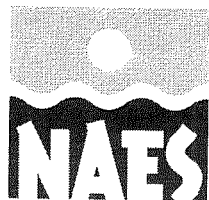
Coleen Blanchard

Department of Anthropology and Geography

Georgia State University

Atlanta, GA 30303-3083

Call for Abstracts/Proposals



1999 National Association for Ethnic Studies Inc  
27th Annual National Conference  
March 24-28, 1999  
DoubleTree Orlando Resort and Conference Center  
Kissimmee, Florida

## Theme: Portrayals of Race and Ethnicity

The National Association for Ethnic Studies invites abstracts/proposals for papers, panels, workshop or media production from people in all disciplines and interdisciplinary areas of the arts, social sciences, humanities, and science.

The conference will create a lively forum for the discussion of issues including, but not limited to, the following: media representations and self-representations; performance art as resisitanc; historical chronicles; science and race; census boxes and bureaucratic categories; humor and ethnic jokes; religion and race; assumptions of ethnicity in educational pedagogy; and music and entertainment, such as minstrel shows, ethnic gay theater, Yiddish theater, pow wows, and wild west shows.

Two hundred-fifty word abstracts/proposals should be submitted by October 9, 1998, which relate to any aspect of the theme with participant's institutional affiliation and mailing address, telephone and fax number, and email address. All program participants must pay full conference registration and 1999 NAES membership dues.

*Send abstracts/proposals to:*

Alberto L Pulido

Department of American Studies

Arizona State University West

4701 W Thunderbird Road, PO Box 371000

Phoenix, AZ 85069-7100

Tel: 602/543-6088; Fax 602/543-6004; email: <DrPollo@asu.edu>

**DEADLINE FOR RECEIPT OF ABSTRACT: OCTOBER 9, 1998**

<http://www.ksu.edu/ameth/naes>

# Practicing Anthropology

Guest Column\*

by Carla Guerron-Montero

University of Oregon;

Student Committee Chair, Society for Applied  
Anthropology

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## Planning for a Career as an Applied Anthropologist

During the 1998 Annual [SfAA] Meetings in San Juan, Puerto Rico, the Student Committee organized the workshop "Applied Anthropology Outside the Academy," aimed at students and professionals interested in learning more about a career as a practitioner. Carla Littlefield (Littlefield Associates), Ralph Bishop (International Survey Research), Margaret Weeks (Institute for Community Research), Edward Liebow (Environmental Health and Social Policy Center), Sara Ann Robinson (American Indian Issues Committee), and Michael Kronthal (Environmental Protection Agency) participated in the workshop. In an informal and friendly environment, student and professionals learned first-hand information on the world of applied anthropology.

The fundamental goals of the workshop were to provide personal information regarding anthropological work outside the academy; to give guidance on how to start a career as a practitioner, and to offer advice on what a potential practitioner should or should not do in the world of Applied

Anthropology. Among the invaluable suggestions given by these experienced professionals, several points can be highlighted. If you are interested in developing a career as a practitioner:

- Be adaptable and flexible; a practitioner needs to seek opportunities in different areas and to have a holistic perspective of the profession. Focusing on a specific topic does not allow versatility.

- Learn how to summarize documents and materials in a simple, accessible language. Being able to write in "plain English" is essential.

- Learn the art of grant-writing. Any experience you can develop in writing grants is priceless. Remember: the best way to learn to do it is by doing it.

- Acquire competence in administrative and organizational skills.

- Develop competence in research project design, statistics and data management systems, non-profit organizations management, social impact assessment and moderating groups. Photographic, library, archive and computing skills are also highly

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\* reprinted with permission from the May 1998 Issue of the Society for Applied Anthropology Newsletter (Vol 8, No 2)

useful tools.

- Participate in internships. An internship is a great opportunity to practice skills learned in school, and to develop networks for future jobs. Learn how to market your skills as a mediator (a “natural” skill for anthropologists); market your ability for conflict resolution in different contexts.

- Be visible. Talk to people and advertise yourself in every possible way (business cards, professional meetings, local organizations).

- When looking for a job in a new setting, visit the local practitioner organizations.

- Develop your entrepreneurial, business and marketing skills; demonstrate to your clients that you are competent, independent, and are able to meet deadlines.

- Recognize when to say “no” to new clients or projects; it is very common to underestimate the time it takes to complete a project.

- Learn about the competition, how they work, and what you have to offer that is unique and marketable.

- Students who wish to become applied anthropologists should consider the following advice:

- Learn the language of the geographical area or areas of interest.

- Methods courses in Social Sciences are a must. Ethnographic methods are

fundamental anthropological tools and they should be learned and practiced whenever possible.

- It is advisable to develop a double major, which will guarantee access different job opportunities. It is also useful to pursue certificates in specific and practical area of knowledge; usually, community colleges offer courses in those areas.

- A strong academic training is useful not only for academic position; theory provides a framework to develop a holistic approach to different problems. It also emphasizes logic and clear thinking.

- Learn how to work in interdisciplinary teams.

**Here are some of the ‘do’s’ and ‘don’ts’ that were suggested by the participants:**

#### **DO’S**

- Know what your skills are.
- Find out who needs those skills.
- Develop interpersonal skills.
- Develop friendly relationships.

#### **DON’TS:**

- Give up (market yourself).
- Be afraid to change course of action.
- Stop learning and developing new skills.

The participants also recommended that everyone be aware that, more often than not, jobs for anthropologists are not advertised as such; therefore, it is important to learn the “key words” that apply to anthro-

pologists: analyst, communications expert, community expert, researcher, planner, program manager, and specialist are the most common. Currently, anthropology is mostly needed in non-governmental organizations, consulting firms, and interdisciplinary projects. In addition, anthropologists are being hired by companies for cultural brokerage, corporate philanthropy and social managing in national and interna-

tional settings.

The Student Committee wishes to thank the participants and the audience for making this informative event a success. For further questions or suggestions, please contact me (cguerron@oregon.uoregon.edu). For more information, visit the Student Committee website at <http://www.orst.edu/groups/sfaastu/>.

## Feature Article

## RODEO AND RACE CARS

## Masculinity, Spectacle, and Commoditization

by Robert Philen

Cornell University

Rodeo and stock car racing are examples of popular sport - and popular in two senses of the word. They both enjoy mass popularity, and this popularity is only increasing, especially in response to the proliferation of television coverage on a variety of cable channels. Rodeo can be viewed on a near weekly basis through TNN's coverage of "Championship Rodeo from Mesquite, TX" and the Professional Bull Riders (PBR) tour, as well as occasional coverage on ESPN and other channels, and race fans can tune in to race coverage or racing news nearly any day of the week.

The two sports are also popular as exemplars of "popular culture" - associated with the populace or masses (See Garcia Canclini for further elaboration on notions of the popular). As with other examples of popular culture, they are perceived as "common" or "low brow". Through their association with the masses they are by definition not the markers which distinguish the "refined" and "cultured" elite, and in their low brow status stand in contrast to supposedly more refined equestrian or motor sports.

It is important to examine the themes of popular culture. To deem popular or mass culture unworthy of serious academic inquiry, whether in the guise of rodeo or stock car racing, or in the music of the Spice Girls, Jackie Chan films, or World Championship Wrestling, is to reaffirm the elitist logic whereby popular culture is perceived as low brow in the first place, not to mention missing out on the novel functionalities of global culture mediated through mass media technologies. This paper offers an exploratory typology of popular sport, focusing on rodeo and stock car racing (with branchings into the monster truck world), sports which share a largely overlapping though not identical audience.

**Making manhood**

Both sports entail masculine performance and competition. (This is not to suggest that that is the only important thing going on in either rodeo or stock car racing.) A key aspect of masculinity is performativity - doing, proving and performing masculinity. In his cross-cultural study of masculinity, David Gilmore writes (Gilmore 1991:11; see also Heise 1997:esp.

424-5):

There is a constantly recurring notion that real manhood is different from simple anatomical maleness, that it is not a natural condition that comes about spontaneously through biological maturation but rather is a precarious or artificial state that boys must win against powerful odds. This recurrent notion that manhood is problematic, a critical threshold that boys must pass through testing, is found at all levels of socio-cultural development regardless of what other alternative roles are recognized.

Manhood must be proved and demonstrated, and done so through continuous performance, for if masculinity is not a given, it can be lost or go unrecognized.

The Neo-Freudian position which Gilmore echoes holds that this masculine need to "do" or to perform masculinity stands in contrast to a perception of femininity as "natural", as simply existing regardless of performance - Nancy Chodorow's distinction between feminine "being" and masculine "doing" (Chodorow 1971; see also Ortner 1974). The distinction is seen as stemming from differential socialization of boys and girls in the context of female-

centered child-rearing practices, where girls have a ready role model for feminine adulthood while boys often lack a similar masculine role model, resulting in a sense of having to win their own masculinity through performance and avoiding anything which smacks of femininity. In contrast to Gilmore's position though, masculinity does not so much stand in contrast to femininity because performed. Obviously, femininity also is a learned performed gender role (see Heise 1997; Lutkehaus 1995), though perceived as natural in many, though not all, cultural contexts, in contrast to masculinity perceived as a characteristic which must be proved and performed. This performance of masculinity can take widely varied forms from cultural context to cultural context, and not all arenas of performance and competition will be gendered as masculine. For example, competitions involving jumping over the backs of charging bulls were engaged in by both females and males in Minoan Crete, and when I speak of masculine performance and competition in rodeo, I am clearly not speaking of every single rodeo event, for there is a gendered division of the events in rodeo whereby barrel racing is an event participated in by women, while all the other events are the near exclusive domain of men.

### Poetics and display

The masculine competition and display in rodeo and racing is a poetic

performance. Aristotle identifies one of the key aspects of poetics as action. Further, and distinguishing poetic description from the historical or poetic action from the mundane, the poetic exemplifies what could be, an ideal, rather than just what is in the everyday mundane world. The ideal action follows certain rules where the poetic performance is that which embodies the poetic ideal.

Rodeo and racing present similar poetic ideals of masculine competition, which, however, take somewhat different forms. With rodeo, and especially with the roughstock events - saddle bronc riding, bareback riding, and bull riding, there is an element of man v. man, but equally, and perhaps more importantly, an element of man v. beast, man v. wild nature, a poetics which ties to the mythology of the nation through a metaphoric recapitulation of the taming of the savage frontier in the wild west of the cowboy. In this competition between man and beast, there is also a wild luck element. A horse or bull which does not buck strongly will not yield a high score no matter how well the cowboy rides (though in the horse events, ideally, i.e. according to the poetic ideals, the cowboy should force a weakly bucking animal to buck more strongly through spurring it). Conversely, strong bucking animals yield higher scores, though also a greater risk that the animal will throw the cowboy and yield no score at all. The poetic ideal of man v. wild nature

can perhaps be best seen in the case of tough bulls, such as "Bad Bubba" or "Dodge Turbo", so difficult to ride that bounties of \$10,000 to \$15,000 (in addition to any normal prize winnings) are occasionally offered to the cowboy who can stay on board the full eight seconds. The chances of success are extremely slim, but the rewards extremely high.

### Motorsport poetics

Motor sports offer a different poetics for masculine competition, where nature is removed, and the competition is resolved in a technological realm. The relationship between man and technology can take radically different form though. With stock car racing the competition takes the form of man v. man on equal footing via equalization of technology. Ideally all cars on the track should be more or less equal, so that the competition is decided by driving skill alone. Racing purists will excuse me for even making the comparison, but the poetics of stock car competition can be seen in inverse in the world of monster trucks where it is the men who are ideally equalized and hence virtually erased, such that the competition is machine v. machine.

The poetic performance is that which embodies the poetic ideals. There is an electric feel, the entire audience on the edge of their seats, when a cowboy goes up against a bull which has never been successfully ridden. On the other hand, perfor-

mances which do not live up to ideals result in something less than poetic - such as when one race car driver's vehicle is far superior to all the others on the track, making the race no contest.

### **Spectacle and danger**

Rodeo and racing are not popular simply because they are poetic, however. There is also the spectacle, that is, the remarkable, the unusual, the extraordinary, even the grotesque. Aristotle recognized the spectacular as characteristic of poetics, but downplayed it as the least artistic element, something deployed by playwrights who played to the masses rather than aesthetics (See Aristotle 1961: esp. 61-4). The play of the spectacle in both rodeo and racing reinforces perceptions of these popular sports as low brow and common. But the spectacular also plays another role in these arenas of masculine competition. With the necessity to prove and perform manhood, it is the remarkable or extraordinary feat which stands as the ideal of masculine performance.

This is most obviously seen in rodeo with bull riding. While the other six official events of the Professional Rodeo Cowboy Association (PRCA) - saddle bronc riding, bareback riding, barrel racing, calf roping, steer roping, and steer wrestling (See Wooden and Ehringer 1996 for descriptions of the events) - have at least nominal roots in ranching work, riding a bucking bull

weighing half a ton or more was never anything but a spectacle, a show of masculine prowess.

On TNN's weekly broadcast of "Championship Rodeo from Mesquite, TX" and/or the PBR tour, two videos are often hawked - one called "Best Rides" and the other "Worst Crashes." These videos demonstrate the dual extremes of what audiences want to see, the dual extremes of the spectacle - on the one hand truly poetic rides on the backs of raging bulls and broncos and on the other, the most cringe-inducing instances of cowboys tossed, thrown, gored and stomped which in their violence reaffirm the spectacularity of the "best rides." Like rodeo, racing has its own poetic moments - the photo-finish or the long due victory - and its own violent crashes, as well as the counterpart highlight videos and "most fiery crash" videos. Like the braving of rodeo's goring bulls and stomping broncs, it is in part the braving of the dangers of the crash which lends spectacularity to the whole.

But while the masculine competitions of racing and rodeo are of a spectacular nature, not all spectacles associated with the worlds of rodeo and racing fit strictly within these realms of poetic masculine competition. There are also the sideshows, which themselves tend towards the extraordinary and the carnivalesque.

### **Monster trucks as sideshows**

I recently attended a monster truck

event. Monster trucks themselves, as they roar side by side crushing twin lines of junked cars with their massive tires, hold some of the appeal of the sideshow - and indeed that was the function served by early pioneer monster trucks such as Bigfoot. On this particular night, we were treated to three side acts in between the car-crushing, doughnut-spinning, engine-revving action of the trucks, acts ranging from the relatively tame to the truly dangerous to the realm of...well to the realm of something else entirely, a sort of redneck je ne sais quoi...

First - the mini-trucks. Four miniature racing cars zipped out onto the main arena floor from a side entrance and circled around the double lines of junk cars set out to be crushed by the monster trucks. Each had a pick-up shaped body of fiberglass or sheet metal covering its frame, and strangely, though each was pick-up shaped, they were painted to resemble the cars of popular NASCAR drivers: Dale Earnhardt, Jeff Gordon, Bill Elliot, and Kyle Petty. However, this was not simply to be a race, but also a populist contest of sorts. Before the start of their race around the junk piles, the announcer queried of the fans, "Who wants to see the Chevrolet of Dale Earnhardt win? Who wants to see the Ford of Bill Elliot win?" allowing appropriate intervals for cheers and boos, with no one bothered that the mini-trucks didn't particularly resemble Chevrolets any more than

Fords nor that the drivers were not in fact Earnhardt, Gordon, Elliot or Petty.

Next, the Globe of Death. A metal mesh sphere maybe 20 feet in diameter. First, a lone motorcycle rider entered the metal sphere and rode about the inner surface, clinging to top, bottom and sides through centrifugal force. Then two riders at once, followed by three riders all zipping this way and that within the confines of the metal ball. Finally, a fourth person entered, not riding, but standing in the bottom with three motorcycles roaring all about, threatening life and limb.

The final sideshow of the night. Transaurus - the giant metal transforming fire-breathing car-eating dinosaur of death. The lights of the arena dimmed. A spotlight fixed on a junk car set out on blocks, looking like some wounded, frightened beast blinded by the light. From one side entered...a tank, which moved towards the car, in the process transforming. A giant green metal Tyrannosaurus sprouted from the back of the tank, complete with gripping hydraulic arms, spiked teeth driven by a hydraulic jaw and flame-shooting nostrils. Transaurus grasped the car with its clamp claws and brought it up in to the air to its mighty ripping teeth, ripped the roof clean off and then bit right through the center of the car, metal car remnants spilling to the floor all the while...

Side acts are not limited to miniature cars, globes of death or transforming dinosaur tanks. At any number of motor sporting events, one might encounter demolition derbies (which have like the monster trucks evolved into a type of main act in their own right), school bus racing, or the racing shopping cart of John Boy and Billy of radio's "The Big Show." At the rodeo, one might witness mock gun-fights, trick rope or whip artists, a bullfighting competition where the bullfighting clowns score points through enticing bulls to chase and charge them, the bull often butting, stomping or flinging the clowns in the process, "Texas Blackjack" - a game played, again, by the bullfighting clowns, the goal of which is to remain sitting at the table in the presence of a raging bull, or an unofficial event (i.e. not one of the PRCA's seven official events leading to the national finals each year) such as wild cow milking, which entails what its name suggests, wrestling a wild cow and milking it.

### **Sideshows as margins**

At first glance, these sideshows might seem like so much superficial filler between competitions which are themselves often perceived as low brow and pandering to the spectacle. But as sideshows, as marginal and peripheral, they are in fact essential. Margins and borders are not insignificant but key in framing the contexts of interpretation (See Culler 1982; Derrida

1972), and defining what fits in and what does not in a given realm, in this case the worlds of rodeo and of racing.

Stock car racing, monster trucks, and Transaurus. Monster trucks at a stock car event are the sideshow, and constitute its margins, pushing the poetics of racing to its limits by inverting stock cars' relation between men and machines through nearly erasing the human element for competition between machines. Beyond monster trucks, we have a techno-transformer world rather than the man v. man competition of stock cars where technology is supposedly the equalizer rather than the object. Transaurus then, unlikely to appear at a stock car event, is a featured sideshow for the techno-spectacular world where monster trucks are the main event rather than the marginalia.

If rodeo's poetics takes the form of man v. beast or savage nature, and in the process recapitulates the poetics of nation in the taming of the frontier, certain of the sideshow acts frame this interpretive context. Mock gun battles and trick ropers explicitly mark a connection between the rodeo and the old west, or at least the Wild West shows of the late 19th and early 20th centuries, the original public performances of the taming of the frontier.

### **Romanticization of the Frontier**

Cowboys and fast cars, as well as big trucks, are recognizable tokens of American masculinity, and not just because some men

deploy fast cars and big trucks as fetishes which make and demonstrate their masculinity (a fetishization recognized by those who refer to sports cars as “penis extenders”), and not just because of ubiquitous cowboy imagery, from the Marlboro Man to the country music industry to western ware (See Savage 1979). Both, the cowboy and the car, are intimately tied to America’s sense of nation in the romanticization of the frontier and its taming. Though this is more obvious with cowboy imagery, it is also no small coincidence that America has a love affair with the automobile. The freedom of the car, as well as the technological progress and infrastructural development necessary for that freedom (i.e. roads), are emblematic of the mythology of both the frontier and its subduel and taming, a mythology gendered as masculine civilization taming uncontrolled feminine nature, producing domesticated order. (In this light, the gender imagery of wild cow milking is worthy of an analysis in its own right.) Rodeo and stock car racing (and monster truck competition) are not only popular sports, perceived as low brow, but also All-American sports, and stand in contrast to other equestrian sports, such as polo or steeplechase, or motor sports like Gran Prix racing, none of which are perceived as particularly low brow nor American (something rodeo and polo fans, Gran Prix and NASCAR fans would probably agree on).

### **Spectacles massified**

In recent years both racing and rodeo have been profoundly influenced by mass media dissemination, corporate sponsorship, and commoditization. It is through these processes that they become popular sport in the sense of mass culture, and become not just spectacular masculine contests but spectacles massified. The sports and their imagery now reach a larger audience than ever before through the wide spread of cable television and satellite reception and the proliferation of television channels. Both rodeo and racing are broadcast both live and taped on a variety of channels, not to mention news and talk shows dedicated exclusively to sports - and some specifically to racing.

The events comprising the seasons of the two sports are funded largely through corporate sponsorship, for example NASCAR’s top-level Winston Cup Series and the somewhat less popular Busch Series, or rodeo’s Dodge Series. Beyond series sponsorship though, there is a major difference in the corporate sponsorship of rodeo and stock car racing. With racing, especially at the top levels represented by NASCAR, individual drivers and their crews are supported by corporate sponsors, often racing for a corporate team. While some of the top individual cowboys receive sponsorship, it is typically small, and most cowboys receive no sponsorship at all. This is in part due to the structure of the competition. Most

NASCAR races are 400-500 miles, lasting several hours, and race cars make ideal platforms upon which to plaster corporate logos which will appear on television during those several hours. Rodeo cowboys are on television screens for a few seconds, with only their bodies to display advertising, and much of that space is often lying in the dirt. To the extent that there is individual sponsorship in rodeo, it is as much of horses and bulls as cowboys, e.g. the aforementioned "Dodge Turbo." The result is that the names of top drivers are much more widely known than top cowboys and their payoffs much higher.

At least two important things go alongside the recognizability of top NASCAR drivers. One is a sort of corporate identity, almost a commodity nationalism on the part of race fans. Drivers are identified not only by their own personalities, but also by their sponsors and by the make of car they drive. With the emphasis on make of car, there is a reaffirmation of the Americanness of the sport, for all the drivers of NASCAR drive American cars, whether Fords, Chevrolets, Pontiacs, whatever. But it is also important which specific brand name. Winning cars make good advertisements in themselves to the respective companies, and so they foster the competitiveness of drivers driving their brand of car. And many fans identify and support not only individual drivers but also auto brands. For example, fans of Jeff Gordon, a Chevrolet driver, will

likely cheer on other Chevrolet drivers if Gordon is out of the running, or drivers of other General Motors brands barring a Chevrolet in the running.

### Commoditization of personae

The other important thing which results from the high name recognition of top drivers is the commoditization of their personae. On any given local track one is likely to see cars painted to resemble favorite top NASCAR drivers. Or consider again the mini-trucks at the monster truck event and the announcer's queries of "Who wants the Chevrolet driven by Dale Earnhardt to win?" or "Who wants the Ford driven by Bill Elliot to win?" The amazing thing was not so much that the questions were put to the audience despite the fact that the vehicles were no more Fords than Chevrolets and that Dale Earnhardt and Bill Elliot weren't really driving them, but rather that there were real cheers and hisses in response. To state the obvious, people didn't really think there were top NASCAR drivers on the arena floor, but nonetheless, given the dual process of commodity "nationalism" and the commoditization of drivers' personae, some sincerely wanted to see the "Earnhardt" "Chevrolet" win the race, and others earnestly wanted to see it lose.

These differences in corporate sponsorship between racing and rodeo yield similarly large differences in merchandising. Not only are generic racing or NASCAR

souvenirs marketed, but also the commoditized personae of individual drivers through t-shirts, coffee mugs, miniature cars, replica racing jackets, which allow one to look like that particular driver, or virtual reality video games, which allow one to virtually be the driver, and increasingly such merchandise is sold not just at events but in gas station convenience stores, large retail stores and racing memorabilia stores in shopping malls. In the case of rodeo, while there is certainly rodeo merchandising, what has been more successfully marketed is a cowboy image of which rodeo is one embodiment.

### American symbols

Much as tourists' purchases of souvenirs is the purchase of tokens connecting them to the place visited (See MacCannell 1976), to purchase such merchandise, racing memorabilia or western ware, is to purchase a token tying one to the symbols of American masculinity. One does not necessarily have to be American to partake of the imagery, but to wear a cowboy hat or a Jeff Gordon t-shirt is to connect oneself to specifically American images. Further such tokens do not necessarily assert one's own masculinity, e.g. women wear western ware and purchase racing souvenirs as men do, but it is to create a connection to the imagery of American Masculinity.

Rodeo and racing represent tokens, not the only tokens to be sure, and probably

not the most important ones, of American masculinity, with varying emphasis and in different ways tied to the themes of masculine prowess and competition, as well as the frontier imagery of progress and subduing disorder. These themes in commoditized forms are disseminated through mass communications technologies, not to be homogeneously purchased and interpreted, but available for interpretation and deployment by individuals on a mass scale.

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**Southern Anthropological Society****General Business Meeting Minutes***for March 27, 1998, Wilmington, North Carolina*

**CALL TO ORDER:** Susan Keefe called the General Business meeting to order.

**ITEM 1. Treasurer's report:** Daniel Ingersoll, Secretary/Treasurer, gave the financial report. A financial statement for the fiscal year ending December 31, 1997 was distributed. Total revenues amounted to \$5,540.41. The cost of the Southern Anthropologist, issues 24/1 and 24/2 for 1997 was \$1,595.00. Paid to the University of Georgia for 97 copies of the Proceedings, volume 97, was \$1,478.28. In the first three months of 1998, an additional 23 copies of volume 97 were sent out, costing \$350.52. The number of members with dues paid for 1997 was 111. In the SAS checking account as of December 31, 1997, there was \$1,545.10. At meeting time that value was \$34.82. In the SAS savings account on deposit, as of December 31, 1997, there was \$5,326.08. At meeting time, in the savings account on deposit there was \$5,986.86. At the present meeting the Secretary/Treasurer reported that as of Friday morning (March 27, 1997) there were 82 registered, with 35 regular registrations and 47 students. At that time, there were 96 paid up members for 1998. It was the Secretary/Treasurer's opinion that it

would appear that there was no need to increase dues.

**ITEM 2. Election report:** David Johnson, running unopposed, was elected President-Elect. Daryl White becomes president and Susan Keefe becomes Immediate-Past President. Dan Ingersoll continues his 3 year term as Secretary-Treasurer. Melinda Bollar Wagner was elected councillor; her term is 1998-2001. Mary Anglin's term (1995-1998) expires this year, while the terms of Mark Moberg (1996-1999) and Barbara Hendry continue (1997-2000). The Southern Anthropological Society thanks Mary Anglin as well as the newly elected officers and those who stood for election.

**ITEM 3. Web pages:** Beginning with the preparations for this year's meeting, Tom Collins and John Wingard established Web pages for registration and SAS meeting information. Registration forms were available in the pages and abstracts could be e-mailed in to the program organizers. This worked system very well and the SAS is pleased that Tom and John will continue as Web masters.

ITEM 4. The Southern Anthropologist: President-Elect David Johnson stated that he was willing to continue as editor of the Southern Anthropologist— his three year term as editor ends this year. As continuing editor, David is looking for a columnist in applied anthropology, and he would also like to start a museum column. Writers out there are invited to contribute to Southern Anthropologist. A future goal is to have Southern Anthropologist available on the Web. David reported that about 300 copies of each number of volume 24 of Southern Anthropologist had been distributed for 1997.

ITEM 5. Proceedings: Proceedings editor Michael Angrosino was not able to attend but he notified the SAS that Volume 31, Cultural Diversity in the U.S. South, editors Carole Hill and Patricia Beaver, is ready and can be mailed out to members with dues paid up. Volume 32, Culture, Biology, and Sexuality, editors Andrew Miracle and David Suggs, is in press.

ITEM 6. Mooney Award: Honggang Yang, the chair of the Mooney Award Committee was not able to attend but it was reported that the committee had reviewed six books but had decided not to make an award this year. Hester Davis and Gil Kushner also served on this committee. Gil Kushner who is retiring from this committee will be replaced by David Landy. In an earlier meeting, the SAS Board officially recog-

nized Gil Kushner's service on this committee.

ITEM 7. Student Paper Competition: Morgan Maclachlan reported that the graduate response was not numerous this year but that Honorable Mentions were designated. In the undergraduate division, several Honorable Mentions were designated, in addition to a first prize. The Board and the Student Paper Competition committee announced a reception for the next day, Saturday, 5:00 p.m., at the conclusion of the meetings, for an awards ceremony to recognize the paper competition participants. [The next day Honorable mentions and First Place winners received certificates. Each participant was invited to select a book from the book exhibit. First Place winner Jessica Swain received a cash award of \$200.00 for her essay "Devil's Food: Dessert in American Culture." The essay will be published in Southern Anthropologist. In the Board meeting earlier this day, it was moved that Morgan Maclachlan and Dan Ingersoll coordinate the Call for Student Papers, with a goal to get it sent out by September 15, 1997 ]

ITEM 8. Endowment: Tom Arcury, SAS Endowment chair treasurer was not able to attend the meetings, but a report from Tom was sent, covering the period from 1994 to 1997. As of December 31, 1997, the SAS Endowment stands at \$10,062.16; interest

income was \$450.91. The funds are invested in two Wachovia Certificates of Deposit earning 4.88 and 4.59\* and one Wachovia Savings Account. During 1997, three individuals contributed \$900.00. Tom reported that he was stepping down as treasurer, a position he had held since 1994. [ In the Board Meeting earlier this day, Daryl White noted that he would be looking for a volunteer to replace Tom, and also would be considering establishing an Advisory Oversight Board for the Endowment. The Board moved to recognize Tom Arcury and Pat Beaver, Endowment Committee Chair, for their good work on building the endowment]

ITEM 9. 1998 Meetings: Tom Collins reported on the meetings. In his comments he noted the good turnout. Use of e-mail for abstracts and editing had made the preparation of the programs more efficient. James Sabella and the Local Arrangements Committee were recognized for their contribution, as was Mary Schweitzer for her work with the Book Exhibits. The President commended program co-chairs Tom Collins and John Wingard, meeting Coordinator James Sabella, Book Exhibits organizer Mary Schweitzer, Student Paper Award Committee Chair Morgan Maclachlan, Key Note Speaker John Reed, Michelle Stuart (Graduate Assistant, University of Memphis), and the student staffers for all they had done to plan and run the meetings.

ITEM 10. 1999 Meetings: The 1999 Meetings will be held in the Atlanta area. Daryl White will help with the local arrangements. Art Murphy proposed a Key Symposium, "Displaced in the New South," which would involve issues of immigration and refugees in the Southeast. Mexican anthropologists/scholars and others who have researched this topic would be tapped for participation. A possibility for the 2000 Key Symposium, proposed by Lisa Lefler, is "Responsibility and Partnership: Anthropologists Among Southern Indians in the New Millennium." A meeting site and a local arrangements person need to be selected.

ITEM 11. Planning Committee Report. The Planning Committee was established at the 1997 SAS Business Meeting by president Susan Keefe. The committee, which corresponded energetically by e-mail and snail mail, and which met at the 1997 American Anthropological Association meetings, was ably chaired Tim Wallace; the membership included Mary Anglin, Tom Collins, Deborah Duchon, Barbara Hendry, Dan Ingersoll, David Johnson, Susan Keefe, Patricia Lerch, Mark Moberg, Richard Persico, and Daryl White. Tim filed a report dated March 23, 1998, summarizing the committee's findings. Susan Keefe commended Tim for his contribution.

The committee's work identifies a mission: to increase the membership in the SAS. One

major way is to reach out to non-academic anthropologists; another is to improve services to student members. The SAS needs to develop ways of locating non-academics as well as anthropologists in community colleges. As Tom Collins pointed out, the SAS has lost some of the "brand name" University department members; the SAS should seek ways to re-interest them. The counselors, especially, will be enlisted to help develop new techniques and methods for finding and bringing in new members.

To help along the lines of drawing in applied and museum anthropologists, David Johnson will be adding new columns in the Southern Anthropologist on applied anthropology and museum anthropology. David requested volunteers to edit or contribute to the columns.

The SAS Board also seeks to add a student representative and to make sure applied anthropology is always well represented. An appeal was made to members present to forward names/departments/companies, etc. who might be contacted in regard to new memberships.

To improve meeting program organization and make better use of time, the annual meetings will now go from Friday through Sunday.

ITEM 12. Susan Keefe officially passed the president's gavel to Daryl White.

FINANCIAL STATEMENT FOR 1998 ANNUAL MEETING  
OF THE SOUTHERN ANTHROPOLOGICAL SOCIETY  
MARCH 27-28, 1998  
WILMINGTON, NC

## REVENUES

Registration Fees	\$2080.00
1997 revenue	
Book Exhibit Fees	\$205.00
Book Sales	\$91.50
TOTAL	\$2376.50

## DISBURSEMENTS

Program Chair Expenses	
Hotel Expenses* (Radisson, Memphis):	\$1738.80
Receptions	\$826.05
Meeting Rooms	\$450.00
AV Equipment	\$538.50
TOTAL	\$1738.80

REVENUES MINUS DISBURSEMENTS \$655.30

## OTHER MEETING RELATED EXPENSES

Student Paper Competition Awards	\$400.00
Mooney Award	\$500.00

\*Radisson Hotel bill totals \$1,814.55 but was charged as \$1738.80

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Southern Anthropological Society  
Statement of Revenues and disbursements  
for the Year Ending December 31, 1997

REVENUES FOR CALENDAR YEAR:	1997	1996	1995
Dues Royalties on Proceedings	\$50.00	\$144.46	\$166.62
1995 Annual Meeting			
Book Exhibits		—	\$295.00
1996 Annual Meeting			
Registration Fees		\$1,215.00	\$2,265.00
Book and T-shirt Sales		\$851.48	—
Book Exhibits	—	\$125.00	—
Bus Tickets and Refund		\$485.00	\$925.00
1997 Annual Meeting			
Registration Fees	\$2,080.00		
Book Exhibits	\$205.00	—	—
Book Sales	\$91.50	—	—
Endowment Contributions	\$900.00	\$50.00	—
Interest Income			
Chestertown Bank of Maryland	\$73.91	—	—
C&S/NationsBank, Atlanta, GA			
Commercial Checking Acct	—	—	\$.99
Certificates of Deposit	—	\$205.42	\$260.11
Credit Union of North Carolina			
Account closed out	—	—	\$51.98
<b>TOTAL CASH REVENUES</b>	<b>\$4585.41</b>	<b>\$5,019.69</b>	<b>\$7,379.70</b>
<b>OTHER REVENUES:</b>			
Dues for 1997 received/deposited after Dec. 31	\$650.00		
Cash received at 1997 meeting, unidentified:	\$305.00		
<b>TOTAL 1997 REVENUES IN 1998:</b>	<b>\$5540.41</b>		

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The Co-Evolution of Fieldwork

1930's - 1950's



Equipment:  
"notebook,  
"Notes & Queries,"  
informant



physical anthropologist  
lab equipment

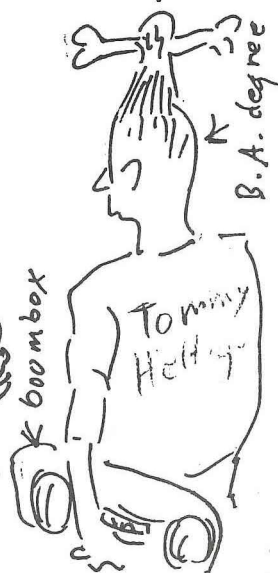
Linguist  
tape recorder  
transcription  
service  
informant  
Post Y2K Era  
Post Literate Era

1960's -  
1970's  
Team Leader

cultural anthropologist  
Cinematographer  
lab worker  
still photographer  
lab assistant  
Land Rover  
informants



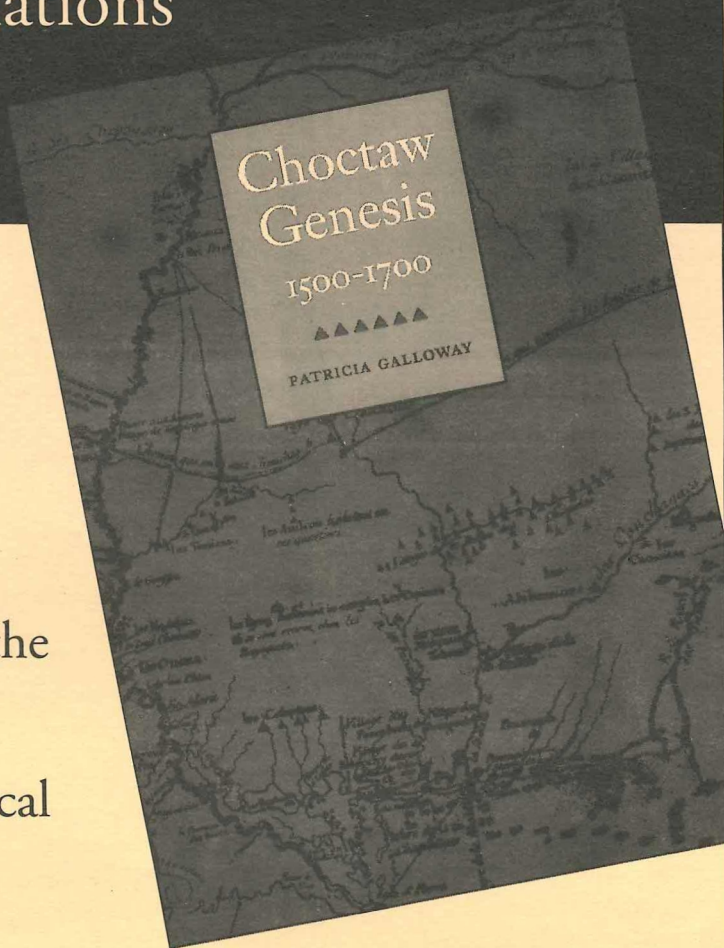
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Personal Digital Assistant  
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# Southern Anthropologist

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