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PROCEEDINGS
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IXth INTERNATIONAL CONGRESS
o f
ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES

Edited
b y
Sol Tax
and
Gay C. Neuberger

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o f
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PROCEEDINGS
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IXth INTERNATIONAL CONGRESS
OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES

Edited by
Sol Tax
Gay C. Neuberger

Section 1
The Books
The Congress

The University of Chicago
Chicago, Illinois

1973

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PROCEEDINGS VOLUME

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including preface, introduction, acknowledgements,
abbreviated table of contents

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- B. Sampler of the 91 WA volumes
- C. Guide to Published Reviews of WA volumes to date

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Principles of Visual Anthropology

Edited by Paul Hacking
1975. XIV + 532 pages. 11 Plates.
Clothbound DM 67.00 / \$ 42.00

ISBN 90 279 7519 1

The collection of articles presented in this volume is seen to be one of the most significant contributions to the challenge of embracing cinematic techniques to record as accurately and as fully as possible those groups and situations which are particularly difficult, or even in danger of succumbing to, particularly those which are in danger of disappearing. The volume, which contains 11 articles, has already taken such a toll. It explores the various ways in which videotape, still photography, and cinematic techniques may be used to photograph, kinesic, and ethnographic situations. The volume also explores the ways in which anthropology itself may serve the mass media of cinema and television and the entry of audiovisual recording equipment into what has traditionally been the preserve of notebooks and pencils.

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Subject areas:

Visual anthropology: study of films, television, photography,
cinema, videotape; Rituals; Cognitive anthropology; Field
methods; Anthropology of education; Ethnography; Kinesic;
Psychological anthropology.

Principles of Visual Anthropology



Visual Anthropology in a Discipline of Words

MARGARET MEAD

Anthropology, as a conglomerate of disciplines — variously named and constituted in different countries as cultural anthropology, social anthropology, ethnology, ethnography, archaeology, linguistics, physical anthropology, folklore, social history, and human geography — has both implicitly and explicitly accepted the responsibility of making and preserving records of the vanishing customs and human beings of this earth, whether these peoples be inbred, preliterate populations isolated in some tropical jungle, or in the depths of a Swiss canton, or in the mountains of an Asian kingdom. The recognition that forms of human behavior still extant will inevitably disappear has been part of our whole scientific and humanistic heritage. There have never been enough workers to collect the remnants of these worlds, and just as each year several species of living creatures cease to exist, impoverishing our biological repertoire, so each year some language spoken only by one or two survivors disappears forever with their deaths. This knowledge has provided a dynamic that has sustained the fieldworker taking notes with cold, cramped fingers in an arctic climate or making his own wet plates under the difficult conditions of a torrid climate.

In the light of this record of devoted, tedious, often unrewarded work under trying and difficult conditions it might be expected that each branch of practitioners of anthropology would eagerly avail itself of new methods which could simplify or improve its fieldwork. Thus, methods of dating became progressively available to archaeologists; phonograph, wire, and tape recording to musicologists and linguists; and still and moving pictures to video to ethnologists. The fantastic advances that have been made in each field when the new instrumentation became available (as

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carbon 14 replaced tree rings, tape recorders replaced wax cylinders, sync-sound and filming replaced the wet plate camera) would seem to be so self-validating that a world congress in 1973 would only have to concern itself with a discussion of the latest theoretical advances, based upon the newest instrumentation, coupled with exhibits and demonstrations of the most trustworthy instruments — an approach exemplified by Joseph Scheffer's article on videotape in this volume. Instead, we are faced with the wretched picture of lost opportunities described in Emille de Brigid's article and the picture of what can still be done in the face of many lost possibilities in Alan Lomax's worldwide survey and synthesis.

All over the world, on every continent and island, in the hidden recesses of modern industrial cities as well as in the hidden valleys that can be reached only by helicopter, precious, totally irreplaceable, and forever irreproducible behaviors are disappearing, while departments of anthropology continue to send fieldworkers out with no equipment beyond a pencil and a notebook, and perhaps a few tests or questionnaires — also called "instruments" — as a sop to scientism (Plate 5). Here and there, gifted and original filmmakers have made films of these behaviors, and here and there anthropologists who could make films or arrange for them to be made have appeared, labored, been complimented and cursed in the perverted competitiveness of the unstable and capricious market place... but that is all. What we have to show for almost a century's availability of instruments are a few magnificent, impassioned efforts — the Marshall films on the Bushmen, Bateson's Balinese and Iatmul films, the Heider-Gardner expeditions to the Dani, Jean Rouch's tireless efforts in West Africa, some films of Australian aborigines, Asen Balicok's Netsilik Eskimo series, the Ash-Chagnon series of the Ygonomö, and, on the archival and analytical side, the gargantuan efforts of the Columbia Cantometrics Project, the Child Development Film Project of the National Institutes of Health, the Research Unit at the Eastern Pennsylvania Psychiatric Institute, the Encyclopaedia Cinematographica, and the Royal Anthropological Institute in London.

I venture to say that more words have been used, spoken and written, disputing the value of, refusing funds for, and rejecting these projects than ever went into the efforts themselves. Department after department and research project after research project fail to include filming and insist on continuing the hopelessly inadequate note-taking of an earlier age, while the behavior that film could have caught and preserved for centuries (preserved for the joy of the descendants of those who dance a ritual for the last time and for the illumination of future generations of human scientists)

disappears — disappears right in front of everybody's eyes. Why? What has gone wrong?

A partial explanation of this clinging to verbal descriptions when so many better ways of recording many aspects of culture have become available lies in the very nature of culture change. Much of the fieldwork that laid the basis of anthropology as a science was conducted under conditions of very rapid change, where the fieldworker had to rely on the memory of the informants rather than upon observation of contemporary events. The informant had only words in which to describe the war dance that was no longer danced, the buffalo hunt after the buffalo had disappeared, the discontinued cannibal feast, or the abandoned methods of scarification and mutilation. Thus ethnographic enquiries came to depend upon words, and words and words, during the period that anthropology was maturing as a science. Lévi-Strauss has devoted all of his mature years to an analysis of that part of myth and folklore caught with a written translation of a written text. Lewis, working on Indian reservations, demanded how you could know that an individual was someone's mother's brother unless someone "told" you so. Relying on words (the words of informants whose gestures we had no means of preserving, words of ethnographers who had no war dances to photograph), anthropology became a science of words, and those who relied on words have been very unwilling to let their pupils use the new tools, while the neophytes have only too often slavishly followed the outmoded methods that their predecessors used.

Another explanation has been that it takes more specialized skill — and gift — to photograph and make films than it does to set a tape recorder going or to take written notes. But one does not demand that a linguist carefully tape recording in the field, be able to construct a symphony out of his materials when he returns. Samples of filmed behavior can be made, just as adequately as can taped texts, by any properly trained ethnologist who can lead a camera, set it on a tripod, read an exposure meter, measure distance, and set the stops. Surely any ethnologist with the intelligence to pass examinations based on a critical knowledge of the current sacred texts and worthy of being supported in the field can learn to make such records, records which can then be analyzed by our steadily developing methods of microanalysis of dance, song, language, and transactional relations between persons. We do not demand that a field ethnologist write with the skill of a novelist or a poet, although we do indeed accord disproportionate attention to those who do. It is equally inappropriate to demand that filmed behavior have the earmarks of a work of art. We can be grateful when it does, and we can cherish those rare combinations of artistic ability and scientific fidelity that have given us great ethnographic

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films. But I believe that we have absolutely no right to waste our breath and our resources demanding them. That we do is the unfortunate outcome of both the European tradition of the overriding importance of originality in the arts and the way in which the camera has replaced the artist's brush and so developed film as an art form.

Thus the exorbitant demand that ethnographic films be great artistic productions, combined with the complementary damnation of those who make artistic productions and fail in fidelity to some statistically established frequencies of dramatic events, continues to clutter up the film scene, while whole cultures go unrecorded.

A second explanation of our criminal neglect of the use of film is cost. It is claimed that the costs of film equipment, processing, and analysis, in both time and money, are prohibitive. But as every science has developed instrumentation, it has required more expensive equipment. Astronomers did not give up astronomy because better telescopes were developed, nor did physicists desert physics when they needed a cyclotron, nor did geneticists abandon genetics over the cost of an electron microscope. Instead, each of these disciplines has stood behind its increased and expanded efficiency, while anthropologists not only have failed to support their instrumental potentialities but have continued to use questionnaires to ask mothers how they discipline their babies, words to describe how a pot is made, and a tangle of ratings to describe vocal productions. To add insult to injury, in many cases they have disallowed, hindered, and even sabotaged the efforts of their fellow research workers to use the new methods.

I think that we must squarely face the fact that we, as a discipline, have only ourselves to blame for our gross and dreadful negligence. Much of this negligence has resulted in losses that can never be regained. But there is still time, by concerted, serious, international effort, to get at least adequate samples of significant behaviors from every part of the world and to underwrite more full-scale records of whole cultures to add to the paltry few that we have.

There is, then, a second issue, and one variously addressed in the pages of this volume — how best to train ethnologists to understand filmmaking and film analysis, how best to train those who start as filmmakers and wish to learn ethnographic filming, and how to organize teams for massive fieldwork. A half century of inspired and unrewarded stabs at this problem has provided us with a fair amount of usable experience. It is possible to direct a cameraman who has no real knowledge of the significance of what he is filming, especially when much scene-setting has to be done, as in the kind of participatory reconstruction used by Asef Balićki in his

Eskimo series. It is possible for the filmmaker to use the work of an ethnographer who precedes him in the field, as Gardner did with Heider's work and as Craig Gilbert and his team did with my work on Manus. But I believe the best work is done when filmmaker and ethnographer are combined in the same person, although in many cases one interest and skill may outweigh the other. We have long insisted that the cultural ethnologist learn to take into account aspects of a culture in which he lacks personal interest and specialized technical training for recording. If he learns a language, he is expected to bring back texts; if the people make pots, he is expected to record the technique; whatever his problem, he is expected to bring back the kinship nomenclature. The requirement that certain minimum tape recording, filming, still photographic records, and video (where technically practicable) be brought back from every field trip can be added quite simply to the single field expedition. Such a requirement will not produce magnificent, full-scale, artistically satisfying, humanistically as well as scientifically valuable films — these, perhaps, will always be few in number. But recent work in New Guinea, such as the fieldwork of William Mitchell and Donald Tuzin, has demonstrated that it is possible to combine good traditional analytical ethnography with photography, filming, and taping. Assembling, mastering, transporting, maintaining, and using the equipment do add extra burdens. But in the past, the fieldworker had to contend with a great deal of illness that is now preventable with vitamins and minerals, and with immense gaps in communication between home base and field station that have now shrunk from months to days. The diaries of earlier fieldworkers like Malinowski (in the Trobriands), Deacon (who died of blackwater fever in the New Hebrides), and Olsen (ill days on end in the Andean highlands) are quite sufficient to document the savings that modern technology has given us. The time and energy made available by modern medical and mechanical technologies can now be diverted to using that same technology to improve our anthropological records.

A third problem is that of the relationship between the ethnologist, filmmaker, or team and those whose behavior (so precious and so trembling on the edge of disappearing forever) is being filmed. Although no film has ever been made without some cooperation from the people whose dance or ceremony was being filmed, it has been possible, in the past, for the filmmaker to impose on the film his view of the culture and people that are to be the subject of this film. This cannot, I believe, ever be entirely prevented. Still, the isolated group or emerging new nation that forbids filmmaking for fear of disapproved emphases will lose far more than it gains. In an attempt to protect a currently cherished national image, they

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THE CONGRESS

THE CONGRESS

Each of the 91 volumes contains a Preface by the General Editor. The first paragraph of the Preface describes the place of the particular book in the sciences, after which the General Editor describes the Congress from which each of the books arose:

~~General Editor's Preface~~

~~For purposes of teaching and for curating, the peoples and cultures of the world have traditionally been divided by continents — Europe, Asia, Africa, Oceania, America — and subcontinents — North, East, West or Southern Africa, or South or Southeast Asia, or the Middle East, or Mesoamerica. For purposes of research, however, we usually begin in much smaller areas — parts of nations, language groups, or even local communities — and extend our purview in the directions and as far as needed to provide context for problems in which we are interested. We may eventually return to a continental perspective, or even one that is worldwide. With the growth of knowledge, subcontinental areas are being replaced by others which are smaller or which cut across them or are interesting in other ways. Thus we now look at areas around a sea, like the Mediterranean or the Caribbean or the whole Pacific ocean; or around the North Pole, or along a mountain range like the Andes; or across vast deserts and/or grasslands; or along natural or political borders, such as in the present case where colleagues look from all directions at the Himalayas. Although each scholar develops a particular thesis, together they provide a general perspective for Himalayan studies. Many also faced one another for the first time in a Congress designed to bring new perspectives to Anthropology.~~

Like most contemporary sciences, anthropology is a product of the European tradition. Some argue that it is a product of colonialism, with one small and self-interested part of the species dominating the study of the whole. If we are to understand the species, our science needs substantial input from scholars who represent a variety of the world's cultures. It was a deliberate purpose of the IXth International Congress of Anthropological and Ethnological Sciences to provide impetus in this direction. The *World Anthropology* volumes, therefore, offer a first

glimpse of a human science in which members from all societies have played an active role. Each of the books is designed to be self-contained; each is an attempt to update its particular sector of scientific knowledge and is written by specialists from all parts of the world. Each volume should be read and reviewed individually as a separate volume on its own given subject. The set as a whole will indicate what changes are in store for anthropology as scholars from the developing countries join in studying the species of which we are all a part. 8

The IXth Congress was planned from the beginning not only to include as many of the scholars from every part of the world as possible, but also with a view toward the eventual publication of the papers in high-quality volumes. At previous Congresses scholars were invited to bring papers which were then read out loud. They were necessarily limited in length; many were only summarized; there was little time for discussion; and the sparse discussion could only be in one language. The IXth Congress was an experiment aimed at changing this. Papers were written with the intention of exchanging them before the Congress, particularly in extensive pre-Congress sessions; they were not intended to be read aloud at the Congress, that time being devoted to discussions — discussions which were simultaneously and professionally translated into five languages. The method for eliciting the papers was structured to make as representative a sample as was allowable when scholarly creativity — hence self-selection — was critically important. Scholars were asked both to propose papers of their own and to suggest topics for sessions of the Congress which they might edit into volumes. All were then informed of the suggestions and encouraged to rethink their own papers and the topics. The process, therefore, was a continuous one of feedback and exchange and it has continued to be so even after the Congress. The some two thousand papers comprising *World Anthropology* certainly then offer a substantial sample of world anthropology. It has been said that anthropology is at a turning point; if this is so, these volumes will be the historical direction-markers.

As might have been foreseen in the first post-colonial generation, the large majority of the Congress papers (82 percent) are the work of scholars identified with the industrialized world which fathered our traditional discipline and the institution of the Congress itself: Eastern Europe (15 percent); Western Europe (16 percent); North America (47 percent); Japan, South Africa, Australia, and New Zealand (4 percent). Only 18 percent of the papers are from developing areas: Africa (4 percent); Asia-Oceania (9 percent); Latin America (5 percent). Aside from the substantial representation from the U.S.S.R. and the nations of Eastern Europe, a significant difference between this corpus of written material and that of other Congresses is the addition of the large proportion of contributions from Africa, Asia, and Latin America. "Only 18

percent" is two to four times as great a proportion as that of other Congresses; moreover, 18 percent of 2,000 papers is 360 papers, 10 times the number of "Third World" papers presented at previous Congresses. In fact, these 360 papers are more than the total of *all* papers published after the last International Congress of Anthropological and Ethnological Sciences which was held in the United States (Philadelphia, 1956).

The significance of the increase is not simply quantitative. The input of scholars from areas which have until recently been no more than subject matter for anthropology represents both feedback and also long-awaited theoretical contributions from the perspectives of very different cultural, social, and historical traditions. Many who attended the IXth Congress were convinced that anthropology would not be the same in the future. The fact that the next Congress (India, 1978) will be our first in the "Third World" may be symbolic of the change. Meanwhile, sober consideration of the present set of books will show how much, and just where and how, our discipline is being revolutionized.

~~The reader of the present book will be interested in others in this series which describe the peoples and cultures of large geographical areas and/or long ranges of time, as well as those which provide theory to make understandable both the remarkable variations in human behavior and their surprising recurrences!~~

~~Chicago, Illinois~~
~~July 28, 1978~~

~~Set Tax~~

The remainder of the present book describes in greater detail the Congress in which World Anthropology had its origins, beginning with the program summary (pp 000-) which was placed on the chair of every member on arrival at the Opening Plenary Session together with a voluminous loose-leaf Program, some sample pages of which are on pp 000- . An outline prepared by the Congress Service Corps for internal staff use detailing what the whole Congress was about is on pp 000- .

The remainder of this section tells how this program was developed beginning with the Proposals to the Permanent Council in May 1971 (pp 000-). The section ends describing the Conferences out of which much of the scholarly material for the sessions and books was developed (pp 000-).

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331	14:00	War: Its Causes and Correlates	631	09:00	Psychic Unity, Inference-Making and Enculturation
332	15:30	Organization of Behavior in Face to Face Interaction	632	10:15	Language in Anthropology
333	17:00	Mutual Interaction of Peoples and Their Built Environment	633	18:00	Biosocial Interrelations in Population Adaptation
334	18:00	Social Change in Socialist Societies	634	19:00	Genetic Factors in Human Differentiation
335	19:30	Society and Politics at the National Frontier	635	20:00	Physiological and Morphological Variation and Adaptation
336	20:45	Political Anthropology and the State	636	21:00	Physical Anthropology: Methods and Paradoxes in Human Biology, Primatology and Evolutionary Studies
341	14:00	The Himalayan Interface	641	09:00	American Indian Economic Development
342	16:15	Changing Identities in South Asia	642	10:30	States of Indigenous Peoples
343	18:30	Ethnic Identities in Modern Southeast Asia	643	11:45	Pray Bartolome de La Casas
344	20:00	Anthropology of Southeast Asia	644	18:00	Psychological Anthropology
411	09:00	Primates: Socio-ecology and Psychology	645	20:30	Experience Forms
412	12:30	Oro-Facial Growth and Development	721	09:00	Anthropology Today and Tomorrow
413	13:30	The Physical Anthropology of Prehistoric Populations	722	11:00	International Cooperation in Research and Documentation
414	14:30	Cermeology/Physica	723	09:00	Asian-African Hot and Cold Desert and Steppes
415	15:30	Population Differentiation and Paleopathology Along the American Cordillera	722	11:30	Anthropology of the Far East
421	09:00	Ritual, Cults and Shamanism	731	09:00	The Future of the Human Species
422	11:30	Ancestors	732	10:30	Concepts of Mankind
423	12:45	Medical Anthropology	733	11:45	Youth for Mankind
424	14:15	Topias and Utopias in Health: Health Care Policy Studies	741	09:00	Later Prehistory in the Circumpolar Regions
425	15:30	Anthropology and Mental Health	742	11:00	Circumpolar Peoples

1	SATURDAY	12:00	PLENARY SESSION: INTRODUCTION TO THE CONGRESS, AUDITORIUM THEATRE
SEPT	SABEDI	19:00	AMERICAN FOLK CONCERT, AUDITORIUM THEATRE
2	SUNDAY	17:30	FIELD MUSEUM OF NATURAL HISTORY; MUSEUM OF SCIENCE AND INDUSTRY
SEPT	DI MANCHE	19:00	AMERICAN FOLK CONCERT, AUDITORIUM THEATRE
4	TUESDAY	20:00	"TAMU-TAMU" CONGRESS PREVIEW, STUDEBAKER THEATRE
SEPT	MARDI		
5	WEDNESDAY	14:00	STUDY OF AMERICAN CULTURE (VISITS TO COMMUNITIES)
SEPT	MERCREDI	20:00	"TAMU-TAMU" PREMIERE (THRU SUNDAY, 16 SEPTEMBER)
7	FRIDAY	14:00	PLENARY SESSION: MEETING OF THE ASSEMBLY, INTERNATIONAL BALLROOM
SEPT	VENREDI	20:00	AMERICAN INDIAN POW WOW
8	SATURDAY	10:00	PLENARY SESSION: CONCLUSION TO THE CONGRESS, INTERNATIONAL BALLROOM, CONRAD HILTON HOTEL
SEPT	SABEDI		

26-30

Sunday-Thursday
Dimanche - Jeudi

31

Friday
Vendredi

1

Saturday
Samedi

2

Sunday
Dimanche

3

Monday
Lundi

4

Tuesday
Mardi

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24:00

Registration
Days &
Nights

Conferences
in
Bloomington
Chicago
Detroit
East Lansing
Milwaukee
Montreal
Oshkosh
Peterborough
Racine
South Bend
Urbana

Conference
on
Wheels

Illinois
Archeology
History

Regis-
tration
&
Planning
Sessions

Regis-
tration

Plenary
Session

One
Species
Maintain-
ing
Many
Cultures?

Folk
Concert

221	231	241	
222	232	242	
212	233	243	
213	234	244	
214	235	245	
215	236	246	
216	224	237	246

Field Museum
& Museum
of Science
& Industry

311	321	341
312	322	342
313	323	343
314	324	344
315	325	345
316	326	346

421	
411	422
412	423
413	424
414	425
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416	
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419	
420	

Previe
TAMU-T

August 28 - Sep
IXth International Congress of Anthr
IXème Congrès International des Sci

8

LOCAL ARRANGEMENTS COMMITTEE
Organizational
Chart

CONGRESS SERVICE CORPS - (administration of Corps) David Baumheckel

1. Staff office at YMCA Hotel and Hilton
2. Staff reception room
3. Reception at Y August 30 (Roof Garden) and Morning refreshments
4. Planning of orientation session August 30
5. Awarding of scholarships
6. Accomodations for Service Corps persons
7. Work schedule for volunteers

HILTON HOTEL (Physical arrangements) - John Franklin

1. Parlors and Suites
2. Bank
3. Telephone installations
4. Special accomodations for opera people and other VIPs
5. Meditation room

SESSIONS (Volunteer involvement)

1. "Assistant Chair persons."
2. Couriers
3. Assistants to technical people and translators
4. Care of headsets

COMMISSIONS (assist in the meetings) Sue Martich

MEDICAL - Dr. Brados, Norene Cates R.N.

CUSTODIAL

1. Set up exhibits
2. Ushering at concert and opera
3. Assist photographers
4. Put up signs

SECRETARIAL - Elizabeth Roach, Duanne Pavlack

AUDIO-VISUAL - Nick Vaczek

1. Film festival
2. Ad-Hoc film room
3. Tape recording in sessions and Commissions

DAY CARE AND SPECIAL PROGRAMS FOR CHILDREN - Wendy Eastwood & Corinne Samyn

TRANSPORTATION - David Vlcek

1. Transportation to Pre-Congress conferences
2. Busses to city from airport
3. Maps of transit system
4. Tokens
5. Busses to Museums Sunday 2.
6. Route busses

TRANSPORTATION (Cont'd)

7. Print tickets.
8. Directions on how to get from airport to city on CTA.
9. Bus schedule.

REGISTRATION AT HOTEL - Pat Padgett, Richard Quateman, Neal Neuberger

1. Denim bags.
2. Preparation of materials.
3. Manning desks.
4. Computer information.

PRESS ROOM - Gail Kappe

1. Identification for Press.
2. Phones.

GRAPHICS - Mirtha O'Brien

1. Signs
2. Badges
3. Posters

LIBRARY - Adeline Brorsen, Kineret Lichtenstein

EXHIBIT - Louise Dand, Patricia Rodionoff

1. Field Museum (August 5 and 6) - Spanish Cave Art Exhibit needs workers to set up (4 to 6 people)
2. Science and Industry (August 23 and 24) Ethnic Communities.
3. Arts and Crafts Exhibits.
4. Sale of artifacts.

EDITORIAL OFFICES - Two people at all times - John Whetsel

BOOK FAIR - Tim Burke, Ron Phillips

1. Books
2. Papers for sale

SECURITY - John Schmidt

1. Contact Hilton security.
2. Police.
3. Storage Rooms.
4. Consulates.
5. Keys for balconies.
6. Locks for phones in parlors.
7. Bond for customs.

SPECIAL EVENTS - Nick Zdunich

1. Public Relations.
2. Ushers.
3. Work with Ken Myers.
4. Clean up at theater.

INFORMATION - Rael Slavenky

1. Desk Staff
2. Nerve Center
3. Guides
4. Brochures on other museums, etc.
5. List of Religious Houses of worship.
5. List of Consulates.
7. Banks with exchange.

AIRPORT HOSPITALITY - E. Georgean Raulston, Fanny Hicks

1. Workers in customs area to meet and assist international participants.
2. Workers to assist participants in "The Congress Room."
3. Workers to meet domestic flights.
4. Workers to take tickets, attend to luggage.
5. Corps workers to assist with refreshments, answer questions, be of assistance to participants.
6. Show participants to busses or to connecting flights.
7. Assist in any refreshment serving.

Programme (white page), front cover

8

for the Opening Plenary Session

Arriving ~~at the hotel~~, each registrant was given a packet including: (a) the loose-leaf program as described on the next pages; the Congress Procedures and Rules; lists of officers (see pp 000); descriptions of the pre-Congress Conferences and credits for financial help (see pp 000); separate descriptions of each of the 104 sessions (see pp 000 for ^{samples of} the first page describing each session); and the fold-out chart printed at the front of this ~~book~~ ^{section} (pp 000).

(b) a 15 page booklet prepared by the Congress Service Corps, of which only the first 3 pages are reproduced (pp 000). The other 12 pages included guides to Chicago's places of interest, including maps, restaurants, consulates and a guide to the hotel.

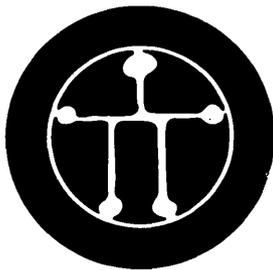
(c) the September issue of Chicago magazine which provides a monthly guide to the cultural life of Chicago. This issue included an article about the IXth ICAES.

8

IXth International Congress of Anthropological and Ethnological Sciences

IXeme Congres International des Sciences Anthropologiques et Ethnologiques

PROGRAMME



Chicago - 1-8 SEPTEMBER 1973

The Congress as a whole divides into (1) Conferences and meetings 28-31 August, designed to prepare the general sessions of (2) the Congress, 1-8 September. These 19 fascicles, bound together, concern only the General Sessions, in Chicago.

Headquarters of the Congress are in the Conrad Hilton Hotel, 730 South Michigan Avenue. The first Plenary session, Saturday, 1 September, is held in Roosevelt University's Auditorium Theater, Congress Street near Michigan. All other sessions, including the final Plenary on Saturday, 8 September are in the Conrad Hilton.

The 19 fascicles are arranged in the following order: 2-1 (2 Sept., Hall/Salle 1); 2-2, 2-3, 2-4; 3-1, 3-2, 3-3, 3-4; 4-1, 4-2, 4-3, 4-4; 5 (5-1, 5-2, 5-3, 5-4); 6-1, 6-2, 6-3, 6-4; 7. Together they describe 104 sessions in 57 groups, all based on the 1650 completed papers which are in hand as the Congress opens. The bulk of the program is the listing of the abstracts of these completed papers. Many of the papers which are relevant to two or more sessions, are listed more than once. Conversely some 800 titles are not listed at all because the papers they represent were not received before the Congress.

The 1650 papers were generated by an invitation in July 1971 (1) to propose a paper and offer an abstract of it by 1 January 1972, and/or (2) to propose a conference on a subject which would engage the interest of a broad international spectrum of scholars. About 1,000 papers and 100 conferences were proposed. In March 1972 the proposals for papers were classified into groups which might become good books, and within a few months scholars had agreed to edit them and to take advantage of the opportunities for discussion that the Congress offered. At the same time many offers for Conferences were approved. Now editors and conference organizers could "mine" the rich supply of papers already proposed, seeing the new ones as they were proposed, and soliciting papers from still others. The Congress office coordinated the activities of Editors and often wrote form letters on their behalf, watching with interest as the Editors filled and balanced and internationalized their prospective Congress sessions and the books to result.

In October 1972 a planning session urged that we hurry to send abstracts to Congress registrants so that they too could "mine" them for new sessions and books. In March of 1973 a book of 1592 abstracts (eventually followed by two supplements) went to all, by air to those distant. The result was a new flurry of creativity in many parts, and considerable last minute development of sessions. Late in June, a meeting of many of the editors (and others) put together a preliminary program which was printed and mailed at the beginning of August.

The original deadline for completed papers was November 1, 1972. By that date 145 papers had been received. In the following 3 months (to 31 January), 484 were added. A lull followed, with only 225 in February,

Le Congrès dans son ensemble est divisé en deux parties: (1) les Conférences et réunions du 28 au 31 août, destinées à préparer le Congrès; (2) le Congrès lui-même, du 1er au 8 septembre. Les 19 fascicules ci-joints, qui sont reliés ensemble, se rapportent uniquement aux séances générales à Chicago.

Le quartier-général du Congrès se trouve à l'Hôtel Conrad Hilton, 730 South Michigan Avenue. La première séance plénière a lieu le samedi 1er septembre à l'Auditorium Theater de Roosevelt University, Congress Street, près de Michigan Avenue. Toutes les autres séances, y compris la séance plénière finale du samedi 8 septembre, auront lieu à l'Hôtel Conrad Hilton.

Les 19 fascicules sont organisés de la façon suivante: 2-1, (2 Sept., Hall/Salle 1); 2-2, 2-3, 2-4; 3-1, 3-2, 3-3, 3-4; 4-1, 4-2, 4-3, 4-4; 5 (5-1, 5-2, 5-3, 5-4); 6-1, 6-2, 6-3, 6-4; 7. On y trouvera une description des 104 séances divisées en 57 groupes, toutes basées sur les 1.650 communications disponibles lors de l'ouverture du Congrès. La majeure partie du programme est constituée par les résumés de ces communications terminées. De nombreuses communications y figurent plusieurs fois, car elles concernent plus d'une séance. Par contre, environ 800 titres ne figurent pas, parce que les communications correspondantes n'ont pas été reçues avant le début du Congrès.

Les 1.650 communications sont le résultat d'une invitation envoyée en juillet 1971, demandant (1) l'envoi d'un titre de communication et d'un résumé de cette communication avant le 1er janvier 1972, et/ou (2) la suggestion d'une conférence sur un thème susceptible d'intéresser un large éventail international de savants. Environ 1.000 communications et 100 conférences furent soumises. En mars 1972 les suggestions de communications furent triées afin de déterminer celles qui pourraient devenir des livres de quelque intérêt, et en l'espace de quelques mois leurs auteurs acceptèrent de les publier et de profiter de l'occasion offerte par le Congrès pour les discuter. Simultanément, de nombreuses propositions de conférences furent acceptées. Dès lors, les éditeurs et les organisateurs de conférences purent "plonger" dans le riche réservoir de communications déjà proposées, examiner les nouvelles communications à mesure qu'elles arrivaient, et essayer d'obtenir des communications de la part d'autres auteurs. Le bureau du Congrès a coordonné les activités des Éditeurs et a souvent envoyé des formulaires de leur part, tout en suivant avec intérêt leurs progrès dans leur effort d'internationalisation des séances du Congrès et des livres qui devaient en résulter.

En octobre 1972 lors d'une réunion d'organisation il fut décidé d'envoyer rapidement les résumés à tous les participants inscrits, afin qu'eux aussi puissent y trouver matière pour de nouvelles séances et livres. En mars 1973, un fascicule comportant 1.592 résumés (suivi de deux suppléments) fut envoyé à tous. Il en résulta une nouvelle vague de créativité, et en dernière minute un développement considérable des séances. Vers la fin de juin, de nombreux éditeurs (et autres personnes) se réunirent pour mettre au point un programme préliminaire, qui fut imprimé et expédié aux participants au début d'août.

A l'origine, la date limite pour l'envoi des communications terminées avait été fixée au 1er novembre 1972. A cette date, 145 communications avaient été reçues, et 484 s'y ajoutèrent durant les trois mois suivants (jusqu'au 31 janvier). Un moment de calme suivit, et 225 communications seulement arrivèrent en février, mars et avril. Mais il en arriva 489 en mai, juin et juillet; et dans le seul

March and April. But May, June and July saw 498; and in August alone, the very eve of the Congress, almost 300 were added – far more than in any previous month. From the beginning the design was to reproduce the papers to be read by all participants in advance of the Congress. But though we used air mail, the lateness of many papers frustrated the full plan, though members of conferences often got papers not generally distributed.

On April 30th, four months before the opening of the Congress, a letter encouraged all Editors to state issues and to ask authors and chosen discussants to begin by mail the discussions which would take place at the Congress. This plan also was difficult to realize when so many papers were not yet written! By herculean effort 1,225 papers were in fact printed before the Congress. Others could not be reproduced because of size (running sometimes to 300 pages) or form (one paper was a long scroll which could only be displayed, not published). But for the most part the reason was simply that they had arrived too late to be processed. The several hundred papers that were not reproduced in advance are available for study in the Congress library.

As the Congress approached, urgent tasks and the flow of mail increased almost geometrically, and the work load threatened to render impossible the finalization of a printed program in time for the Congress. Some of the staff at the end worked around the clock, and here it is.

mois d'août, à la veille du Congrès, s'y ajoutèrent 300, bien plus que dans le cours d'aucun des mois précédents.

Dès le début, nous avions eu l'intention de reproduire les communications, afin qu'elles puissent être lues par tous les participants avant le Congrès. Mais bien que nous ayons envoyé tout cela par avion, des retards ont compromis ce projet; cependant les participants aux conférences ont généralement pu recevoir des communications qui n'ont pas été distribuées à tout le monde.

Le 30 avril, quatre mois avant l'ouverture du Congrès, nous avons demandé à tous les éditeurs de bien vouloir entrer en contact avec les auteurs et des discutants choisis afin de commencer par lettre les discussions qui auraient lieu au Congrès. Ceci se trouva d'une réalisation difficile, étant donné qu'un si grand nombre de communications n'avaient pas encore été écrites. A la suite d'efforts herculéens, 1.225 communications furent effectivement imprimées avant le Congrès. Certaines ne purent pas être reproduites en raison de leur volume (parfois plus de 300 pages) ou de leur format (l'une d'entre elles se composait d'un long rouleau de papier que l'on ne pouvait qu'exposer, et non publier). Mais pour la plupart d'entre elles, la raison était tout simplement qu'elles sont arrivées trop tard. Les quelques centaines de communications qui n'ont pas été reproduites d'avance se trouvent à la bibliothèque du Congrès où elles peuvent être examinées.

Comme la date du Congrès se rapprochait, les tâches urgentes et l'inondation du courrier s'accroissent selon des proportions géométriques, et la surcharge de travail fut telle que l'impression d'un programme final a failli ne pas être faite à temps pour le Congrès. Plusieurs parmi les organisateurs ont travaillé jour et nuit, et enfin le voici.

CONGRESS PROCEDURES AND RULES

CONDUCT OF SESSIONS

1. Only registered members of the Congress, showing valid badges, are permitted to enter session halls (1, 2, 3, 4); the motion picture theater; other rooms with official sessions; the Congress Library; and other Congress facilities.
2. In sessions with simultaneous translation, no person may enter without the equipment through which the discussion is heard. This equipment must be returned on leaving the room; the equipment itself will constitute an exit pass.
3. All discussion through microphones is being tape recorded and will be used by the Congress in appropriate ways. It is assumed that the act of speaking into a microphone implies that permission is granted for such use.
4. The sessions will begin and end on the minute to avoid the loss of any time from discussion. To give members time to assemble, therefore, halls will be opened and equipment available at least 30 minutes before a series of sessions begins. Sessions within a single hall are continuous; time between sessions is not for recess but only to allow shifting of panelists and physical arrangements.
5. Allocation of discussion time within any session will be announced at the session and controlled by its management. Generally one-third of the time will be allocated to the organized panelists or discussants, one-third to the contributing authors, and one-third to general participation.
6. To prevent any questioner or discussant from exceeding the time allocated, a timing device will cut off the microphone automatically and impersonally.
7. Session organizers will generally make available in print by the start of each session the specific order of events unless this is made self-evident.
8. All participants are invited to submit questions and comments in writing. Comments not spoken may be included in the publication which results from the session. Verbal comments may also be revised and amplified in writing for the use of the Editor. Inadvertent omissions of paper titles and abstracts, corrections, and late additions will appear in the Proceedings of the IXth Congress.
9. Hours and rules will be posted outside each Congress facility such as the Library, the Film Festival, auxiliary meeting and viewing rooms, etc.
10. Members of the Congress Service Corps are asked, and empowered, to maintain these rules impersonally.

MÉTHODES DE TRAVAIL ET RÉGLEMENT DU CONGRÈS

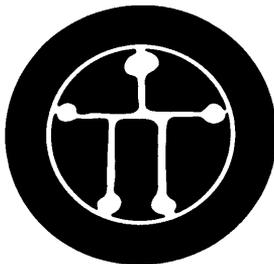
DÉROULEMENT DES SÉANCES

1. Seuls les membres inscrits au Congrès et titulaires de badges valides sont autorisés à pénétrer dans les salles où se tiennent les séances (1, 2, 3, 4), dans la salle de cinéma, dans les autres pièces où se déroulent des séances officielles, dans la bibliothèque du Congrès, et dans les autres locaux du Congrès.
2. L'accès aux séances se déroulant avec traduction simultanée n'est permis qu'aux personnes en possession de l'équipement nécessaire pour entendre les discussions. Cet équipement doit être rendu à la sortie de la salle, et servira de bon de sortie.
3. Toutes les discussions se déroulant par l'intermédiaire de micros seront enregistrées, et le Congrès se réserve le droit de les utiliser comme il lera jugé bon. Il est entendu que par le seul fait de parler dans un micro les participants autorisent le Congrès à faire de leurs paroles cet usage.
4. Les séances commenceront et finiront précisément à l'heure convenue, afin de ne perdre aucun temps pour les discussions. Par conséquent, afin de donner aux participants le temps de se réunir, les salles seront ouvertes et l'équipement auditif disponible au moins 30 minutes avant le début de chaque série de séances. Les séances se déroulant dans une même salle se suivent sans interruption; le temps mort entre deux séances est destiné à permettre aux discutants de prendre leurs places et d'organiser leur matériel, et non pas à prendre une récréation.
5. Le temps alloué pour les discussions sera annoncé lors de chaque séance, et sera contrôlé par les organisateurs de la séance. En général, un tiers de ce temps sera réservé aux discutants officiels, un tiers aux auteurs ayant fourni des communications, et un tiers à l'ensemble de l'audience.
6. Afin d'éviter que les questions ou les discussions ne dépassent le temps prescrit, un mécanisme coupera automatiquement et impersonnellement le micro au moment requis.
7. En général les organisateurs distribueront au début de chaque séance le programme des événements de cette séance, sauf s'il va de soi.
8. Tous les participants sont invités à soumettre des questions et commentaires par écrit. Les commentaires qui ne seront pas faits oralement pourront être inclus dans le document qui sera rédigé d'après la séance. Les commentaires oraux pourront eux aussi être revus et augmentés par écrit à l'usage des éditeurs. Les oublis de titres de communications et de résumés, les corrections et les additions tardives paraîtront dans le Compte-rendu du IXème Congrès.
9. Les horaires et règlements seront affichés à l'entrée des locaux utilisés par le Congrès, tels la bibliothèque, les salles de projection du Festival de cinéma, etc.
10. Les membres du Corps de Service du Congrès ont reçu l'ordre, et ont le droit, de faire respecter ces règlements de façon impersonnelle.





Ronald A. Schwarz (standing) and Justine M. Cordwell (second from right) during the session "Affective Response in Man: The Visual Arts."



The logo for the Congress was developed by the cooperative efforts of the Congress Service Corps and the artists, Jacqueline Harrison and Donald Kingman, also volunteers. It illustrates mankind as a species, represented across five major continents. The logo looks similar to the earliest pre-historic portrayal of mankind as well as the highly stylized, modernistic art of today. It is intended to be an appropriate symbolic representation of the Congress theme- ONE SPECIES, MANY CULTURES.

L'emblème de ce Congrès est le résultat des efforts conjugués des membres du Comité au Service du Congrès et des artistes Jacqueline Harrison et Donald Kingman également bénévoles. Il représente l'humanité comme une seule espèce, dispersée dans les cinq principaux continents. L'emblème ressemble à la représentation préhistorique de l'humanité, aussi bien qu'à l'art moderne le plus stylisé de notre époque. L'intention est d'illustrer le thème du Congrès: UNE ESPECÈ, PLUSIEURS CULTURES.

El emblema del Congreso fue desarrollado en un esfuerzo conjunto de los miembros del Cuerpo de Servicios del Congreso. Los artistas, Jacqueline Harrison y Donald Kingman, son también miembros del Cuerpo de Servicio.- El emblema ilustra a la humanidad como una especie, representada en cinco continentes.- La figura es similar a las representaciones prehistóricas más antiguas de la humanidad, y es similar también al arte moderno altamente estilizado.- La intención es representar apropiadamente al tema del Congreso: UNA ESPECIE - MUCHAS CULTURAS.

THE CONGRESS SERVICE CORPS

The Congress Service Corps is a group of individuals who have volunteered to develop and maintain the working organization of the Congress. The majority of the Congress Service Corps volunteers are students in Anthropology, but other persons from all disciplines have joined to aid in the success of the Congress. The cultural diversity of the Congress is reflected in the Corps, represented by persons from the United States and other countries, including students from other countries studying in the U.S. The Congress Service Corps has been involved in all stages of planning and preparing for the Congress. They may be considered one of the most valuable resources available to Congress participants, and are eager to be of service.

COMITÉ au SERVICE du CONGRÈS

Le Comité au Service du Congrès est un groupe de gens qui travaillent bénévolement à l'organisation du Congrès. La plupart de ces travailleurs bénévoles sont des étudiants en anthropologie, mais d'autres, venant de n'importe quelle autre spécialité les ont rejoint pour travailler à la réussite du Congrès. La diversité culturelle du Congrès se retrouve dans le CSC, ou travaillent aussi bien des américains que toute autre nationalité, y compris ceux qui étudient aux USA mais originaires d'autres pays. Le CSC était engagé à tous les niveaux du développement et de la préparation du Congrès. Ce comité peut être considéré comme une part essentielle du Congrès pour le bien être de ses participants.

CUERPO de SERVICIOS del CONGRESO

El Cuerpo de Servicios del Congreso está formado por un grupo de personas que voluntariamente se han prestado para trabajar en su planificación y realización. Aunque en su mayoría está formado por estudiantes de antropología también participan estudiantes de otras profesiones. La diversidad cultural del Congreso se refleja en la estructuración de los grupos que forman los distintos Comités; formados por personas de distintas nacionalidades, incluyendo los Estados Unidos, otros países y estudiantes extranjeros en los Estados Unidos. El Cuerpo de Servicios ha participado en todas las etapas de planificación y preparación del Congreso. Su entrenamiento y deseo de cooperar puede considerarse como un recurso valioso para los miembros del Congreso; no dude en solicitar su cooperación en cualquier emergencia o información que necesite.

IMPORTANT INFORMATION
RENSEIGNEMENTS IMPORTANTS
INFORMACION IMPORTANTE

- PLEASE DO NOT USE ROOM TELEPHONES TO CALL OUTSIDE THE HOTEL AS THE RATES ON ROOM TELEPHONES ARE EXTREMELY COSTLY.
- PLEASE DO NOT REMOVE HEADSETS FROM SESSION ROOMS
- TELEPHONE FOR CONGRESS INFORMATION: IN THE HILTON: 719; OUTSIDE THE HILTON: 786-1590.
- Labor Day, September 3, is a National Holiday. Banks, Government Offices, etc. will be closed.
- The Congress has provided Route Busses leaving regularly from the 8th St. Entrance at reduced rates (consult Route Bus map).

- S.V.P. N'UTILISEZ PAS LES TÉLÉPHONES DE CHAMBRE POUR APPELER A L'EXTERIEUR DE L'HÔTEL
- LAISSEZ LES AUDIPHONES DANS LES SALLES DE SESSIONS, S.V.P.
- TÉLÉPHONES POUR INFORMATION SUR LE CONGRÈS: DANS LE HILTON: 719; EXTERIEUR DE HILTON: 786-1590
- Le Lundi, 3 Septembre, est un jour de congé national, "Journée du travail"; en conséquence, toutes les banques, bureaux du gouvernement, etc. seront fermés.
- Les Congrès fournit des cars quittant régulièrement l'entrée de la 8^e rue à tarif réduit. (Consultez la carte des cars du Congrès)

- POR FAVOR, NO USE LOS TELEFONOS DEL CUARTO PARA LLAMAR FUERA DEL HOTEL
- POR FAVOR, DEJE LOS AUDIFONOS EN LAS SALONES DE CONFERENCIAS
- TELEFONOS PARA INFORMACION SOBRE EL CONGRESO: DENTRO DEL HILTON: 719; FUERA DEL HILTON: 786-1590
- El 3 de Septiembre es dia de Fiesta Nacional (Dia de Labor) Los Bancos y las oficinas de Gobierno estaran cerradas.
- Hay buses especialmente por el Congreso, saliendo regularmente del lado de la Calle Ocho. Este precio es mas barato que los precios de los buses de la ciudad.

EMERGENCIAS/ SERVICES D'URGENCE/ EMERGENCIAS

- Fire/ Pompiers/ Bomberos: (city/ville/de la ciudad) FI7-1313 (Hilton/Hilton/ del Hilton) 'O' (operator)
- Police/ Police/ Policía (city/ville/ de la ciudad) PO 5-1313
- Doctor/ Docteur/ Médico: 709 (Room/ Salle/ Cuarto PDR 9)

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Lundi 3
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Session 5
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Folklore (87)

Organizer: Justine Cordwell

Chairman: Linda Dégh

Topics for Discussion: The aesthetic aspects of Folklore and its role in society as a key to cognitive systems.

1301 SOKOLOVA, V. K., SOME TRADITIONAL SYMBOLS IN SLAVONIC FOLK POETRY *

Numerous traditional symbols derived from ancient notions and connected with rites survived as artistic images. Naturally they were reinterpreted in the process. It is important, therefore, to determine not only their origins but also their evolution.

The paper is concerned with Slavonic folk poetry associated with the ancient assimilation of death and wedding. The crossing of a river, which symbolized passage into another world in both wedding and funeral rites, was preserved only in wedding songs and from them passed into lyrical songs as a symbol of marriage. Departure for a distant strange land retained its ancient meaning only in funeral rites, whereas in wedding poetry the strange land and people came to be conceived realistically as the home and family of the groom. In lyrical songs, the image acquired a social connotation, military service. The death-wedding metaphor is encountered in lyrical (and sometimes epic) songs predominantly in one situation: the hero, dying away from home, requests that his relatives be informed about his marriage in a strange land.

Thus the ancient meanings of traditional images survived in ritual poetry and allegorical usage as symbols or metaphors, while as applied to real life they acquired a realistic character.

1409 VIRSALADZE, E., THE MASTERS OF ANIMALS, WOODS AND WATERS IN CAUCASIAN FOLKLORE *

This paper reviews the principal observations and theoretical propositions connected with "The Master of the Animals" in Caucasian studies. Our observations derive from Georgian folklore with reference to analogous phenomena in the folklore of other Caucasian peoples.

According to the beliefs of some Caucasian peoples, the animals, waters, woods, and cliffs have protector-spirits, on whom man depends for success in his material activities. There exist historically distinct stages in the development of this image. The oldest of these is a gigantic fish or snake, connected, among other things, with the monuments of Mesolithic culture. Other zoomorphic incarnations of the protector-spirits are the aurochs, deer, bird, and wolf. These give rise to the image of a woman who only rarely assumes the aspect of an animal. The protector-spirits of individual phenomena later crystallize into a deity which functions as protector of animals and hunters, goddess of fertility, weather, etc.

The goddesses of fertility of all peoples were originally goddesses of the mountains and mistresses of animals. Very early, a male image emerges and gradually becomes dominant. Then neutralization sets in. In Georgia the female image is associated with Venus and the male with the moon.

0222 UTLEY, Francis Lee, LIFE-HISTORY AND STRUCTURE RECONCILED

Though the old war between evolutionist and diffusionist is in truce, skirmishes continue between the life-historians and the structural analysts and theorists of the folk tale. Despite just criticism of early flaws in the Finnish historical-geographical method, it still remains a valid approach to any widely-documented folk tale type. Its previous concern with origins is better replaced with cultural contrast between tales, the mapping of distribution and the search for migration routes, the identification of sub-types, and the investigation of folk-tale process. The Thompson folk tale entity and the Proppian archetype need not be rigid alternatives; they only represent different layers of abstraction. Other structuralists like Lévi-Strauss, Dumézil and Dundes rightly search for universals among the particulars, but they like historians must bow to cautions against too scanty a use of fresh particulars. Stratificational studies could combine the two methods: the study of the reflection in oral literature of man's psychological sets and cultural milieu will gain by the close comparison of examples of a stable folk tale type, its variations, and its various tellers' set and milieu.

VOICT, Vilmos, COMMUNICATIVE FEATURES OF HIERARCHY OF FOLKLORE GENRES (To order use No. 1412)

Genres exist, namely, not independently. Closely interconnected, various genres coexist in the folklore of all peoples. The system of the genres within a given folklore is a structured unit, a hierarchy, marked enough to permit, by its objective description, an approximation by a definite number of analyzing steps. The system of genres can be described by textual, communicative and general system research means, according to what we can emphasize the social communicative features of the given hierarchies of genres. For describing the communicative features of a hierarchy of folklore genres, we have to deal mainly with 4 problems: text and context in folklore, paradigmatical and syntagmatical units of folklore, performance and competence in folklore, the factors of communication as factors of genre hierarchy. The paper deals with the enumeration and systematization of factors of social communication in order to detect a system of binary oppositions and to show a level theory of genre hierarchy oppositions. Therefore the paper does not represent any given system of particular folklore genres, but deals with methodical problems of their investigation.

Monday 3
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Society and Politics at the National Frontier (81)

Organizer and Chairman: A.P. Sinha

Topics for Discussion: Ethnicity vis-a-vis sub-national loyalties and nationalism; modernization, political mobilization and problems of redefinition of cultural and political identity symbols in the wider national group; extension of agencies of political communication and economic development and the impact of these on the hitherto isolated/culturally segregated ethnic groups inhabiting the frontier areas; the role of the army, and impact of its presence at the national frontiers on the emergence of nationalism, trans-nationalism and, internal defense; political compulsions of development administration and reactivation of sub-nationalism or cultural atomisation; international politics and pan-nationalism; and other topics which may be of interest to political anthropologists, economic anthropologists, and anthropologists involved in the study of communication, culture change.

0418 APTE, Mahadev L., REGION, RELIGION, AND LANGUAGE: PARAMETERS OF IDENTITY IN THE PROCESS OF ACCULTURATION

In the process of acculturation minority groups often shift their linguistic, regional, and religious identities so as to assimilate with the dominant culture of the new region. The purpose of this paper is to demonstrate how the social status of sub-groups within a minority community affects their priorities for identity either for assimilation or for separation. The community under study consists of Marathi speakers who migrated to Tamilnadu in South India about two centuries ago. The two major sub-groups within this community are: Brahmins and Tailors.

It seems that in the context of South Asian culture and society, groups of higher social status, Brahmins in this case, take on the regional identity much more readily since they can readily associate themselves with the Sanskritized "great tradition" shared by all regions. On the other hand, groups which are lower in status, such as the Tailors, appear to retain their identity with the religious sect of their homeland. In addition, if such a group is desirous of upward social mobility, they prefer an all-India "varna" identity. For example the Tailors in this community claim warrior status by identifying themselves with an all-India Mahatryya association. Thus language, although still retained in the home environment, is no longer a strong force of group identity. Instead, regional, religious, or "varna" identities seem much more important. The paper further elaborates on the probable reasons for this change.

0601 BROMLEY, Yu.V., ON TYPOLOGISING ETHNIC COMMUNITIES *

The ethnic structure of mankind is extremely complex, as is seen in the multitude of forms of ethnic communities and in their hierarchical character. A more precise semantic delimitation of terms in use and introduction of new ones is called for.

A distinction must be made between ethnos in the narrow sense (ethnikos) and ethnos in the broad sense (ethno-social organism). Then, terminology of levels of ethnic hierarchy should be delimited; for this purpose the following notions can be introduced: (a) "basic ethnic units"; (b) "elementary ethnic units"; or "micro-ethnic units"; (c) "macro-ethnic units"; (d) "sub-ethnoses".

Also ethnic nomenclature should be discriminated in the historical-ethnic respect, depending on an ethnic community belonging to a certain socio-economic structure or a group of structures (for example, tribe, nationality, nation).

The notions "ethnic" and "ethnographic" community should be conditionally distinguished on the basis of such factors as the presence of self-consciousness.

0699 DESPRES, Leo A., ETHNICITY AND RESOURCE COMPETITION IN GUYANESE SOCIETY

This paper addresses itself to the problem of ethnicity and its persistence as an element in societal organization. Two approaches to this problem tend to be current in the literature of anthropology. Following Barz and others, the critical focus of one approach is the social interactional processes by which ethnic boundaries are established and maintained. Less current is the cultural approach. It focuses primarily on the institutional orders or cultural forms that issue from interactional processes. Neither of these approaches pays sufficient attention to the ecological dimensions of ethnicity, particularly to the role of resource competition in relationship to techno-environmental parameters. A more materialistic research strategy is suggested. To illuminate this strategy, several hypotheses are interrogated with reference to data collected on ethnic populations in Guyana. It is concluded that the formation of ethnic populations is, in the first instance, a result of the selective adaptation of populations to different techno-environments. Once the intergenerational behavioral codes of these populations are established, elements of these codes become strategic whenever they confer competitive advantage in the competition for resources. To a considerable degree, the corporate organization and differential incorporation of ethnic populations within an overall public domain is a function of the quality, quantity, and accessibility of environmental resources.

0632 EISENSTADT, S.N., ISRAELI IDENTITY: PROBLEMS IN THE DEVELOPMENT OF THE COLLECTIVE IDENTITY OF AN IDEOLOGICAL SOCIETY

Israeli collective identity has developed from some basic ideological-revolutionary premises and faces now, with growing differentiation and stabilization, many new problems. The central problem in Israel as in other modern ideological societies has been the extent to which commitments to broader values and to collective responsibility can be maintained in the wake of the weakening of apocryphic ideological commitments and orientations. The possibilities of erosion of such wider commitments often become manifest in two major, often interconnected, ways - in the narrowing of the scope of wider cultural and social orientation and in the growth of cleavages and conflicts in the central symbolic sphere. On the other hand, there exist within the Israeli cultural scene some trends and forces which tend to counter the tendencies to erosion. Among the most important are the relatively flexible relationship to different traditions and the relative lack of over-all-cultural splits between different camps. It is important to note that, until now at least, the changing Israeli identity has been able to

Anthropology of Southeast Asia (13.4)

Organizer and Chairman: Willis E. Sibley

Co-Chairman: William Wilder

Topics for Discussion: A broad overview of the anthropology of Southeast Asia with input from a wide range of papers submitted, and especially those which follow.



0628 CAREY, Iskandar, THE ADMINISTRATION OF THE ABORIGINAL TRIBES OF WESTERN MALAYSIA

The aboriginal population of Western Malaysia now consists of about 32,000 people. While this is only a very small proportion of the total population, the administration of the aborigines presents special difficulties, since they are spread out in small settlements over a vast and remote area of jungle.

Before World War II there was no serious attempt at administration. The aborigines were largely left alone, but suffered a degree of economic exploitation by other races. The aborigines suffered a major cultural shock during the "Emergency", the period when war-fare broke out between insurgents and the then colonial government in 1954. Both sides brought enormous pressures on the jungle population, with almost catastrophic results.

A special government department was eventually set up to cater for aboriginal affairs and in a comparatively brief space of time this had become a large and reasonable efficient organization. The main tasks of the new department were the provision of medical services, education, and attempts to raise the aborigines' standard of living. After the achievement of Malaysian independence, this work was rapidly expanded up.

The paper describes the work of the Department, with special reference to significant social and cultural changes taking place among the aboriginal population. These changes are analyzed from three points of view: the introduction of new ideas and concepts, the effects of planned social change, and certain unexpected and unintended consequences arising therefrom.

0664 FLORES-MEISER, Enya P., SOME DIFFERENTIAL PATTERNS IN THE COMPADRAZO RELATIONS AMONG VARIOUS SOCIOECONOMIC GROUPS IN A SOUTHERN TAGALOG COMMUNITY

In the anthropological tradition of participant observation supplemented by semi-structured interviewing and questionnaire, the social phenomenon known as compadrazgo was studied in a Tagalog city in the Philippines. The data were collected in the summers of 1969 and 1971 with one, among a number, major objective in mind: To test some of the hypotheses established by Van den Berghe (1966) on the relationships between the socioeconomic structure and compadrazgo in a Mexican community. Patterns involving the choice of compadres and comadres for the baptisms, confirmation and marriage rituals; and frequency of visiting, reciprocal obligations and proscribed conduct and taboos among individuals in the compadrazgo network are analyzed for three socioeconomic groups. The determination of the latter grouping was done by employing both the subjective and reputational methods in stratification studies.

The setting for this study is a city of 112,000 people of whom approximately 40% live in the poblacion (core city) and the rest reside in the outlying barrios.

0788 ICHIKAWA, Kenjiro, SOCIAL AND CULTURAL CHANGE OF JAPANESE AND CHINESE IN THAILAND

The fear for expanding Japanese economic activities in Thailand has been voiced of Japanese domination of the national economy which has been expressed previously with respect to the Chinese. Almost 5000 Japanese technicians, government and company workers in Thailand, who stay there only 3 to 5 years, tend to live within an isolated Japanese society, centering around the Japan Embassy, the Japan Society, sports clubs and night-seeing trips in group. They work hard until midnight in order to get promotion after going back to Japan. Children in Bangkok go to the Japanese-run School for receiving education in Japanese by Japanese teachers and then go back to Japan for

higher education. They usually do not want intermarriage, mainly because of their social and cultural homogeneity.

While, 3.5 million ethnic Chinese, among whom over 2.5 million people have already assimilated to Thai society, have immigrated for many years and nowadays, local born Chinese-Thai usually study at school in the Thai language. Although the elders think much of Chinese associations, as Chamber of Commerce, speech groups, or the same surname groups, the younger who can not understand Chinese character, prefer to live in Thai society as the Thai. The Chinese in Thailand change their ways of life with the changing Thai society, while the Japanese always think about how to adjust their life in Thailand to the rapid changing society in Tokyo and Osaka.

0825 KALAB, M., MONASTIC EDUCATION, SOCIAL MOBILITY, AND VILLAGE STRUCTURE IN CAMBODIA

In Cambodia the true community is the group of households supporting a particular Buddhist monastery, and its boundaries often differ from the administrative village boundaries.

A few decades ago the numbers of novices and monks started decreasing and by the middle of this century it seemed that the monasteries might disappear within a generation and with them the traditional village structure. Then in the middle sixties there was a marked revival of interest in the monastic life among young peasants.

Both the decline and the revival were closely linked with changes in the educational system. In the past monasteries had the monopoly of schooling and thus also of one channel of social climbing. When compulsory primary education in secular schools became the rule, there was much less incentive for boys to become monks. While literacy was now almost universal, secondary education was still too expensive for the poor boy. The change was developing its present system of higher monastic education for several decades, but the breakthrough came in 1963 when the certificates from monastic educational institutions became recognized as valid qualification for secular employment and thus facilitated social mobility.

0846 KIKUCHI, Yasuichi, THE EMERGENCE OF THE FORMAL POLITICAL LEADER AMONG BATANGAN PEOPLE, IN MINDORO, PHILIPPINES

The Batangan is a large pagan group, still unstudied, who numbers approximately 3000 persons. It is a primary purpose of the paper to raise problems about bilateral social organization which found throughout the Philippines. Batangan social structure is of considerable interest as it appears to provide a variant of cognatic society.

Although there are widespread similarities between the peoples who speak of themselves as Batangan, or Teabuid, there are substantial and social distinctions. The initial work among the Batangan has been concerned with distinction between two groups, Bayanan and Saragan, which I reported last congress at Tokyo in 1968, and their relationships with the large Filipino society. And in this paper the writer is concerned with two specific problems: (1) the emergence of the formal leader and his household line among them. It is hypothesis in this paper that these are equivalent; and (2) the social mechanism for inheriting ritual paraphernalia and the succession to magical-religious office.

1772 KURAI, Muhammad, II, FOLKLORE OF SOUTHEAST ASIA

Problem. Folklore of Southeast Asia is made up of short stories collected through a face to face method by letting the

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The Physical Anthropology of Prehistoric Populations (3)

Co-Organizers and Co-Chairmen: Eugene Giles

Charles Merbs

Topics for Discussion: Aspects of the prehistoric physical anthropology of early and later populations around the world, with special emphasis on osteological, dental, and paleoserological evidence.



0005 ANCEL, J. Lawrence, PALEOECOLOGY, PALEODEMOGRAPHY AND HEALTH

Increasing density of population, the usual touchstone of evolutionary success, now threatens to bury man in his own urban avalanche of people: health and long survival of mothers and children paradoxically leads to this impasse. Has anything like this happened before? Yes, twice, once at the end of Upper Paleolithic, and again in the collapse of the ancient world, in each case leading to a stronger biocultural revival.

The major ecologic variables are climate, soils, food plants, and animals for meat protein. The major demography and health variables are female longevity, reproductive capacity and child survival (foetal and infant loss is less relevant), with actual disease and overpopulation secondary negative forces: a healthy population can carry a big disease load.

In the Eastern Mediterranean over 2,000 skeletons of 14 periods from Upper Paleolithic to modern times support the hypothesis of complex but positive feedback between ecology, diet, longevity and population density as follows: after a sharp Mesolithic depression increase in adult female longevity up above 30 allows density increase as farming develops, with rapid advance shortly before 500 B.C., followed by decline and retardance after the Industrial Revolution. Fertility change parallels female longevity except in (Hellenistic-) Roman times of depressed reproduction in urban overcrowding.

0024 BUNAK, V. V., THE FOSSIL MAN FROM SUNCHIR SITE AND HIS PLACE AMONG OTHER LATE-PALEOLITHIC POSSIBLES

The agreement of the metric and scopic indices on the European Late-Paleolithic crania is uncertain and they fail to fall into clearly defined groups. The sole exception is the preponderance of one of the three combinations of indices for a few specimens, some 10 male crania out of the 40 about which sufficient data are available. The later Paleolithic skeletons, with rare exceptions, are found in isolated burials and represent various versions of cranial shape differentiation not yet refined by selection. Some variants are spread over the entire Eukumene: the Obarakassal skull resembles the Kaylor skull from Australia by the sagittal contour; the Combe-Capselle skull coincides with the male skull from the Upper Chou Kou Ou Cave; the facial skeletons of the compared forms differ by no greater margin than within the European Crossogroup. The intraspecies taxons (races) had not yet emerged in a final form during the European Late Paleolithic, which, however, does not rule out the possibility of non-uniform occurrence of certain complexes.

0029 CHATTERJEE, B.K. and KUMAR, C.O., RACIAL AFFINITIES OF THE BUILDERS OF HARAPPAN CULTURE

The discovery of several ancient human remains from the archaeological sites at Harappa in Indus valley region, belonging to the Chalcolithic Age dating from 2500-1500 B.C. has thrown an invaluable light on the presence of several racial elements among the early population of Indo-Pakistan subcontinent. The authors have studied the metrical characters and also the morphophysical features of the Harappan crania. Remains representing 72 individuals of both sex and compared them with those of the contemporary human remains unearthed from other ancient sites in Indo-Pakistan as well as the Near East and Western Asia. The detailed and comparative analysis revealed the following ethnic elements - viz (a) Large headed Ruggad and finer Proto-Nordic type, (b) Small nosed Small nosed Indo-Meserans and Meserans type, (c) Alpine-Armenoid type and (d) a low headed dolicho-mesocranial type akin to Veddoid or Proto-Australoid.

The comparative study of their metrical characters with those of the present living population inhabiting Punjab, Gujarat, Uttar Pradesh, Bihar Bengal and South India showed the continuity of the same ethnic strains through centuries not effecting the basic genotype of Indus Valley population.

0054 DAVIOE, D.T., and GRILLETTO, R.R., DETERMINATION OF THE DISCRIMINANT FUNCTION BETWEEN THREE SAMPLES OF EGYPTIAN, ETRUSCAN AND ROMAN SKULLS

We have studied three samples of skulls: 50 Egyptians, 50 Etruscans, 50 Romans. From each subject we have taken 13 measurements with which we calculated 12 cranial indices. These have been considered as characters of the cranial "facies". By the averages, deviances, variances, covariances, we could calculate the discriminant function and the O₂.

We obtained significant results: the passage Etruscans-Romans is easy; more difficult is the one Egyptians-Etruscans. The Egyptians and Romans are completely different.

0069 DENISOVA, R., THE GENESIS AND EVOLUTION OF THE NEOLITHIC POPULATION OF THE EASTERN BALTIC LANDS

The material on the Neolithic Age in the Eastern Baltic lands, which covers the period from the 6th to the middle of the 2nd millennia B.C. has lately been supplemented with fresh craniological material from the burial grounds of Zveiniki and Abora. This far, 97 well-preserved crania have been discovered in the territory under survey, which enables us to study the anthropological types and genesis of the following three Neolithic cultures: the Narva culture (Early Neolithic); the culture of pitted - combed (ware developed and Late Neolithic); and the culture of cord-pottery ware and battleaxes (Late Neolithic).

The markedly dolichocephalic Europoid type of the tribes of the Early Neolithic is genetically related to the Mesolithic population of the northern regions of Central Europe and the contiguous areas of Eastern Europe.

The second Europoid dolichocephalic anthropological type - that of the tribes of the cord-pottery culture - which penetrated into the territory under survey in the Late Neolithic, had originated in the north of Central Europe and the Dnieper; it succeeded the dolichocephalic Europoid type.

The anthropological type of the tribes of the culture of pitted-combed ware belonging to the developed and Late Neolithic, has mesocranial features and a flat face with a Mongoloid component.

Subsequently, the interaction between the two basic anthropological types, the dolichocephalic Europoid type which originated in the north of Central Europe and the mesocranial hybrid type whose nearest analogies are found to the east, determined the anthropological composition of the Baltic and Baltic-Finnish population of the territory under survey.

0082 ODLDAHL, Milan, THE VARIATIONS OF THE CROSS-SECTIONAL SHAPE OF THE SHAFT OF LONG BONES IN MAN AND THEIR PRACTICAL USE - PART I - THE FEMUR *

Variability in the shape of the human femur shaft in cross-section was investigated for the purpose of bone identification. Hrdlicka's classification (prismatic, elliptic, round, quadrilateral, and planoconvex) was applied. In historical and contemporary Czech populations, the most frequent are the elliptic (about 30%) and the prismatic (10%). Round and quadrilateral types are represented by only a small percent (about 3% and 2%), and the planoconvex type has not been found. More than half of the 200 femurs investi-

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Bibliography and Documentation (10)

Organizers: Monica Parrot

Susan G. Martich

Local Arrangements Chairman: Lester Asheim

Topics for Discussion: Developed in cooperation with UNESCO's Committee on Documentation in the Social Sciences to establish improved channels for the dissemination of anthropological information. A Pre-Congress Conference precedes the session at the University of Chicago Libraries.

0880 KOPCZYŃSKA-JAWORSKA, B., CLASSIFICATION DES DONNÉES MISES AU SERVICE DE LA DOCUMENTATION ET DE L'INFORMATION ETHNOLOGIQUES *

Traite des travaux et décisions prises par le Centre de Documentation et d'information Ethnographiques de la Société Ethnologique Polonaise, pour l'élaboration d'un système d'analyse et de méthode pour la recherche des données dispersées dans les archives ethnographiques, en vue d'une synthèse de l'ethnographie polonaise.

Une discussion préliminaire a porté sur l'adoption d'un système déterminé de classification. On a d'abord étudié les principes régissant une classification correcte du point de vue formel, élaborée à partir des expressions verbales et utilisable dans l'analyse des documents primaires et secondaires. On a constaté qu'en raison de l'état actuel de la systématique des sciences, des insuffisances terminologiques et de la diversité ontologique des éléments culturels étudiés, on ne pouvait établir une classification correcte dans le cadre des sciences ethnologiques. Mais comme on sent actuellement un besoin urgent d'informations très exactes, on a opté pour un système de recherche inspiré des principes utilisées pour l'

élaboration d'un catalogue de matières basé sur une liste de termes (dénominations de thèmes) qui expriment le contenu non seulement de l'objet même des considérations, mais aussi des facteurs temporels et spatiaux. Le documentation suppose l'emploi des symboles verbaux.

0319 LAVELL, Cherry. THE ABSTRACTS SERVICE FOR BRITISH ARCHAEOLOGISTS

The Council for British Archeology provides two separate and complementary information services for its subscribers. The "Archeological Bibliography" has provided for 30 years now a deep index to all articles published in British archeological periodicals; however, this publication appears some 15 months after the end of the calendar year that it covers. In 1968 the Council launched a new publication, "British Archeological Abstracts," intended to provide a six-monthly conspectus of the most significant articles so that workers could keep more readily abreast of the literature. The process of planning and launching this service is described with some cautionary advice to anyone planning a like service.

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International Cooperation in Research and Documentation (44)

Chairman: Representative of the Commission on Documentation,
Bibliographic and Reference Tools
(to be selected)

Topics for Discussion: Report and discussion of the work done by
the Commission during the Congress. Proposals for reaching the goal
of international cooperation to better serve the advancement of
anthropology.



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Ethnological Museology (28)

Organizer: Barrie Reynolds

Local Arrangements Organizers: Thomas F. Kehoe
Kenneth Starr



Topics for Discussion: A report and discussion will follow a Pre-Congress Conference organized by UNESCO's International Council of Museums at the Milwaukee Public Museum.

0602 BROOK, S. I., PROBLEMS OF CARTOGRAPHY IN ETHNOGRAPHY *

Many of the social sciences are now searching for new research methods, largely because of the necessity of coping with unprecedented levels of information. The quantitative method has been applied to several social sciences. The cartographic method has all of the advantages of the quantitative method and some of its own, chief among these is the ability to simultaneously demonstrate changes of various objects and influences, in time and space. Maps permit studies with more "concreteness" and detail, and often reveal relationships other methods would only reveal with difficulty. Broad application of the cartographic method also meets the need for quickly indicating disappearing elements of traditional cultures. Finally, the areas of dispersion of many ethnic objects and influences intersect, giving rise to combinations of elements which change over time. Interpretation of such changes is the aim of cartographic research. In ethnography, where cartographic research has had a prominent place for several decades, we can identify two basic types of map: (1) historical-ethnic and ethnic, showing past and present settlements of peoples; (2) historical-ethnographic and ethnographic, reflecting various aspects of past and present life of peoples. A large number of maps of both types have recently been published and have had noticeable influence on ethnographic and ethnogeographic research in the USSR.

0603 COHN, Micheal, RESEARCH ROLE OF LOCAL MUSEUMS

Some of the most under-utilized resources for anthropological research are located in the large number of local museums. Overshadowed by the prestigious national collections, the smaller museums have often been relegated to the status of Renaissance "Mundarkemmer" or an adjunct to the school system. This neglect should be remedied and the collections of these museums might serve as a substitute for the rapidly disappearing archeological sites in training anthropologists and field workers.

Many small museums contain fine specimens collected early and deposited by local enthusiasts or travelers. Information on these pieces can often fill in gaps in major research projects. In other cases there may be a good collection of local handicrafts or excavated material, since neglected because of political or financial factors. Exemplars exist in the United States, Europe and Africa.

Another value of the local museum is as a contact point with the community. The curator or director is usually accepted and can introduce other researchers to local groups without meeting suspicion and resistance.

For these reasons a re-evaluation of the research role of the local museum becomes useful to the anthropological and ethnological sciences.

1537 DELANGE-FRY, Jacquelin, ON EXHIBITING AFRICAN ART

0687 LAN, Maris, THREE ETHNOGRAPHICAL CURIOSITIES OF SLOVENIA: HAY-RACKS, BEEHIVE FRONT-BOARDS, AND SKIS FROM BLOKE UPLANO

The Slovene ethnic group is small. There are only about 2 million Slovene living within Socialist Republic of Slovenia and beyond her frontiers. However, they have a wealth of ethnographical peculiarities of which only three be mentioned here:

"Kosolec"/the hay-rack/, a structure serving for drying hay and other produce. Though it is very old - several centuries, as far as we know - it is still in use, and it is being improved by recent technical achievements.

"Panjska Koncnica"/beehive front-boards/, animated the art of painting among peasantry during two centuries and then died out. "Blokne Smuč"/Skis from Bloke upland/, more than three centuries old, were used mostly for transportation, and died out after the II World War. They were not the precursors of the alpine skis.

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Session 3
Seance 3



Naturalistic Explanations of Cultural Adaptations (86)

Organizer: F.T. Cloak, Jr.

Co-Chairpersons: S.A. Aroutiounov

F.T. Cloak, Jr.

Topics for Discussion: "How does a people come to have, and continue to maintain, certain characteristic adaptive mechanisms?" The communications listed deal with different problems of naturalistic explanation in anthropology, in a manner relevant to the above question. The discussion will focus on the general topic implied by the session title, searching for ways of improving and strengthening naturalistic explanation in ethnological science.

1897 ARMSTRONG, Richard D., ALTRUISM, GROUP SELECTION AND MAN

0999 DESPRES, Leo A., ETHNICITY AND RESOURCE COMPETITION IN GUYANESE SOCIETY

0261 AROUTIOUNOV, S., STABILITY AND LABILITY IN THE EVOLUTION OF HUNTING TOOLS IN THE ANCIENT ESKIMOS

The authors, considering the Eskimo technical complex of harpoon hunting tools, have come to the conclusion that the ornament on the tools (especially on harpoon heads) carried out not only aesthetic and ritual-magic but also informative, narrative and mnemonic functions.

Beside the standard types of harpoon heads there also existed some unusual forms (mutations) which reflect the search for more suitable constructions. Not all of the mutations were good enough, so in the course of the historical selection some of them disappeared and only a few of the changes helped to evolve a new line of the complex.

Various types of harpoon heads - each with its specialisation and correlation of advantages and disadvantages - coexisted for a long period. However, their per cent correlation differs with the nuances of the ecological environment, e.g. the fauna and microclimate variations. Thus a well-balanced polymorphy of typological variations may be considered as a mechanism through which an adjustment of the culture to environment changes is achieved.

This paper addresses itself to the problem of ethnicity and its persistence as an element in societal organization. Two approaches to this problem tend to be current in the literature of anthropology. Following Barth and others, the critical focus of one approach is the social interactional processes by which ethnic boundaries are established and maintained. Less current is the approach which focuses primarily on the institutional orders or cultural forms that issue from interactional processes. Neither of these approaches pays sufficient attention to the ecological dimensions of ethnicity, particularly to the role of resource competition in relationship to techno-environmental parameters. A more materialistic research strategy is suggested. To illuminate this strategy, several hypotheses are interogated with reference to data collected on ethnic populations in Guyana. It is concluded that the formation of ethnic populations is, in the first instance, a result of the selective adaptation of populations to different techno-environments. Once the intergenerational behavioral codes of these populations are established, elements of these codes become strategic whenever they confer competitive advantage in the competition for resources. To a considerable degree, the corporate organization and differential incorporation of ethnic populations within an overall public domain is a function of the quality, quantity, and accessibility of environmental resources.

0007 BAJEMA, Carl Jey, DIFFERENTIAL TRANSMISSION OF GENETIC AND CULTURAL INFORMATION ABOUT THE ENVIRONMENT IN THE HUMAN SPECIES: A CYBERNETIC VIEW OF GENETIC AND CULTURAL EVOLUTION

Cybernetic models are utilized to describe the feedback mechanisms proposed by the Lamarckien, Derrvin-Wellece and neo-Darwinien theories to explain how genetic evolution occurs. Cybernetic models are also utilized to extend the neo-Darwinien theory of genetic evolution to include the feedback mechanisms by which cultural evolution occurs. The erroneous nature of such views as the idea that only the human species is capable of transmitting cultural (non-genetic) information about the environment to other members of its species and the idea that cultural evolution has replaced genetic evolution in the human species are discussed.

0808 DIVALE, William T., AN EXPLANATION FOR MATRILINEAL RESIDENCE AND A THEORY OF MATRILINEAL SYSTEMS

Matrilocal residence is caused by the migration of a society into an already inhabited region because the resulting disequilibrium creates an adaptive advantage for societies with external warfare patterns (fighting only with other societies) over internal warfare, the most common warfare pattern in primitive societies. Matrilocal residence selects for the development of external warfare because it scatters genetically related males into several communities, thereby breaking up the patrilineages which have been shown to be conducive to internal warfare. This theory was tested on a probability sample of 43 societies using rigorous Narollian cross-cultural techniques and sophisticated statistical methods. Test results show that, contrary to patrilocal societies, matrilocal societies tend to have recently migrated and to practice only external warfare. Commonly held rival theories of matrilocality concerning climate and female roles in subsistence were also tested but they failed to produce significant correlations.

0847 CLOAK, JR. F.T., ELEMENTARY SELF-REPLICATING INSTRUCTIONS AND THEIR MODES: TOWARD A RADICAL RECONSTRUCTION OF GENERAL ANTHROPOLOGY THROUGH A GENERAL THEORY OF NATURAL SELECTION

A reconstruction of Darwinism, the proposed theory has two integrative effects upon ethnological and ecological science: it brings genetic and cultural evolution into a common conceptual framework, including a common system of notation, end

Once a new equilibrium is established and external warfare is no longer being selected for, matrilocal societies, due to internal structural weaknesses, tend to undergo a retranslocation in residence and descent patterns which eventually lead them back to patrilocality. This hypothesis is supported by a unique statistical analysis of the residence and descent patterns of the 1200 societies in the Ethnographic Atlas.

105

104

Friday 7
Vendredi 1
Seminar 1.

Anthropology Today and Tomorrow (6)

Organizers: Sol Tax

Susan G. Martich

Chairman: Fred Eggan

Topics for Discussion: The manuscript "Social and Cultural Anthropology" by Maurice Freedman, to be published by UNESCO as a chapter in "International Study on the Main Trends of the Social and Human Sciences (Second Part)," was sent for comment to a worldwide sample of anthropologists, of whom those listed below responded with written comments. The discussion is based on the current and future trends in social anthropology as described by Freedman in his manuscript and analyzed by the following commentators.



Commentators:

- | | | |
|--------------------|-----------------------------|---------------------|
| Olga Akhmanova | Ulf Hannerz | I. Terrades Saborit |
| A. Aiyappan | Anna Hohenwart-Gerlachstein | Ernest L. Schusky |
| Bernhard Bock | Ioana Ionescu-Milcu | Minoru Shibata |
| John F. Carrington | Verena Martinez-Alier | Peter Skalník |
| W. Peter Carstens | Alfredo Méndez Domínguez | Olga Skalníková |
| Jules DeRaedt | Ashley Montagu | Harry Spitzbardt |
| Tekla Dörmstör | Xto. G. Okojie | Axel Steensberg |
| Andre Gunder Frank | I. Hubert Reynolds | Milan Stuchlík |
| Helmuth Fuchs | B.K. Roy Burman | Monica Wilson |
| Alexander Gallus | Yih-fu Ruey | |

Reply: Maurice Freedman (anticipated)

Monday **3**
Lundi

Hall **3**
Salle

Session **4**
Seance

Social Change in Socialist Societies (63)

Organizer and Chairman: Tamas Hofer

Topics for Discussion: Process of change in socialist countries:
1) Socialist models of the transformation of traditional peasant societies. Collective farms, the processes of social restratification, patterns of urbanization in socialist countries. 2) Ethnic processes, national integration, the problems of minority groups. 3) The preservation of elements of former peasant and tribal cultures. State sponsored ensembles and "culture centres." The different types of "secondary existence" of folk traditions.



Friday 7
Vendredi

Hall 3
Salle

Session 3
Seance



Youth for Mankind (84)

Organizers: All of the students participating in the Pre-Congress Conference will plan and organize the presentation.

Topics to be presented: Conclusions reached from the seminars will be used as a basis for writing a resume on what youth's role is in the future world community. The areas covered in these seminars will be as follows: 1) Culture; 2) Religion; 3) Family Relationships; 4) Urbanization; 5) Economics; 6) War and Peace. The "Youth for Mankind" Conference was held at De Paul University, Chicago.

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Thursday 7
Jeudi
Hall 3
Salle
Session 2
Seance

Concept of Mankind (78)

Organizers: Sol Tax

Susan G. Martich

Chairman: Richard P. McKeon



Topics for Discussion: Gerhard Hirschfeld's book, The People: Growth and Survival, sponsored by the Council for the Study of Mankind and published by Aldine Publishing Company, was sent for comment to an international and interdisciplinary sample of scholars, of whom those listed below responded with written comments. The session is concerned with the questions Hirschfeld raises in his book--What is the definition of the concept of mankind interest? Can mankind interest be reconciled with sectional interests? What value is placed on variety in human culture? What kind of social contract is involved in the concept of mankind interest?--and the reactions of the commentators.

Commentators:

- | | | |
|---------------------------------------|--------------------------------|-----------------------|
| Olga Akhmanova | Egbert DeVries | Seizo Ohe |
| H.L. Ansbacher | Joseph Field | Oladejo O. Okediji |
| Kiyotaka Aoyagi | Olga Goldberg-Mulkiewicz | John Paddock |
| Charles D. Aring | Roderic Gorney and Gary Steele | Theodore Papadopoulos |
| Robert G. Armstrong | Irving Louis Horowitz | Angelina Pollak-Eltz |
| Archie J. Bahm | K.D. Irani | Gopala Sarana |
| Emile Benoit | Neil H. Jacoby | J. David Singer |
| Arthur S. Boughey | Jose Maceda | John Tu Er-wei |
| Alois Closs | George Morgan | Vilmos Voigt |
| Oliver Davies | T. Natarajan | Cecil Rice Welte |
| Hertha DeVilliers and George T. Nurse | | |

Reply: Gerhard Hirschfeld

PROGRAM DEVELOPMENT

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P. 1000000 1950

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SOL TAX, *President, 1968-1973*
Department of Anthropology
University of Chicago
Chicago, Illinois, 60637 U.S.A.

Union International des Sciences Anthropologiques et Ethnologiques
International Union of Anthropological and Ethnological Sciences

LAWRENCE KRADER, *Secretary General*
Department of Sociology and Anthropology
University of Waterloo
Waterloo, Ontario, Canada

PROPOSALS TO THE PERMANENT COUNCIL

Copenhagen, May 4, 1971

When the Permanent Council, in Tokyo (September 1968) voted to hold the 1973 Congress in the U.S.A., it accepted a specific invitation tendered from Chicago. Nevertheless, since I recognized some sentiment favoring San Francisco, I agreed on behalf of Chicago if a San Francisco Congress should not prove feasible. We soon developed a committee of anthropologists and ethnologists in the San Francisco Bay area, under the Chairmanship of Theodore McCown. His untimely death resulted in reversal to the original plan, and in the Spring of 1970 arrangements were completed for the Congress to be held at

The Hilton Hotel, Chicago, Illinois, USA

September 1-8, Inclusive, 1973

Scientific meetings of all kinds--and especially those which are large and which are international--face many problems and are frequently frustrating. Since the organization of anthropological meetings has for 25 years been one of my professional interests,* as President I plan to give to the 1973 Congress my personal attention and hope that we might contribute to the development of better patterns for International Congresses, and of better means of publication of results.

* Dating from the 1949 Viking Fund Seminar in Middle America, tied to the 29th International Congress of Americanists in New York, whose proceedings I edited. I had been arrangements chairman of the 1946 meeting of the American Anthropological Association in Chicago; and program chairman of that in 1957. I helped plan and produce the 1952 International Symposium of the Wenner-Gren Foundation and was chief Editor of its proceedings. As Editor of the American Anthropologist and later Current Anthropology I began an international program of "supper" conferences; and in 1958 chaired the conference which inaugurated the Center at Burg Wartenstein; developed and in 1959 chaired the International Darwin Centennial celebration, with 3,000 registrants; arranged the American Indian Chicago Conference in 1961; from 1963-68 was Dean and Director of the University of Chicago's Conference Center, during which time we hosted many conferences, including the International Congress of Human Genetics; and I was heavily involved in many international conferences on the "Origin of Man;" "Man the Hunter;" "Mainland China;" "The Draft;" and "Education for Mankind."

Although questions of committee structure, calendar, budget, travel, and practical arrangements are critical, planning that begins with the intellectual program and its eventual publication is most likely to achieve a quality Congress. My proposals to date begin, therefore, with

Publication: The publication Anthropology Today, which resulted from the Wenner-Gren Foundation's 1952 International Symposium, was a brief forward-looking "inventory" of anthropological knowledge and method which initiated the worldwide discussion responsible for much of the recent great growth of the discipline. A corresponding view 20 years later will require an effort at least ten times as great; and is not likely to be produced without the special incentive and vehicle which the 9th Congress can provide. Publication of the major results of the Congress is therefore anticipated in two sets of volumes, one resulting from the volunteered papers of those who attend and the other from a series of intensive conferences designed to reflect the state of knowledge in areas of the anthropological and ethnological sciences that are growing and changing most as we enter the 1970's.

A. Volunteered papers. The call for papers should not rule out any of the usual substantive areas of our sciences, but should ask each author to place his particular contribution into the more general field to which it contributes and to indicate current and future developments in that field. Finished papers, due July 1, 1972 (14 months before the Congress) will be accepted or rejected by a program committee which will--between July 1 and October 1--classify those which are accepted into 12 or 15 groups, according to subject matter. For each group an Editor will be appointed who will (1) creatively order and organize his set of papers into a volume; and (2) write an Introduction to it including his interpretative summary of the knowledge which the book has demonstrated and of the major issues which are left unresolved. Publication of the book will be arranged in advance so that the publisher can provide page proofs for all of the contributors by July 1, 1973 to study before the Congress. The Editor will become (or name another to be) chairman of a discussion of the issues which he has laid out in his Introduction to the book, setting the agenda and selecting the discussants. The papers will not be read aloud in the session; rather, the issues exposed will be discussed by the authors (and others) who are present. Thus, whether there are 25 or 100 papers accepted and included in a particular volume, they will occupy a single session. If the program committee accepts (say) 600 papers, but is able to classify them into 12 groups averaging 50 each, all 600 will be discussed in 12 half-day or full-day sessions.

B. Conference-based symposia. With the call for papers will go a call for nominations of topics for conferences (important subject areas experiencing great development). These nominations will be due by October 1, 1971, and considered by an over-all planning group which will select by December 1, 1971 12 or 15 topics which seem both most significant and most practicable, taking into account breadth of international interest, personnel, and possibilities of getting funds. For each topic chosen, an organizing committee will be selected. Within a set of rules, each committee will work independently. The rules would be (1) to seek as widespread international participation as possible without sacrifice of quality; ideally, 25 participants in a conference should come from ten countries and no more than ten of them should be from a single country.

(2) Planning should be completed and papers committed by March 1, 1972, and due by December 1, 1972, to be edited and distributed among conferees by April 1, 1973; (3) Conferences of from 3 to 10 days should be held as close to the Congress geographically and temporally as possible, but in any case the financing of each conference must include transportation to the United States of its participants. Conferences in Chicago at the end of August would be especially practical; but in any case each conference must at least a day in advance of the Congress draw its conclusions for presentation in a Symposium of the Congress. Each conference will for purposes of public presentation present panel discussions and permit some audience participation. This presentation will in effect be the conclusion (or introduction) prepared for the volume in which the revised papers, and perhaps some of the discussion, will be published immediately after the Congress.

Program: In addition to these 25 or 30 Congress sessions resulting in published books--half generated by volunteered papers, and half the conclusions of conferences, room in the program will be provided for

C. 12 half-day sessions of papers and discussions which are "hot off the griddle," which could not have been prepared until 1973 either because of unexpected new discoveries or because young authors have just returned from the field and would not have had anything to report earlier. The deadline for submission of such papers will be May 1, 1973, to leave time to print the program.

The maximum number of formal sessions will therefore be 42, of which at least 18 will take only a half-day each, so that the total of "half-days" required will be 66, making possible a program like that below. Marked are 3 plenary sessions. If needed, more can be added in any of the "free" periods. In each of the plenary sessions and any convenient occasions, no matter what the "business," there will be time for one or two special papers, presented as a series of six invited major statements on "Anthropology Tomorrow." These can then be published in a small book, perhaps with a few additional papers from the regular program, and with the official Proceedings of the Congress. This could be the volume going to every registrant of and subscriber to the Congress.

	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
9-12	(Registration)	A B (B)C A B	A B (B)C A B	(Free)	A B (A) C A B	A B (A) C A B	(Free)	Plenary
2-3 3-4	Plenary	A B (B)C A B	(Free)	A B (B)C A B	A B (A) C A B	(Free)	A B (A) C A B	
7-8 8-9	Plenary	(Free)	A B (B)C A B	A B (B)C A B	(Free)	A B (A) C A B	A B (A) C A B	

Facilities: The schedule as outlined is designed to give both variety and continuity. There are two "Free" mornings, two "Free" afternoons, two "Free" evenings. It is assumed that there will be some variety of excursions and special events at such times; but an unlimited number of meetings of special groups--for any purposes--can be arranged for these periods before or during the Congress. No banquets or planned meals are scheduled; all meal hours are left "Free" for small groups to plan what they wish within or outside the hotel. At all times beverages and sandwiches will be available in easy-to-reach rooms; so that groups meeting might avoid breaking up for lunch. For all "A" and "B" sessions which run an entire day, such facilities will be provided near the meeting room so that the discussions can continue without "coffee breaks" or even a luncheon period, with individuals free to go out at different times and return.

If funds are sufficient, all sessions will have simultaneous translation in as many appropriate languages as possible. In any case, registrants will all be provided with wireless headsets which will receive the papers and discussion in all of the languages, at the control of the listener. Therefore, it will be easy to move in and out of the meeting rooms without loss of continuity.

The Hilton Hotel can provide sleeping rooms for as many persons as are likely to wish them (up to 4,000); the Congress is designed to take advantage of technology which is economical within a single hotel. At least some sessions will therefore be televised continually, to be received by sets available in public and all private rooms in the hotel. We shall also experiment with a signalling system to operate through the headsets carrying sound, so to advise persons when they have messages; and one television channel might be reserved for messages of all kinds. Either through electronic computer or mechanical sort cards, it will also be possible at short notice to invite people with special interests to appropriate meetings. Thus, communication barriers will be reduced, at the same time that anybody will be able to free himself for privacy or special business simply by turning a switch.

I do not now discuss plans for entertaining visitors beyond saying that we shall not forget the hospitable patterns set in Tokyo and Moscow and earlier Congresses.

Post-Congress Seminars: Just as many visitors will come early to participate in conferences which will report to the Congress, so the Congress will not end the potential activity of foreign guests. Most universities will open soon after the Congress. Useful connections will be made in advance for individuals; but also extended excursions of seminar groups travelling by autobus or air will be possible.

Attendance: The Moscow Congress (1964) was attended by nearly 2000 registrants, 900 of them from outside the USSR. The Tokyo Congress (1968) had 1,130 registrants in attendance. But the American Anthropological Association annual meeting registration is now about 3,000 and growing. If one had to estimate what the AAA attendance would be in centrally-located Chicago in November of 1973, it would be difficult to estimate less than 3,500 or 4,000. How many Americans a major international Congress in Chicago would attract in September is harder to estimate, the number probably being between 2,000 and 4,000. For planning purposes (except with respect to hotel reservations) I choose now to use the lowest figure because we have no special responsibilities for host-country

participants who generally take care of themselves; and the extra registration fees for whatever number is added will take care of any of their expenses. With foreign participants it is important as quickly as possible to get a more accurate estimate; and I think we must take 1,000 as the most probable figure to which there is little point now in guessing plus or minus. Hence, in the following table the middle column could be as much as doubled, but the other two might be considered fairly firm.

	<u>Local</u>	<u>Other USA</u>	<u>From Abroad</u>	<u>Total</u>
Full registrants	100	900	700	1,700
Associates (spouses)	50	200	150	400
Students	150	600	150	900
Total	300	1,700	1,000	3,000

Of the 700 registrants from abroad, about 200 might be brought in connection with the pre-Congress conferences, and another 200 brought officially by their governments and institutions. Half of the remaining 300 also have resources, private or otherwise, to come, regardless if travel subsidies are available. The other 150, as well as the 200 brought in connection with conferences (a total of 350) would probably find attendance dependent upon some help with travel; and that can be taken as the main variable in attendance. But I assume (below) that we shall find ways to help with the travel not only of conference participants but of the other 150.

In considering housing, I use the figure of 3,000 instead of 1,700 for the 2nd column; so take the hotel's whole capacity of 4,000 until we know better. Likewise, for 6 simultaneous sessions, I divide 4000 by 6 and require 6 meeting rooms of from 600 to 1000 capacity (each fully equipped) at all times. When the time is closer, these figures, and needs for other equipment such as electronic headsets, and estimates for hospitality, theater tickets, bus transport for excursions, etc., can be revised; but to avoid being caught short, 4,000, rather than 3,000, is the "probable minimum" figure to use.

Finances: If one calculates the total outlay of actual money which will be spent by all persons and institutions at and for the Congress as planned (not counting hidden office costs anywhere or the value of time of any of the participants or institutions or committees), the total comes to about \$2 million dollars, as follows:

1. Travel - 2,000 USA delegates @\$200; 1,000 foreign delegates @\$600 -- \$1,000,000
2. Eight days in Chicago @\$240 for 2,700 and \$160 for 300 ----- 700,000
3. Hospitality to visitors, all sources ----- 50,000
4. Extra expenses of 12 conferences including per diem and extra travel for participants, av. \$5,000 ----- 60,000
5. Post-Conference seminars (6 seminars of 30 persons each, travel to sites and universities, 3 weeks, \$15,000 each ----- 90,000

6. Cost of reproducing and mailing papers, including conferences and others -----	40,000
7. Administration, including Congress secretariat, printing, mailing, telephone-telegraph, 1971-4 -----	40,000
8. Congress expenses: Simultaneous 5 language translators (35 man-days per language @\$100 per day ---- \$17,500 Rental equipment for 3,000 people @\$10 for eight days ----- \$30,000 Projector & other equipment ----- \$1,500 Ushers, administration, registration, professional help ----- \$15,000 Busses for local events ----- \$ 3,000 Contingencies ----- \$ 3,000 Total -----	70,000
	<hr/> \$2,050,000

The idea of the 12-15 pre-Congress conferences is that they will provide transportation and maintenance for at least 200 of the best scholars from all parts of the world, which will account for \$120,000 in travel and \$48,000 in maintenance (\$168,000 total). If in addition we can get \$32,000 (a) to help with travel of other foreign scholars and students (including students in the U.S.A. who could travel and be maintained more cheaply) we could let the \$1.5 million remainder of these two items be taken care of otherwise. Of item 3, we should expect other institutions to carry much of the burden, but we should budget \$20,000 to be prepared for some functions.

Item 4 adds \$60,000 for the cost of the pre-Congress conferences, which then total \$180,000. This amount should, if possible, be raised individually by conference organizers seeking funds from sources interested in the subject-matter of the conferences. I would aim to be successful in obtaining \$100,000 in that way, which leaves \$80,000 in the general budget. The post-conference seminars should be supported by universities and other institutions which participate in and gain from the contact with distinguished scholars from abroad; but we can also seek some general funding. Nevertheless, I would try to budget \$10,000 (d) to help one or another of the seminars as necessary. The major costs that must be budgeted by the Congress itself are those of items 6, 7, and 8, totalling \$150,000. Thus the total budget required centrally will be:

(a) Subsidies for travel and maintenance -----	\$ 32,000
(b) Hospitality -----	20,000
(c) Conference supplement -----	80,000
(d) Seminar supplement -----	10,000
6. Cost of reproducing and mailing papers, etc. -----	40,000
7. Administration -----	40,000
8. Congress expenses -----	70,000
Total -----	<hr/> \$292,000

The total of \$292,000 now listed does not include any funds for publication because all of the books projected should pay well for themselves. Indeed, I would welcome a suggestion from a publisher to supply our financial needs in lieu of paying either authors or editors for their contributions, and in lieu of royalties.

The income we might expect is limited to registration fees, exhibits, and advertising. Traditionally registration fees provide the obligation to return the "proceedings" of the Congress. In a multi-volume production, a registrant could receive at least a copy of any volume in which he has an article, and will get a large discount on any of the other volumes he wishes. Registration should be \$25.00 (yielding \$42,500) with \$15.00 for Associates and for students (yielding \$19,500). This income of \$62,000 plus whatever other income is achieved should be kept to provide materials, amenities, and emergency funds for the registrants themselves and to pay any deficits incurred by over optimistic calculations in the amounts that I hopefully suggested could be raised for conferences and seminars. American sources of funds are not as plentiful as they have been; and I propose a division of effort in this matter:

Each U.S. anthropological society should sponsor--according to subject-matter--as many of the 12-15 conferences as it can, committing itself to support the request of its members who are organizing these conferences. If these can all be supported outside, success of the whole enterprise is likely to be assured because the best scholars will be functionally committed to come, the program will be unparalleled in history; attendance will be unusually high, and good books will result, the royalties from which may pay off any shortages.

If we cannot raise the necessary funds for everything, we shall have to reduce the amount and quality of simultaneous translations and communications; but again these might be attractive to and supportable by industry and foundations interested in communication experiments. The post-conference seminars are not, of course, essential to the Congress; and they will not happen unless they prove useful enough to be generally supported by U.S. institutions who sponsor them.

Organization: I have left for the end what many would think is the most important first item. But it is apparent to me that we shall get the help and cooperation we need for the Congress once plans can be discussed and revised (on the basis of this document) and then something excellent, creative, and practical approved by the Permanent Council meeting in May in Copenhagen.

With Krader and me are four excellent colleagues on our current Delegation to the IUAES; we have a choice of senior people on our advisory committee to call upon for duty. I propose to ask those of them who can to join me on the Organizing Committee. We would then get together an effective and varied group for a Program Committee who will be hard at work 18 months from the autumn of 1971. But the 25-odd "editors" eventually selected--younger persons, I expect--- will do a major service (and hopefully get the major reward of a good book). And because there will be so many called upon to do so much, I would rather move slowly in committing "titles" for positions in the eventual organization before the functions are defined and approved.

The Preliminary Announcement of the Congress will be sent by air mail early in June, immediately after plans for these procedures are approved. It will be printed on a single "Air Letter" form containing relevant descriptive material as revised from that indicated above; the return requested (by air mail) will be contained in one of the flaps of the air letter.

It will be sent to all of the names provided from the Moscow and Tokyo Congresses, which file has already been received in Chicago. These lists will first be compared with lists in the office of Current Anthropology; and unless there is evidence that a name belongs to a deceased person, the announcement will be sent to all. Those who respond will constitute the Congress list, information from which will be coded for an information retrieval system related to the system being developed for the next International Directory. The object will be to develop a unified information system that will also make the organization of future Congresses easier.

Sol Tax

Sol Tax
President

IXth INTERNATIONAL CONGRESS OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES

Chicago, U.S.A.

Preliminary Registration

September 1-8, 1973

To have your paper considered, and to get on the mailing list for future Announcements, please return this form at once.

I expect to attend the Congress in Chicago September 1-8, 1973. I expect to be accompanied by the following Associate members _____

I enclose \$25.00 for myself and \$15.00 for each of those who will accompany me. I shall arrange payment later

I propose to give a paper and will send by 1 January 1972 a 200 word abstract on the subject of _____

I would like to organize a pre-Congress Conference on the subject of _____

_____ and plan to seek financing from _____

NAME: _____ SIGNATURE: _____
(BLOCK LETTERS)

PERMANENT MAILING ADDRESS: _____

MAIL TO: ICAES 1126 E. 69th St. Chicago, Illinois 60637, U.S.A.

IXeme CONGRES INTERNATIONAL DES SCIENCES
ANTHROPOLOGIQUES ET ETHNOLOGIQUES

Chicago, U.S.A.

Inscription préliminaire

28 Août - 8 Septembre 1973

Afin que votre article soit considéré et que vous soyez inscrit sur la liste d'adresses pour recevoir les annonces futures, veuillez avoir l'obligeance de retourner immédiatement ce formulaire.

Je pense participer au Congrès.

Je pense que je serai accompagné par les membres associés suivants: _____

Veuillez trouver ci-joint \$25.00 pour moi-même et \$15.00 pour chacune des personnes qui m'accompagnera.

Je me propose de donner un article et je sou mets ci-joint un résumé de 200 mots sur le sujet suivant: _____

NOM: _____ SIGNATURE: _____
(EN MAJUSCULES)

ADRESSE PERMANENTE: _____

CORRESPONDANCE A ENVOYER A: CISAE 1126 E. 69th Street, Chicago, Illinois 60637, U.S.A.

Chicago, E.U.A.

Inscripción Preliminar

28 agosto-8 septiembre 1973

Para que su trabajo pueda ser tomado en consideración e incluir a usted además en la lista de quienes reciban futura información sobre el Congreso, le rogamos devolver a la mayor brevedad esta tarjeta:

Espero poder tomar parte en el Congreso.

Iré acompañado de los siguientes Miembros Asociados _____

Incluyo cheque por 25 dólares para mi inscripción y 15 dólares para cada uno de mis acompañantes (miembros asociados).

Pagaré mi cuota de inscripción cuando llegue a Chicago.

Me propongo presentar un trabajo, del cual adjunto un Sumario de 200 palabras, sobre el siguiente tema: _____

NOMBRE COMPLETO: _____ FIRMA: _____
(A MAQUINA O LETRAS DE IMPRENTA)

DIRECCIÓN POSTAL PERMANENTE: _____

Dirigir la correspondencia a:

ICAES (International Congress of Anthropological and Ethnological Sciences).
1126 East 59th Street, Chicago, Illinois 60637 (USA)

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IXeme CONGRES INTERNATIONAL DES SCIENCES ANTHROPOLOGIQUES ET ETHNOLOGIQUES

Chicago, U.S.A.

1-8 Septembre, 1973

Première circulaire

Le Conseil permanent du Syndicat International des Sciences Anthropologiques et Ethnologiques, pendant sa réunion à Copenhague en Mai 1971, a fixé la date, le lieu, les droits d'inscription et le programme des activités du prochain Congrès de la manière suivante:

1. Dates: 1^{er} Septembre (Samedi) — 8 Septembre (Samedi) 1973
2. Lieu: Chicago, Illinois, U.S.A.
3. Droits d'inscription des membres: U.S. \$25.00 pour chaque Institution qui y souscrit
U.S. \$25.00 pour chaque membre titulaire
U.S. \$15.00 pour chaque membre associé
U.S. \$15.00 pour chaque membre-étudiant approuvé
4. Les membres associés et les étudiants ont le droit de soumettre leurs communications au Congrès suivant les dispositions ci-dessous énumérées:
 - a. Pour chaque article proposé, l'auteur doit fournir avant le premier Janvier 1972, un titre; un résumé de 200 mots; le nombre approximatif de mots; et le nombre et type d'illustrations.
 - b. Les auteurs seront notifiés avant le 1^{er} Avril 1972 si leurs propositions ont été acceptées. Les articles acceptés sont attendus avant le 1^{er} Novembre 1972. Ils seront groupés par sessions, reproduits, et distribués à tous les membres dont les articles sont dans la même session ainsi qu'un Agenda pour Discussion.
 - c. Les sessions au Congrès seront exclusivement vouées à la discussion des articles
5. Les membres titulaires sont aussi invités à proposer des sujets qui seraient présentés pendant des conférences internationales qui auraient lieu à Chicago immédiatement avant le Congrès.
 - a. Chaque conférence doit être internationale. Par exemple, sur 25 participants pas plus de 10 devront être du même pays et au moins 10 pays devront être représentés.
 - b. Chacune des conférences présentera ses conclusions pour discussion et sa propre session spéciale au Congrès.
 - c. On s'attend à ce que l'organisateur de chaque conférence aide à obtenir les fonds qui permettront aux conférenciers et aux participants de venir à Chicago pour la Conférence et d'y séjourner pendant le Congrès.
6. Les articles sélectionnés et la discussion des symposia (4, ci-dessus) et des conférences (5, ci-dessus) seront édités par leurs comités organisateurs et publiés par Mouton pour la distribution générale. Les arrangements pris avec l'éditeur permettent que l'auteur reçoive 25 exemplaires de son article et un exemplaire du volume dans lequel son article a été publié. Les institutions inscrites, les membres titulaires et les étudiants du Congrès recevront un exemplaire gratuit du volume spécial qui contient le compte rendu du Congrès. Seulement les membres titulaires et les étudiants inscrits auront le droit de recevoir une remise de 40% sur l'achat des autres volumes.

Adresser toutes communications à: International Congress of Anthropological and Ethnological Sciences,
1126 East 59th Street, Chicago, Illinois 60637 U.S.A.

Sol Tax, Président
Parlant pour le Comité organisateur

SOL TAX, *President, 1968-1973*
Department of Anthropology
University of Chicago
Chicago, Illinois, 60637 U.S.A.

LAWRENCE KRADER, *Secretary General*
Department of Sociology and Anthropology
University of Waterloo
Waterloo, Ontario, Canada

Union International des Sciences Anthropologiques et Ethnologiques
International Union of Anthropological and Ethnological Sciences

November 5, 1971

Congress Statistics:

Attendance at previous Congresses:

Moscow (1964) Total--2,000 registrants
1,100 USSR
900 Foreign

Tokyo (1968) Total--1,130 registrants
320 Japan
810 Foreign

Estimated Chicago (1973) Total--3,000 registrants
(Minimum estimates)
2,000 USA
1,000 Foreign

Mailing of Congress First Announcement
and Preliminary Registration Card
(August, 1971)

Total--22,269
(Names taken from past Congress files,
current AAA organization mailing lists,
and Linguistic Society of America membership
list.)

North America--15,982
South and Central America--636
Asia--1,077
Japan--798
Europe--3,269
Africa--329
Oceania--178

Response to First Announcement as
of November 3, 1971

733 Registrants
500 Proposed papers
71 Proposed pre-Congress Conferences

IXth INTERNATIONAL CONGRESS OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES

SECOND CIRCULAR - MAY 1972

DATES: Monday, 27 viii-Saturday, 8 ix 1973
Research Sessions, 27-31 August;
General Sessions, 1-8 September

PLACE: Conrad Hilton Hotel, Chicago, U.S.A.

DEADLINE for completed papers: 1 xi 1972

DEADLINE for abstracts of newly proposed papers
for consideration by the Committee: 1 vii 1972.

The Tentative Program below was derived from the offers of 850 papers and 115 Research topics received by 24 iv 1972. Every paper and abstract will be classified according to the numbered sessions listed. Authors may indicate their 1st, 2nd, and 3rd choices.

TENTATIVE PROGRAM CONTENT

I. NATURE AND DEVELOPMENT OF MAN, a look at the species both developmentally and in its present character and variety. From its origins among the primates the character of man is traced in all its dimensions—biological, emotional, intellectual, and "spiritual"—insofar as such distinctions are tenable.

A. Body and Behavior

1. *Man and the Primates*.—Concerns the comparison of *Homo sapiens* with non-human primate species. Living and fossil forms are considered. An attempt at understanding modern man's mind and body through the study of his close relatives is made.

2. *Paleoanthropology: The Pleistocene*.—Deals with the physical and the material remains of man's ancestors and covers: paleoanthropology; origins of behavior patterns; tool cultures; paleodemography, and all related subjects. It provides a unified review of the various areas of study dealing with this time period.

3. *Human Differentiation: Genetic and Environmental Factors*.—Encompasses both contemporary living men and the remains of earlier peoples. It covers human variability as revealed by metric and non-metric morphological traits; effects of drift and isolation upon the genetic makeup of man; the influence of human culture on the human body; and the influence of the environment on the human body, including pathological effects.

B. Mind and Culture

4. *Language and Thought*.—Analyzes culture via verbal and non-verbal expression of symbolic thought. This includes all studies of communicative behavior.

9. *Folklore: Oral and Written Literature*.—Encompasses the study and analysis of myths, legends, fairy tales, riddles and folktales and creative oral and written story-telling from the viewpoint of aesthetics, psychology, and anthropology, and their social and cultural matrix.

10. *Ritual, Cults, and Shamanism*.—Includes studies usually associated with religious behavior (manifestations of a special type of affective response, covering: supernatural beliefs, deity worship, observance of ritual and ceremony, and the manipulation of the social and the natural world through esoteric means).

II. LOOKING AT THE WORLD GEOGRAPHICALLY, each of the areas first treats its anthropological whole from early to contemporary times emphasizing the interchanges of peoples and cultures and then selects one or more particular problems which are central to the study of the area. (The seven points of view were selected for freshness and promise of international interdisciplinary interchange.)

D. The Circumpolar Regions, from the icecap through tundra and taiga.

11. *General Anthropology*.

12. *Man's Adaptability to New and Difficult Environments*.—Including the first peopling of and dispersion throughout the Americas.

E. The Pacific Rim, from Japan and the mainland northern coasts of Asia through the Aleutians and Alaska and including the mountains south to Tierra del Fuego.

13. *General Anthropology*.

14. *Maritime Anthropology and Man's Relations with the Sea*.

15. *Communications Along a Cordillera*.—Compared with relations to the plains on one side and the sea on the other.

F. Asian - African Hot and Cold Desert and Steppe, a belt comprising northern and eastern Africa, the Middle East, and Central Asia.

16. *General Anthropology*.

17. *Relations Between Sedentary and Nomadic Lifeways in the Context of Modernization*.

G. The Indian Ocean Areas, including Madagascar, the eastern seaboard of southern Africa, the South Asian plains, and Southeast Asia through Malaysia.

18. *General Anthropology*.

19. *The Comparative Study of Post-Colonial "New Nations"*.

H. China to the Antipodes, includes the mainland and Oceanic peoples and cultures.

20. *General Anthropology*.

21. *The Contrast of China as a "Mother" Culture with Island Cultures as Historic Receptors*.—Using as examples the close Philippines and relatively isolated New Guinea.

I. Europe, from the North Pole to the Mediterranean and from the Urals to the Atlantic.

99. *General Anthropology*.

- company, and the relationships between "great" traditions and between "great" traditions and "small" traditions.
29. *Current Theories, Methods, and Techniques of Research.*—In biological anthropology, cultural anthropology, archeology and prehistory, and linguistics.

L. **Data Storage and Retrieval**

30. *Bibliographic Resources, Museology, Cartography, and Visual-Aural Anthropology*

M. **History and Future of Anthropological Sciences.** The following are viewed in historical perspective:

31. *Ways of Overcoming Centrifugal Tendencies.*—Due to increasingly specialized knowledge.
32. *Difficulties of Communication.*—Across disciplines and across linguistic cultural and national boundaries. Included are problems of training and establishing ethical norms on a worldwide scale.

IV. **A & E SCIENCES: SOCIAL CONCERNS,** the uses of knowledge of the human sciences at all levels—from deeper understanding to assistance in solving specific social problems. On the one hand there is consideration of three problems affecting the species with varying interpretations of their nature and possible outcomes. On the other hand there are the specific problems of modern urban societies, as exemplified in selected cases in "aspects of social life."

N. **Species Problems** seen in the broadest perspective

33. *Population and Technological Increase.*—On a limited planet.
34. *Colonialism, Power-Abuse, and War.*
35. *Systems of Injustice and Discrimination.*

O. **The Fates of Indigenous and Minority Peoples** seen throughout history by historians, anthropologists, and the survivors themselves

36. *Possibilities and Prospects of Cultural Pluralism.*—Existing in an industrial age.

P. **Aspects of Social Life,** contributions of anthropological perspectives for understanding and improving

37. *Mental and Physical Health.*
38. *Nutrition.*
39. *Reproductive and Early Childhood Behavior.*
40. *Education.*
41. *Urban Life.*

Q. **The Future of the Species**

42. *The Future.*—As seen in the context of its past.

Address all communications to: International Congress of Anthropological and Ethnological Sciences, 1126 East 59th Street, Chicago, Illinois 60637, U.S.A. Sol Tax, President,

- receive a free copy of the Proceedings; receive a post-Congress discount on all publications.
- US \$15 for each *Associate Member.* The Associate Member is a family member or an assistant accompanying a "Titular Member." Payment of the fee entitles an Associate Member to privileges during the Congress in Chicago.
- US \$15 for each *Student Member.* This membership category is available for those who are students at the time of the Congress and entitles them to privileges during the Congress and a copy of the Proceedings. A student should register as a "Titular Member" if he wishes to receive advance abstracts and papers and post-Congress publication benefits.

Travel and Subsistence Expenses: It is assumed that every registrant pays his own expenses, and indeed established scholars usually obtain funds from their institutions, and their own resources. The Organizing Committee is seeking funds to assist scholars from outside the United States, particularly younger scholars and those from the more distant points, to attend the Congress. We do not yet know the extent to which help will be available, and we must distribute it widely and wisely. Registrants who think they will need some financial support should write at once to the Congress office, providing information about their own and institutional resources and a calculation of the subsidy they might need. The following information will make this possible. A minimum estimate for food, lodging, and incidentals in Chicago is \$30 per day. (\$360 for the entire 12 days of the Congress, including both research and general sessions.) We hope to reduce travel costs for all by arranging charter or group flights from the following cities:

London	New Delhi	Lima
Prague	Sydney	Caracas
Athens	Tokyo	Mexico City
Nairobi	Rio de Janeiro	Lagos

Please tell us from which city you are likely to depart. The examples of approximate round trip air fares listed below are for illustrative purposes only, since commitments have not yet been made.

	Tourist	Excursion	Group	Charter
London	\$674	\$499	\$360	\$215
New Delhi	\$1,402	\$1,337	\$891	\$556

It will be possible to achieve these economies only if all those coming from outside North America will plan to use the charter or group flights as arranged. The savings should make up for the additional cost of subsistence for the extra days in Chicago. The flights will be scheduled to arrive in Chicago on Monday, August 27, and to depart on Sunday, September 9. Further information will be sent to registrants as plans become more definite.

INFORMATION FOR AUTHORS

Written communications to the IXth Congress are due in Chicago by 1 November 1972. These communications will not be read aloud at the Congress, but will be available to all members before and during the Congress. They will be discussed in appropriate sessions of the Congress. These discussions will have simultaneous translation into five (5) languages: English, French, German, Russian and Spanish.

All papers will be reproduced in English. Papers submitted in French, German, Portuguese and Spanish will be accepted and reproduced in the original language as well as in English. (If possible the English translation should accompany the original manuscript.)

Members submitting papers in any languages other than French, German, Portuguese and Spanish must submit the original and an English translation. In these cases, only the English translation will be reproduced.

- there is a period after the date.
- only the first word of the title (as well as proper nouns) should be capitalized.
- there are no quotation marks or italics.
- the full name of the journal is underlined; that there is no punctuation after the journal; that only volume number and page numbers are included, separated by a colon and followed by a period.

b. Example of a book:

RACE, R.R. and R. SANGER. 1962 4th edition. Blood groups in man. Oxford: Blackwells.

Note that:—the first author's name has the surname first.

IXth International Congress of Anthropological and Ethnological Sciences

THIRD CIRCULAR—REPLY FORM

Dates: Monday, 27 VIII—Saturday, 8 IX 1973

Research Sessions: August 27-31
General Sessions: September 1-8

Place: Conrad Hilton Hotel
Chicago, U.S.A.

Registration fee: U.S. \$25.00

I could join a charter flight from:
London / Paris / Tokyo. (circle one)

However, I would prefer a charter from:

(city) _____

I will begin my trip to the Congress from:

(city) _____

Name _____
please print

Address _____
/

I am writing a NEW paper for the Congress.

Title _____

Abstract enclosed

Registration fee enclosed

I would like to prepare an exhibit, and am sending a full description.

NOTE: All papers previously accepted in principle should be sent directly to the Congress office in Chicago.

Please tell us: Which of the following Congress sessions would you like to attend? List as many as you wish, indicating priorities by placing numbers within the brackets. This does not commit you to attend, but will help us in scheduling the sessions.

(Tentative Listing) (Liste provisoire)

- | | |
|---|---|
| <ul style="list-style-type: none"> () AMERICAN INDIAN ECONOMIC DEVELOPMENT. () ANCESTORS. Behavior of villagers particularly in East Asia and West Africa. () ANTECEDENTS OF MAN AND AFTER: COMPARATIVE BEHAVIORAL AND EVOLUTIONARY BIOLOGICAL PERSPECTIVES ON MAN. I. Primatology; II. The Fossil Record of Human Evolution. () ANTHROPOLOGY AND MULTIDISCIPLINARY APPROACHES TO DEVELOPMENT. () ANTHROPOLOGY AND MENTAL HEALTH. () ANTHROPOLOGY OF FOOD AND FOOD HABITS. () ANTHROPOLOGY TODAY AND TOMORROW. Discussion of "International Study on the Main Trends of Research in the Field of the Social and Human Sciences (Second Part)," prepared by UNESCO. () BIBLIOGRAPHIC ANTHROPOLOGY. Developed in cooperation with UNESCO's Committee on Documentation in the Social Sciences. () BIOSOCIAL INTERRELATIONS IN POPULATION ADAPTATION. () BRIDGING THE NORTH ATLANTIC ETHNOLOGICALLY. () BRIDGING THE OLD AND NEW WORLD. Circumpolar archeology extending southward into North America: Early Man—Asia and North America; Adaptation to Taiga and Tundra; Maritime Adaptation; First Occupants of the New World; Lithic Technology; Biological Adaptations. () COMPARATIVE STUDY OF CIVILIZATIONS. () COOPERATIVES, COLLECTIVES AND NATIONALIZED INDUSTRY AS MODES FOR POPULAR PARTICIPATION IN NATIONAL DEVELOPMENT. () CROSS-CULTURAL PERSPECTIVES ON AGING. () CROSS-CULTURAL PERSPECTIVES ON CANNABIS. () CROSS-CULTURAL PERSPECTIVES ON CHILD DEVELOPMENT. () CROSS-CULTURAL PERSPECTIVES ON DANCE. () CROSS-CULTURAL PERSPECTIVES ON THE WOMEN'S MOVEMENT. () CULTURAL CONSEQUENCES OF RAPID POPULATION GROWTH AND CONCENTRATION. Including Population and Social Organization; Population and Technological Increase. | <ul style="list-style-type: none"> () CURRENT PROBLEMS OF THE PROFESSION IN HISTORICAL PERSPECTIVE. () DERMATOGLYPHICS. () EARLY PALAEOLITHIC OF EAST ASIA. () ETHNICITY AND COMPETITION FOR RESOURCES. () ETHNICITY IN THE AMERICAS. () ETHNOLOGICAL MUSEOLOGY. () EUROPEAN AND EURO-AMERICAN ETHNOLOGY. () FOLKLORE IN THE MODERN WORLD. () FRAY BARTOLOME DE LAS CASAS. Preparation for the celebration of the 500th birthday of Las Casas in Mexico in 1974. () GENETIC FACTORS IN HUMAN DIFFERENTIATION. () HUMAN OSTEOLOGY. () HISTORICAL ETHNOGRAPHY OF SPAIN AND OLD SPANISH DEPENDENCIES. Evidence uncovered in searches through archives. () HUMAN NATURE. () IDEOLOGY AND THE EDUCATION OF ANTHROPOLOGISTS. Limitations imposed upon anthropologists by the structure of society. () INTELLECTUAL EXPRESSION OF EARLY MAN. () INTERFACE OF THE HIMALAYAS. The interface of several major cultural traditions. () INTERNATIONAL ORGANIZATIONS AND THE SOCIAL SCIENCES. () LANGUAGE AND THOUGHT. Non-Verbal and Interspecific Communication; Semiotics to Ethnolinguistics; Linguistic Semantics and the Grammar of Culture—Synchronic and Diachronic; Cognitive Anthropology. Ethnolinguistics to Sociolinguistics, Language in Society. () MARITIME ANTHROPOLOGY AND MAN'S RELATIONS WITH THE SEA. Fishing cultures from prehistoric times to the present. () MEDICAL ANTHROPOLOGY. () METHODOLOGY OF PRIMATE KARYOLOGY. () MIGRATION AND ETHNICITY. Factors reinforcing ethnicity and those which further assimilation. |
|---|---|

(continued over) (suite au verso)

Return this form to: IXth ICAES, 1126 East 59th Street, Chicago, Illinois 60637 U.S.A.

**The President
and The Organizing Committee**

of

**The IXth International Congress of
Anthropological and Ethnological Sciences**

**take pleasure in inviting
to the sessions of the Congress**

August 28 to September 8, 1973

Chicago, Illinois, U.S.A.

**Le Président
et le Comité Organisateur**

du

**IXème Congrès International des
Sciences Anthropologiques et Ethnologiques**

**ont le plaisir d'inviter
aux sessions du Congrès**

28 août—8 septembre 1973

Chicago, Illinois, U.S.A.

Plan of the Congress.... (yellow book)

8

In mid-March 1973 a 150 page yellow covered book of abstracts of Congress papers was mailed to all registrants. For this purpose we experimented with ways to ship by bulk air freight to distant places for re-mailing to individuals.

The original Table of Contents follows, and is marked to show the sample which is included in the present book.

6

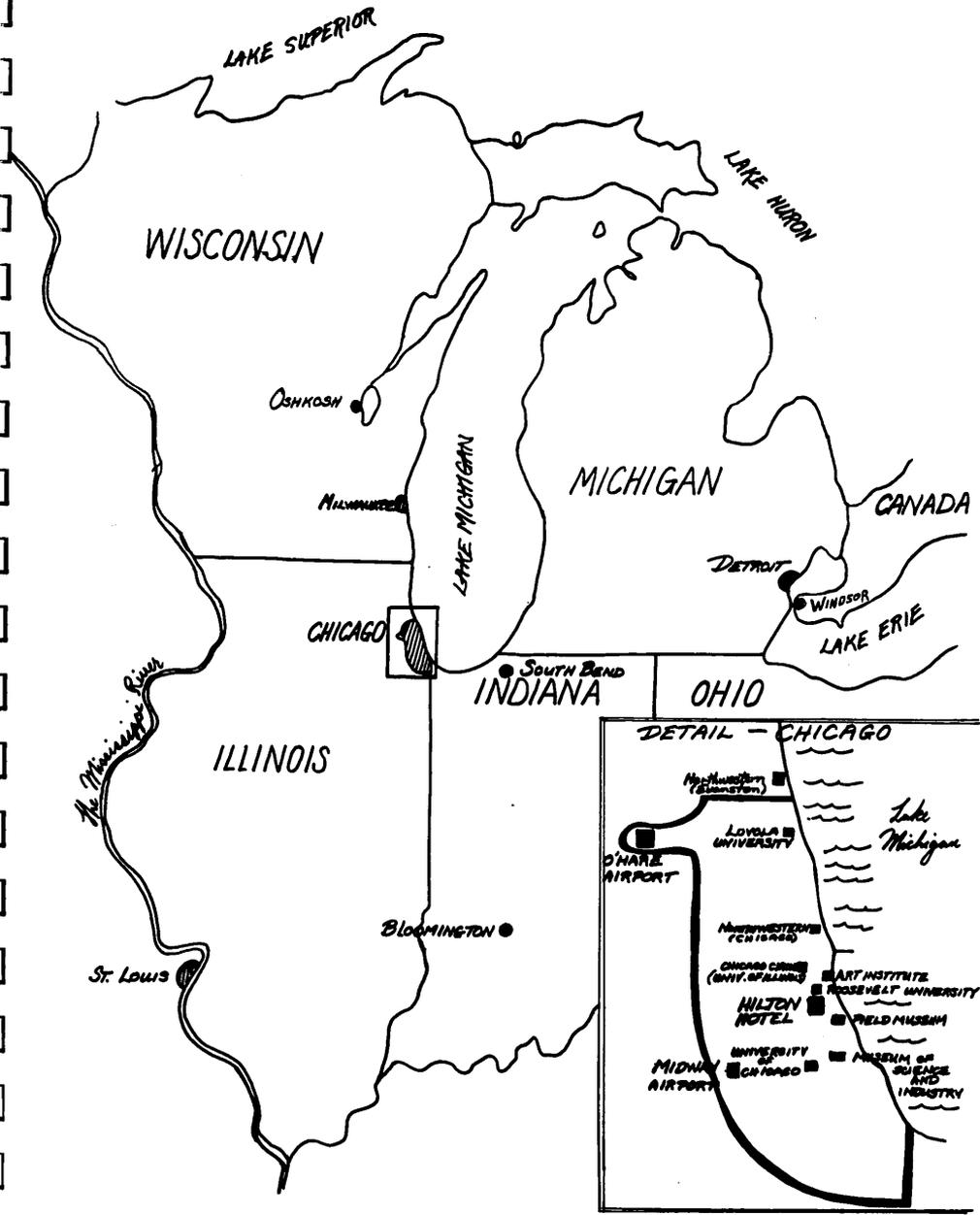
IXth International Congress of Anthropological and Ethnological Sciences

IXeme Congres International des Sciences Anthropologiques et Ethnologiques

Chicago, U.S.A. August 28—September 8, 1973
Research sessions August 28-31
General sessions September 1-8

PLAN OF THE CONGRESS
and
RÉSUMÉS OF CONTRIBUTIONS
to the Congress
Received Before 31 i 1973

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Anthropological and Ethnological Sciences Inc.
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WISCONSIN

LAKE SUPERIOR

LAKE HURON

Oshkosh

MILWAUKEE

LAKE MICHIGAN

MICHIGAN

CANADA

DETROIT

WINDSOR

LAKE ERIE

CHICAGO

INDIANA
SOUTH BEND

OHIO

ILLINOIS

Mississippi River

St. Louis

BLOOMINGTON

DETAIL - CHICAGO

McCormick (Grant)

LOYOLA UNIVERSITY

Lake Michigan

O'HARE AIRPORT

MUSEUMS (1914-1924)

CHICAGO CUBE (1911-1912)

ART INSTITUTE OF CHICAGO

HILTON HOTEL

FIELD MUSEUM

UNIVERSITY OF CHICAGO

MUSEUM OF SCIENCE AND INDUSTRY

MIDWAY AIRPORT

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Biological/Physical	1
Prehistory/Archaeology	24
Social/Cultural	37
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PRICE \$5.00

	Tues Aug 28	Wed Aug 29	Thur Aug 30	Fri Aug 31	Sat Sept 1	Sun Sept 2	Mon Sept 3	Tues Sept 4	Wed Sept 5	Thur Sept 6	Fri Sept 7	Sat Sept 8
AM	RESEARCH							FREE				Plen
PM		CONFERENCES			Plen		FREE				FREE	Plen
Eve					Plen	FREE			FREE	FREE		

CHART I

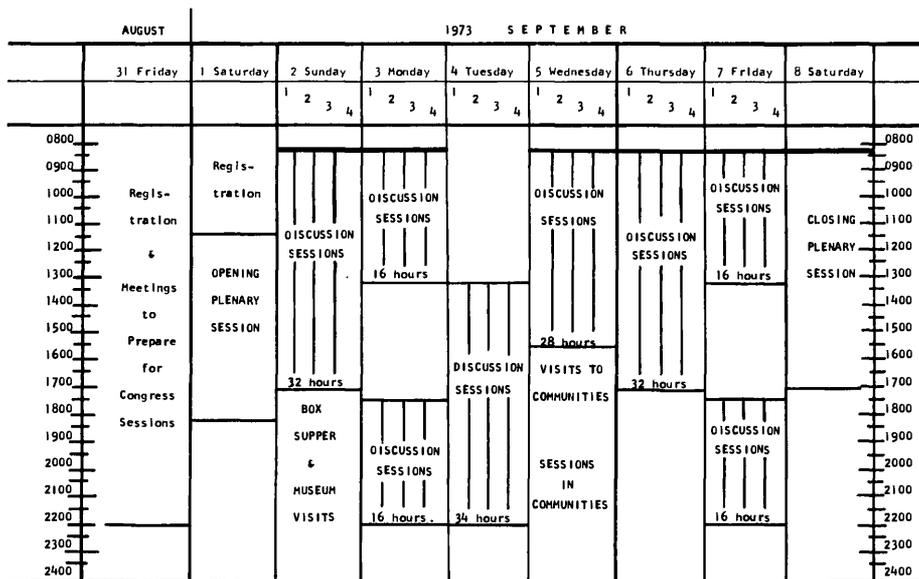


CHART II

Diagrammatic representation of 4 rooms for parallel sessions, all on 2nd - 3rd floors of the hotel.

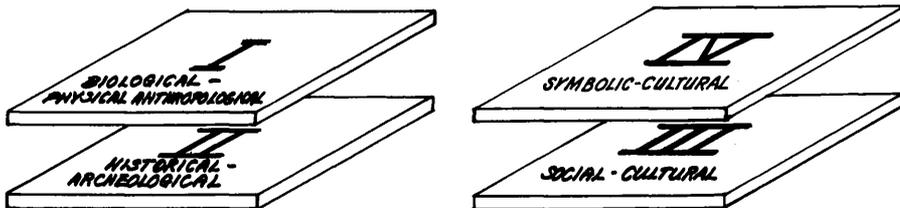


CHART III

The Congress is in two parts:

- (1) The Congress proper at the Conrad Hilton Hotel, September 1-8, in Chicago, when all registrants will spend 8 days together; and
- (2) Pre-Congress Conferences held individually both in Chicago and other places outside of Chicago from Tuesday, 28 August to Friday, 31 August, which will prepare for and report at particular sessions of the Congress (see Chart I). In some cases related Conferences are held in the same location to permit further interaction among their participants.

Members from overseas are expected to arrive at O'Hare International Airport in Chicago on Monday, 27 August. Those who are committed to Pre-Congress Conferences will go immediately to the place of the Conference as informed by the Conference organizer. "Free" members (i.e., those not committed to a particular Conference) are offered opportunity to come to one of several locations during these days, where related conferences, plus individual members with similar interests, will together form Pre-Congress Sub-Congresses:

1. Human biologists/physical anthropologists at Wayne State University in Detroit, Michigan, where there will be official meetings of the Society for the Study of Human Biology and the International Association of Human Biologists.
2. Ethnologists and museologists at the Milwaukee Public Museum, Milwaukee, Wisconsin, where members of ICOM's International Committee for Museums of Ethnography will meet.
3. Social anthropologists interested in social problems and development at the Pioneer Inn, on Lake Winnebago in Oshkosh, Wisconsin. Tentatively scheduled to meet in Oshkosh are sessions 1, 14, 16, 26, 27, 30, 32, 41, 50, and 72.
4. Prehistorians, archaeologists, and paleoanthropologists in a location to be arranged.
5. Linguists, and others interested in communication in a location to be arranged.

Not all Conferences will be parts of Sub-Congresses; and Conferences which are parts of Sub-Congresses will maintain their own independence and integrity. The Sub-Congresses will provide opportunity for non-Conference members to meet also and prepare their sessions of the Congress. Since part of these Sub-Congresses will be in Canada and part in the United States, it is strongly urged that all participants ask for a multiple U.S. entry visa and a Canadian visa. The ordinary U.S. visa will not permit crossing the Canadian border and returning again to the U.S. You may show this statement to the U.S. Consulate in asking for a multiple entry visa.

On Friday, 31 August, members from all Sub-Congresses and all of the Conferences will move to the Congress headquarters in the Conrad Hilton Hotel in Chicago. ALL members of the Congress are expected to arrive for the Congress on this date, to register and to meet with session chairmen to prepare collective presentations to the Congress.

The Plenary sessions, to be held in the famous Auditorium Theater nearby, are reserved for business, and for programs of special importance and of Congress-wide interest (to be announced later).

Four parallel sessions on each of six days are available for the session discussions, the maximum time available totaling 190 hours (see Chart II) all with translation services. The present list of 74 scholarly sessions is given on pages vii to xi. Some of these may not materialize, but others will be added (see page xi); we therefore plan space and time for 95 sessions. The standard unit of time is set at 2 hours. However, some sessions will require more or less than 2 hours; e. g., sessions 3, 46, and 58 will each require at least 4 hours. The structure allows for discussion segments of from one hour to as long as 8 hours, to be determined by the Program Committee. We have established within the Conrad Hilton Hotel the geographical structure shown in Chart III. The four large meeting rooms shown are close together on adjacent floors. Each room will have its own simultaneous translation system from and into five languages (English, French, German, Russian and Spanish). Any member can also speak in another language, with a partner who speaks his own language and one of the five Congress languages. Translation will be provided by wireless headsets. The large meetings will have no loudspeaker system, which would require favoring one language over the others. With the headset in place, a member of the audience hears one language without room noises. By simply removing their headsets, neighbors can speak freely to one another without disturbing others. Each of the 4 rooms will include outside areas where through the wireless headsets the discussion can still be heard, and where refreshments will be available. Thus it will never be necessary to have general "breaks" during the 4-hour or 8-hour periods during which sessions are in progress. Individuals will be free to make their own intermissions.

Since the wireless equipment which is rented for the Congress is expensive, this plan is possible only if possession of the equipment is restricted to meeting room areas in which it is used. The best security method will be cooperation of all members at whatever "checkpoints" are established where the equipment must be left when leaving the area. A member going from one meeting room to another would thus turn in the equipment on leaving the first, and obtain another set on entering the second room.

Since there will be no general "breaks" in the sessions for refreshment, refreshment will be provided near the meeting rooms. On four days there are long sessions which run through normal meal hours, and the refreshment provided will have to be substantial.

In addition to the 4 main halls where Congress discussions will be simultaneously translated, many other rooms will be utilized for Congress programs and work, among them:

1. A large centrally located theater where films will be continually screened, including especially those of the two film festivals (page vi).
2. A library where unique books and documents, as well as copies of all Congress papers will be made available through the Congress.
3. A secluded "quiet room," where absolute quiet will be the rule (suggestions for this are invited from different parts of the world).
4. Meeting rooms of all sizes used flexibly for ad hoc and organized meetings and conferences, scheduled in advance, or even "at the last minute."
5. Working offices, operating throughout the Congress on Congress business such as
 - a. Registration information, and other services of the Congress
 - b. Preparation of the many volumes of papers coming out of the Congress, with personnel from Mouton helping the Editors and authors to correct and add to the books and papers
 - c. Offices of the Library-Anthropology Research Group to develop the newly published Guide to Anthropological Serial Publications; its in-process Bibliography of Bibliographies, Biographical Dictionary of Anthropologists, and Current Contents
 - d. An office for correcting and adding entries to *Current Anthropology's* new Directory of Anthropologists and of Anthropology Institutions.
6. Headquarters for the simultaneous translators in the Congress, and for the engineering services.
7. Facilities to improve reporting of the Congress, including a Press Room and the needs of radio-TV technicians.
8. Ample space for Publishers' exhibitions of new books and also for the Book Fair (page vi and 148), and the Native Arts and Crafts Fair (page vi and 149).

It is hoped that Congress registration can be computerized, and that the Congress offices will tie into a data bank from which information about registrants, special group interests, and meetings, etc., can be retrieved for quick use.

All bedrooms in the hotel have their color television receivers, which will also be available in some public rooms. This makes possible closed circuit television of, by and for the Congress. Films from the theater film festival (see above) may therefore be shown continuously according to a schedule, to permit members to see those they have missed because of conflicts of time.

Closed circuit TV will be useful also to show general announcements and changes in schedules; lists of individuals for whom there are messages, times and places of ad hoc meetings of special groups or on special topics; etc. Together with the computerized information system, closed circuit television should facilitate communications among members (in any languages they wish to write) and between Congress headquarters and any or all members. The ideal will be quick availability and dissemination of information to individuals to permit ease of meeting for those who wish to meet, and equal freedom to ignore calls to such meetings.

The advantages of staying in the Conrad Hilton during the Congress are therefore great. It has 2,500 rooms and can comfortably house the 4,000 people expected to attend the Congress. First class hotels in Chicago are very expensive, but the Congress has received extraordinarily low special rates (\$17-\$21 single, \$24-\$28 double, \$30 triple, and \$36 quadruple). Nevertheless, we have also reserved space at the nearby YMCA Hotel where daily rates are \$11.50 single and \$15.80 double, and even less expensive without bath. Hotel bookings should be made through the Congress office on a special form which will be sent with the next circular to registrants.

The Congress takes fullest advantage of the facilities within the Hotel; but it is arranging also for the easiest movement outside, with a continuous bus service from the hotel to shopping areas and to several museums and universities. On the second evening of the Congress (Sunday 2 September) a larger fleet of buses will take the entire Congress for an initial tour of the entire lake front (with box supper en route) and evening visits to the Field Museum of Natural History and the Museum of Science and Industry, both of which will have special Congress exhibits.

Inside and outside the hotel the Congress will follow a policy of individual responsibility for all expenses. The costs will be reduced as much as possible for bus transportation and all food and services; but all Congress services apart from the sessions and meeting rooms themselves, will be selected and paid for by individuals, thus allowing the greatest freedom.

No "banquets" are scheduled, so that individuals are free to patronize the many restaurants in the hotel and the city. However, the Congress must arrange the refreshment and food services required in connection with the Congress sessions which continue through normal meal hours. To avoid confusion and discrimination, these food services, like all the others, will require payment by individuals. Any member whose subsistence in Chicago is—by advance agreement—subsidized by the Congress will therefore be provided with the agreed upon lump sum of money (or travellers' checks) on arrival.

Of all disciplines, anthropology most requires inputs from all of the world's cultures; our international Congress every five years must be more than simply another place to meet colleagues and compare notes. It is an opportunity to develop necessary cooperation on a worldwide scale. The energies of the Organizing Committee have therefore gone first into developing programs which will attract scholars from all over the world. This process is not yet finished (see page vii). Second, into finding funds to help scholars to come to the Congress. Third, into providing facilities to maximize the benefits to all who are able to come to the Congress. (Tapes of the discussions will also be available in Congress languages for those who cannot come.)

The good books that are being made by the world's scholars, and the potential to "update" anthropology every five years at future Congresses, may well be the most important benefit. The members of the Congress who write papers, and the Editors who make books are the key assets that we have. To make good books possible the form of the Congress had to become one in which papers are discussed rather than read out loud; this in turn made possible the very expensive simultaneous translation. It also made necessary the preprinting of the papers so they can be read in advance for the discussions. Both of these costs (which may total \$250,000!) are being paid out of advances on royalties from the books which are being produced by Mouton Publishers. Although some notices have advertised *World Anthropology* at very high prices, in fact the books will be sold individually (as well as together) at the normal 1973 price for scholarly books (about \$12.00 for a 300 page book—assuming the dollar-Dutch guilder exchange rate as of April 1, 1973. And from this price, members of the Congress may take a 40% discount. The next updating of anthropology (for the Xth Congress in 1978, wherever it is held) could be done with foresight and systematic planning beginning at the IXth Congress in Chicago.

The present book will be supplemented by résumés (and new titles) received since 31 January. When a supplement comes, add it to this book.

On behalf of the Organizing Committee

Joe Tax

President

INTRODUCTION TO RÉSUMÉS

The *Information for Authors* prepared by the Organizing Committee provided that "Written communications will *not* be read aloud at the Congress, but will be available to all members before and during the Congress. All papers will be reproduced in English. Papers submitted in French, German, Portuguese and Spanish will be accepted and reproduced in the original language as well as in English. Members submitting papers in any languages other than French, German, Portuguese and Spanish *must* submit the original *and* an English translation. In these cases, only the English translation will be reproduced. An abstract should accompany each paper, and must be limited to 200 words."

As of 31 i 1973, 1592 proposals for papers had been accepted; this book lists them all, and includes abstracts where available. Abstracts which exceeded an additional word allowance were shortened. They are printed here without the author's prior approval and are indicated by an * following the title.

Authors had been asked to give ten key words so that a subject matter index could be prepared. These may eventually be useful in an electronic data bank. It was decided that for purposes of this book a simple topical classification of the material, and a geographic code would make scanning pages easier than moving from an index to the pages referred to. This book is divided into the four traditional fields (see pages 148 and 149): 1. Biological/Physical; 2. Archaeology/Prehistory; 3. Social/Cultural; and 4. Linguistics. Each title was assigned to only one of these four fields, despite frequent overlap. Where geographic reference is clear, it is represented by a symbol conspicuously placed in the margin; A - Asia; E - Europe; F - Africa; M - Middle America; N - North America; O - Oceania; S - South America.

SUPPLEMENTS to this book of abstracts will be sent periodically. Please keep us informed of your most reliable addresses between now and the Congress so that any information sent will reach you promptly. **KEEP THIS BOOK AND ALL SUPPLEMENTS. BRING THEM TO THE CONGRESS. REPLACEMENTS WILL BE AVAILABLE ONLY AT ADDITIONAL COST.**

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It is important that you order papers *now* so that they can be reproduced in advance most economically. The first 20 papers you request will be sent without charge about June 1st. Additional papers can be ordered for \$1 a copy paid in advance and will also be available for purchase at the Congress. Follow the order form outlined below and keep a copy for your own records. Please use the four-digit identification number.

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If available, substitute the French German Portuguese Spanish (circle one) version for the English version.

BIOLOGICAL/PHYSICAL
See Description Page 148

ANTHROPOLOGIE BIOLOGIQUE/PHYSIQUE
Voir Détails Page 148

- 0001 ABOUSHLESHVILY, M. G. CERTAIN PROBLEMS OF ETHNIC ANTHROPOLOGY IN SOUTHWEST ASIA IN THE LIGHT OF THE LATEST RESEARCH

The differentiation of the anthropological features of the groups related to the Indo-Pamirian race of the Caucasus, Soviet Central Asia, Afghanistan and India shows by a gradual intensification of directional differences how morphological features logically pass from one group of types to another. Such a law of differentiation cannot be an accident, particularly insofar as it has been revealed on an almost ideally unified material. Apparently this law reflects the ancient genetic continuity of the population of Southwest Asia.

- 0002 ACURRE, Emiliano, KENYAPITHECUS ANO RAMAPITHECUS

The fossil material referred under these generic names is revised with a comparative study and discussion on chrono-stratigraphy, age taxonomy and phylogeny, including problematic relationship with man's ancestry. In author's opinion Kenyapithecus is not a synonym but a valid genus. This reconsideration of fossil material suggests closer relationship of man with chimpanzee and gorilla (Proconosulinae, or Ponginae) than with orang and Dryopithecus (Ponginae), which agrees with recent studies on carotypes and other biochemical more than with other proposed phylogenies. Origin of hominidae is hypothetically dated in Miocene stage.

- 0003 ALEXEEV, V. P., DIFFERENTIAL RACIAL GEOGRAPHY

- 0004 ALEXEEVA, T. I., TERRITORIAL MORPHO-FUNCTIONAL STUDIES IN THE U.S.S.R.; THE PROBLEM OF ADAPTIVE TYPES *

The prerequisites for and mechanisms of biological adaptability are discussed through the example of several U.S.S.R. ethnic groups, living in differing climatic and geochemical conditions, studied on the basis of an extensive morphological, physiological, and genetic programme as well as the literature on Arctic and equatorial populations.

Variability of functional and morphological characteristics, whereby an equilibrium is maintained between the population and the environment, is indispensable for biological adaptability. Because of its intra- and intergroup variability, the population can on the whole exist in a broad range of its physiological and morphological characteristics. The coefficients of correlation between morphological and physiological characteristics are very low, suggesting a relative independence of functional and somatic features.

Of the populations examined, not one was found refractory to environmental influences; reactivity was manifest on both planes, morphological and functional.

The author concludes that there exist adaptive morphofunctional types which have evolved throughout the history of mankind. They have one feature in common, viz. increased relative power in response to extreme conditions. The specific features of the adaptive types differ from one set of geographic conditions to another. Under similar climatic conditions, different ethnic groups exhibit the same adaptive types.

- 0005 ANGEL, J. Lawrence, PALEOECOLOGY, PALEOETHNOGRAPHY AND HEALTH

Increasing density of population, the usual touchstone of evolutionary success, now threatens to bury man in his own urban avalanche of people: health and long survival of mothers and children paradoxically leads to this impasse. Has anything like this happened before? Yes, twice, once at the end of Upper Paleolithic, and again in the collapse of the ancient world, in each case leading to a stronger biocultural revival.

The major ecologic variables are climate, soils, food plants, and animals for meat protein. The major demographic and health variables are female longevity, reproductive capacity and child survival (fetal and infant loss is less relevant), with actual disease and overpopulation secondary negative forces: a healthy population can carry a big disease load.

In the Eastern Mediterranean over 2,000 skeletons of 14 periods from Upper Paleolithic to modern times support the hypothesis of complex but positive feedbacks between ecology, diet, longevity and population density as follows: after a sharp Mesolithic depression increase in adult female longevity up above 30 allows density increase as farming develops, with rapid advance shortly before 500 B.C., followed by decline and retardance after the Industrial Revolution. Fertility change parallels female longevity except in (Hellenistic-) Roman times of depressed reproduction in urban overcrowding.

- 0006 ARENOS, Tulio; CALLANCO, M. L.; MULLER, A. GONZALEZ-MARRERO, M. AND PEREZ BANDEZ, O., TAPIPA: A NEGROID VENEZUELAN ISOLATE

A multidisciplinary study of a Venezuelan Negroid population which has remained isolate during the past two hundred years, was carried out in order to answer the following interrogants: 1. Is Tapipa completely African or, as the neighboring populations, has also Indian or Caucasoid blood? 2. Which genetic markers exist or predominate in this population? 3. Is it possible to determine the racial admixture with these genetic markers, if they exist? Clinical history, genetic history, physical examination, hematocrit, peripheral blood smear, venous blood samples, feces and urinalysis were obtained in 200 adults and children with the following results: hemoglobin variants (Hb S, F, A2 and increased A2) 16%; G6-PD deficiency 10%; pyruvate kinase deficiency 17; slow-moving transferrin 10%; they only have AK1 phenotype of the adenylate kinase system. The system of group specific component (Gc) and the haploglobin showed results similar to African populations. ABO blood group system indicated a distribution more like that of West Africa and the one from Caracas, and for the Rh system there was a frequency of 60% of the cDe chromosome; antigene O1^A was found in 3% and Kell in 3.1%. Serum protein electrophoresis demonstrated an increase of the gammaglobulin and immunoglobulin determination revealed a significant increase of the IgG and an occasional of the IgM. There was no increase in either IgM or IgA and only 3 cases had levels of IgE above the highest normal. Almost all had ascariis eggs and trichocephalus in feces and a few necator, strongyloids or giardias; 20% had nutritional anemia and urinalysis did not demonstrate a major disorder. The results indicate that even though the population of Tapipa has biochemical characteristics predominantly of African origin, it also has an appreciable amount of Indian and possible Caucasian blood. In addition, it was also evident that even when a high percentage has intestinal parasitosis, there was not a correlative increase of the IgE.

- 0007 RAJEMA, Carl Jay, DIFFERENTIAL TRANSMISSION OF GENETIC AND CULTURAL INFORMATION ABOUT THE ENVIRONMENT IN THE HUMAN SPECIES: A CYBERNETIC VIEW OF GENETIC AND CULTURAL EVOLUTION

Cybernetic models are utilized to describe the feedback mechanisms proposed by the Lamarckian, Darwin-M Wallace and neo-Darwinian theories to explain how genetic evolution occurs. Cybernetic models are also utilized to extend the neo-Darwinian theory of genetic evolution to include the feedback mechanisms by which cultural evolution occurs. The erroneous nature of such views as the idea that only the human species is capable of transmitting cultural (non-genetic) information about the environment to other members of its species and the idea that cultural evolution has replaced genetic evolution in the human species are discussed.

- 0008 RAJEMA, Carl Jay, ESTIMATION OF THE DIRECTION AND INTENSITY OF NATURAL SELECTION IN RELATION TO HEIGHT, WEIGHT AND PONDERAL INDEX: A FOLLOW-UP STUDY OF THIRD HARVARD GROWTH STUDY PARTICIPANTS

Differential reproduction with respect to height, weight and ponderal index was studied in a sample of 612 males and 608 females who participated in the Third Harvard Growth Study during the 1920's and 1930's, and who were at least 45 years old at the time of the follow-up study (1967-68). All participants in the Third Harvard Growth Study were students in the Beverly, Medford and Revere public school systems in Massachusetts when their physical growth and mental growth patterns were studied.

The direction of natural selection was negative for ponderal index in both males (r=-.06) and females (r=-.01), negative for ponderal index in both males (r=-.10) and females (r=-.12), and positive with respect to weight in both males (r=+.05) and females (r=+.11).

When the non-reproductive members of the sample (104 males and 124 females) were excluded from the sample natural selection was negative for ponderal index in both male parents (r=-.07) and female parents (r=-.05), negative for ponderal index in both male parents (r=-.09) and female parents (r=-.11), and positive for weight in both male parents (r=+.05) and female parents (r=+.08).

- 0009 SALLI, R.S., A CORRELATION STUDY BETWEEN PALMAR CREASES, SCHIZOPHRENIA, LEPROSY AND TUBERCULOSIS

Palmar flexion creases, though not the components of dermatoglyphics are usually associated with dermal configurations of the palm. The application of this genetically controlled morphological variable appears to be immense.

0246 ARRAMOVAL, Z. A., CONCERNING THE CULTURAL CONTACTS BETWEEN ASIA AND AMERICA IN THE LATE PALEOLITHIC

Of the many controversial hypotheses about the peopling of America only one is widely recognized—the migration from North Asia across the land bridge that existed in place of Bering Strait. Admitting that people reached the New World long ago and had settled in South America by the 14th century B.C., scholars are searching for initial lower paleolithic cultures in Central and Southeast Asia, and even in Europe. They proceed mainly on the principle of technological similarity: production of bifacial tools that could serve as a prototype for projectile points, a distinguished feature of American late paleolith. Radiocarbon dating made for such North Asian sites, as the Malca, Dyuktai, Ushkovo and others show that these monuments could not have been predecessors of North and South American paleolith cultures, despite similarity of implement elements. Similarity between monuments of the same epoch, cannot be explained other than by convergence. Only for the end of late paleolith is there indisputable evidence of the origin of the Denali complex from North Asia, proving that at the time there existed one cultural tradition on the territory of Alaska and Siberia.

0247 ACKERMAN, Robert E., MICROBLADES AND PREHISTORY: TECHNOLOGICAL AND CULTURAL CONSIDERATIONS FOR THE NORTH PACIFIC COAST

Further data on three archeological phases, initially presented in 1965 for the Icy Strait region of southeastern Alaska (135°15' W, 60°14' N) were in part further amplified by the research investigations of an archeological field team from Washington State University in 1971. The earliest cultural phase (tentatively dated to 10,180-800 B.P.) is still not amenable to characterization due to the limitation of the inventory. Phase 2, in contrast, contains a rich lithic inventory of microcores, microblades, microcores, flakes and tool forms made by utilizing the cutting edge of cores and flakes. Phase 2, as yet undated, is overlaid by a sterile zone of forest humus which has been dated by radiocarbon analysis to 2300 B.P. The uppermost phase, phase 1, contains elements of the historic North Pacific Coast Tradition and may represent a late prehistoric to historic Tlingit occupation. Phase 2 is best represented in the cultural sequence and will be the focus of this paper. Specifically, the technological attributes of the microcore and microblade industry will be presented upon which the cultural relationships between the interior of Alaska-Canada and the North Pacific Coast will be investigated.

0248 ADOVASIO, J.M., PREHISTORIC BASKETRY OF WESTERN NORTH AMERICA AND MEXICO: A SUMMARY OF CURRENT INFORMATION

Recent studies on newly recovered perishable materials, as well as detailed remanalyses and large scale comparisons of earlier archeological basketry collections have provided the data necessary for firm delineation of several prehistoric basketry making centers (or areas) in the Western United States and Mexico. Within each of these areas, it is now possible, due to an abundance of O14 dates and other controls, to trace the evolution of specific techniques as well as the technical inter-relationship of one basketry making area to another both in time and through time. For most of the basketry centers defined and discussed in this paper, the actual sequence of basketry manufacture spans some 10,000 years making these developmental continuums the longest of their type in the world.

0249 AGUIRRE, Emiliano, IMPLEMENTAL ACTIVITY ON BONE MATERIAL IN TORRALBA, SPAIN

Exposal on methodological grounds for the identification of human implemental activity on broken and accumulated bones, antlers and teeth, both in general and as applied on sites in Central Spain. A systematic classification of bone tools from Torralba, Spain is proposed. Review of this activity in other early cultural complexes.

0250 ANATI, Emmanuel, THE ROCK-ART OF GANONICA VALLEY: A MEAN TO RECONSTRUCT THE LIFE AND HISTORY OF A PREHISTORIC SOCIETY

Over 80,000 rock-carved figures have been discovered so far in the Ganonica Valley (Italian Alps). They cover the age of existence of a culture from the moment the "Camuniens" started making rock-pictures to the last millennium B.C. The moment in which they were absorbed in the Roman world, in the 1st century B.C. Throughout this long age, rock-pictures were modified many times in their style and subject matter as changes are explained by changes of economic, political, ideological-religious and general-cultural nature. This study of rock-pictures reveals numerous details about a prehistoric society in a period which is crucial for understanding the origins of European Civilization. It is possible to follow up the gradual shift from a hunting and collecting economy to a complex economy in which pastoralism, mining, craftsmanship and agriculture are added to hunting and collecting. It is also possible to note external influences such as the advent of Indo-European symbols and religious-ideological

concepts; later such events as the development of the Amber Route and Mycenaean trade and, still later, the expansionism of the "Urnfields" and Neolithic Cultures, have left their imprints. Decadence started with the adoption of Etruscan fashion; when the Romans arrived the Camuniens were ready and happy to be subdued. The Camuniens had the habit of engraving upon the rocks. Their 80,000 figures are a unique testimony of their life and history.

0251 AROULTIOUNOV, S., STABILITY AND LABILITY IN THE EVOLUTION OF HUNTING TOOLS IN THE ANCIENT ESKIMOS

The author, considering the Eskimo technical complex of harpoon hunting tools, have come to the conclusion that the ornament on the tools (especially on harpoon heads) carried out not only aesthetic and ritual-magic but also informative, narrative and mnemotechnical functions.

Beside the standard types of harpoon heads there also existed some unusual forms (mutations) which reflect the search for more suitable constructions. Not all of the mutations were good enough, so in the course of the historical selection some of them disappeared and only a few of the changes helped to evolve a new line of the complex.

Various types of harpoon heads - each with its specialization and correlation of advantages and disadvantages - coexisted for a long period. However, their per cent correlation differs with the nuances of the ecological environment, e.g. the fauna and microclimate variations. Thus a well-balanced polymorphy of typological variations may be considered as a mechanism through which an adjustment of the culture to environment changes is achieved.

0252 ATEN, Lawrence E., COASTAL PALEOANTHROPOLOGY AND CULTURAL INFERENCES

A major focus in the study of extinct societies is the nature of culture-environment interaction in terms of settlement patterns and resource exploitation. Such systematic interactions can, of course, no longer be directly observed. Systems in such a state are referred to as "black box" systems since their internal mechanisms must be determined indirectly. One major task of research into such problems is to determine not only the inputs and outputs of a black box, but also its "form"; i.e., its limiting factors or constraints. The contention is argued in this paper that certain putative cultural processes and stages of development that have been described are partly or wholly explainable as the expected results of natural coastal processes. As a result, the external form of the black box has often been incorrectly stated. This, in turn, has resulted in interpretations of cultural process and development that are largely the "noise" resulting from normal and ongoing processes of the physical and biotic environments within which human existence has occurred. A general model for historical succession of adaptive modes is presented with supporting data derived from excavations on the Atlantic and Gulf Coasts of the United States. Several previously offered hypotheses concerning adaptation, culture change, and settlement patterns vis-a-vis the coast are critically examined.

0253 ATHERTON, John N., SPECULATIONS ON FUNCTIONAL ATTRIBUTES OF PREHISTORIC ARCHAEOLOGICAL MATERIALS FROM SIERRA LEONE

This paper discusses three classes of prehistoric archeological materials from Sierra Leone in an attempt to determine their original uses and their interrelations with aspects of prehistoric material culture in contiguous areas. The examination of the pieces is combined with a study of relevant archeological, historic, ethnographic and material culture studies to make a preliminary assessment of possible functional attributes.

Flaked and polished stone celts and various forms of flaked quartz artifacts have been recorded from four archeological excavations and scattered surface finds in Sierra Leone. Evidence points toward their having been used primarily for woodworking, and occasionally for work on other materials such as Ivory and soapstone. Rare unused miniature polished celts may have had "religious" uses.

"Bored Stones" and large bifacially-worked implements found during mining operations in Southeastern Sierra Leone are felt to have been used in quarrying - possibly for gold.

Carved soapstone figures from the Southern part of the country, usually known as nomoli, appear to have been representations or intervariant ebodes of one or more types of supernatural entities. Recent research on these pieces has provided more information on their possible use as well as the processes used to manufacture them.

0254 BAITY, Elizabeth Chesley, ASTRA ICONOGRAPHY AND ITS POSSIBLE USEFULNESS IN PREHISTORY*

This paper discusses the possible usefulness of the recording and analysis of motifs from rock and ceramic art from the 4th and 3rd millennia B.C. cultures of South Asia, Western Asia, Italy, North Africa and India. It is suggested that astronomical observations, particularly of the solstices and equinoxes and the heliac rising of certain constellations, served a priestly elite for the setting of

0379 ABRAHAMS, Roger O., FOLKLORE AND CULTURAL PLURALISM

0380 ABRAHMS, Ira R., THE SOCIAL AND RELIGIOUS CONSEQUENCES OF INDOGENOUS COHETO PRODUCTION IN A HIGHLAND MAYA COMMUNITY

0381 ABRAMSON, S.A., FAMILY-GROUP, FAMILY, AND INDIVIDUAL PROPERTY CATEGORIES OF NOMADS (KAZAKHS, KIRGHIZ, ALTAIANS, TADJIKIANS, AND MONGOLS) *

Ethnographical sources enable one to elucidate the concept of private-family ownership of cattle among nomadic peoples and to follow certain stages of its formation.

Three categories of ownership of cattle are distinguished. The first, family-group ownership, was based on groups of related families which constituted small communities. The bride-price and the dowry were collected not only by the families of the bride and the bridegroom, but also by related families and even by fellow tribesmen. A substantial portion of the bride-price, which was in cattle, was meant to repay the related families that helped to collect the dowry and shared the expenses in connection with the wedding. The dowry, largely household utensils, clothing, and, in many cases, a tent, became the property of the head of the new family and was jointly used by its members. The bridegroom's relatives had the right to claim some part of the dowry. Only some individual components of it were regarded as the bride's private property.

One may follow the transition from the collective ownership of cattle by patriarchal family communities (subsequently, by groups of related families) to ownership by individual families and even to private ownership.

0382 ACIPAYANLI, Orhan, LE CONCEPT DE FOLKLORE EN TURQUIE

En Turquie, comme partout d'ailleurs, ceux qui travaillent dans le domaine de folklore ne sont pas d'accord sur la définition et l'étendue du folklore. La plupart de ces vues divergentes sont tirées dans notre communisme. Pour autant que nous n'allions signaler ci-dessous certains propositions majeures groupées d'après l'ordre schématique:

1- Le folklore est une science élaborée par l'effort continu ou discontinu des gens.

2- Il est une science qui fait l'étude des documents historiques dans la matière.

3- Il est une science qui étudie les problèmes de l'art et de la culture populaires.

4- Il est une science qui traite les sujets tels les coutumes et les valeurs des communautés rurales, fait en dehors des villes en quelque sorte méconnues.

5- Il est l'accumulation de tous les valeurs communes des sociétés.

6- Il étudie les données de l'ordre esthétique des sociétés.

7- Il étudie les documents matériels des couches populaires.

8- Il étudie les documents formels des couches populaires.

9- Il étudie les documents matériels aussi bien que formels des couches populaires.

Une étude analytique et détaillée de ces buts assignés au folklore sera soumise à l'attention critique des participants du congrès et ceci dans une définition du folklore en temps qu'une science essayant de déterminer les principes et les lois des données spirituelle et à la fois concrète d'une couche populaire d'une nation.

0383 ADAMS, John W. and KASAKOFF, Alice B., FACTORS UNDERLYING ENDOGAMOUS GROUP SIZE

Studies of marriage in primitive societies have tended to focus on normative rules, especially those of exogamy and preferential spouses, yet theoretical and methodological problems have arisen which suggest that the general concept of endogamy may now be a more fruitful point of inquiry. Inspection of a sample of societies from a variety of ecological niches indicates that marriages occur within three concentric circles representing larger and larger groups. Typical reports indicate that 30 percent of marriages occur within some form of local group, 50 percent with a neighborhood or group of neighboring villages, while 80 percent occur within the ethnic region. In societies with low population density the "80 percent group" is scattered over an area of several miles, but in societies with higher density spouses rarely come from more than 6 miles away, that is a day's travel. The sizes of such groups, however, are quite different. In societies with low densities a great distance must be traveled to find a minimum group of 500 persons; while in societies with higher densities, the size of the "80 percent group", which varies according to the number of people who live within a short radius, can be as large as 5,000 people. Actual choice of spouse, though, is limited, even in these cases, because of economic factors which determine who will marry close to home and who will marry far away. This paper will present data from a preliminary sample of societies showing the effects of proximity and population density on the sizes of groups of varying degrees of endogamy. It will also discuss the marriage strategies, who makes them, and how they fall within the 3 circles. And it will further discuss problems involved in estimating sizes of spouse pools (that is, the groups from which actual spouses are chosen), as well as the underlying economic factors which influence marriage choice.

0384 ADAMS, Richard N., ON STRATEGIES OF LOWER SECTOR DEMARGINALIZATION

While poverty may be eliminated by development, marginalization can only be reduced when societies collectively cease to expand. When societies expand among expanding societies, the processes of structural escalation, circumscriptio, and natural selection concentrate power, i.e., concentrate control of the environment and ultimate decision making. Marginalization of much of the population, i.e., removal of their capability to control the environment and make decision, necessarily follows.

Strategies for demarginalization have to date concentrated on developmental alternatives that lead to further expansion. The argument here is that such strategies must involve, must seek equilibrium or even some declination in the man-environment system. To date such cases have been rare in complex societies. They have usually followed on catastrophes. The paper then explores alternative forms of demarginalization currently being attempted, especially those sponsored as local or national collectivizations for their consequences in terms of marginalization and standard of living.

0385 AFICHO, A.E., PROLEGOMENA TO THE CULTURE HISTORY OF THE IGBO SPEAKING PEOPLES OF NIGERIA, WEST AFRICA *

Research into the history of the Igbo-speaking peoples of southern Nigeria (the Biafrans of the Nigerian Civil War) is at a very rudimentary stage. This means a dearth of materials and the absence of a definite theoretical, as of chronological, framework for their history. Nevertheless it is necessary (and may be now possible), on the basis of what information we have, to build up some perspective of Igbo culture history. But such a framework should be seen as tentative, a framework which should be subjected to rigorous questioning, and to constant re-examination and modification as more facts about the Igbo past come to light.

0386 ACAJANOV, S.G., KARRIYEV, A. K., BASIC PROBLEMS OF ETHNOGENESIS OF TURKHEM PEOPLE

There are still many controversial and unsolved problems in ethnogenesis of the Turkmen people, despite the fact that it has been studied by Russian, Soviet and West European and other foreign scholars for three centuries already.

This paper attempts to generalize all data on hand on ethnogenesis of the Turkmen people, the main stress being laid on generalizing and interpreting new material. The paper singles out the most important problems of ethnogenesis of the Turkmen people and draws attention to ways and methods of solving this problem at the present stage.

0387 AGRAWAL, Rindoo C., SOME UTILITIES AND IMPLICATIONS OF INDIAN CENSUS IN THE ANTHROPOLOGICAL RESEARCHES

The basic aim in this paper is to show (1) how anthropologists have utilized the Indian Census data in their researches? (2) how Indian Census have influenced the growth and development of anthropology in general and Indian anthropology in particular? and (3) how the Indian Census data can be further used in anthropological researches especially when non-Indian anthropologists are discouraged to conduct field work in India.

In order to have a historical perspective and meaningful understanding, I have divided the hundred years of Indian Census into two phases (a) colonial phase and (b) independent phase. Within these two phases, I have shown some of the research utilities of Indian Census.

In the second part of the paper, I have discussed the theoretical and conceptual implications of the Census on the development and growth of anthropology. In the third part of the paper I have suggested for the organization of International and National Census Data Bank for better utility of Indian Census, and also some theoretical reorientation in the Indian Census data collection approach to make it more meaningful to the anthropologists of the world.

0388 AGUILAR P., Carlos H., CONTRIBUCION AL ESTUDIO DE LAS SECUENCIAS CULTURALES EN EL AREA CENTRAL DE COSTA RICA

El material obtenido por rescate en Las Pavas, sitio alejado a San José, capital de Costa Rica, ha permitido mejorar y aumentar el conocimiento de la Arqueología en el área Central del país.

El sitio Las Pavas parece haber sido un lugar de enterramiento en el que existieron numerosas tumbas en forma de botella, probablemente de entierros secundarios, en las que se colocaron algunas piezas enteras pero la mayor parte en pedruzcos.

La cerámica obtenida, la casi totalidad fragmentada, ha permitido establecer cinco tipos cerámicos bien definidos en los que abundan las grandes vasijas perforadas, la decoración en una zona arriba y abajo del cuello, empleo del inciso en las formas que acusan una gran antigüedad en América Intermedia, pintura por medio de líneas anchas horizontales o verticales de color morado sobre el color natural de la pasta o sobre el engobe rojo anaranjado y una discreta aplicación de pastillaje en forma de botones.

Tentativamente hemos considerado la existencia de esta cultura alrededor de principios de la Era Cristiana, antecediendo a la fase Curridabat.

LINGUISTICS
See Description Page 148

LINGUISTIQUE
Voir Détails Page 148

1479 ALBÓ, Xavier, EL FUTURO DE LOS IDIOMAS OPRIMIADOS EN LOS ANDES

I refer to Quechua and Aymara, spoken by the majoritarian yet socially lower segments of the Andean population. I emphasize the special relevance of this linguistic issue as an indicator and a consequence of a deeper social and cultural oppression. With this term I underline, along with other social scientists, that the constraints suffered from the social structure do not allow for a full development of inner possibilities. A summary description of the main dimensions of this complex fact will be given mostly in reference to Bolivia and Peru.

Secondly I will consider a future dilemma of these languages: either extinction to foster national and continental integration, or revival to foster group identity and group promotion. The main efforts and trends seen in the Andes towards a language policy in either direction will be shown, analyzing the implicated factors and practicality of each alternative. I will conclude a short term policy of partial revival without questioning a long term policy of integration.

1480 ANTTILA, Raimo, SOCIOECONOMIC FACTORS IN LANGUAGE SPLIT: THE CASE OF THE LAPP "DIALECTS" VERSUS THE BALTIC FINNIC "LANGUAGES"

Integration between linguistics and ethnology deserves as much the name of "theory" as formal linguistics. The principles of Paleoe and Neolithic dialectology, as suggested by W.R. Miller and J.P. Bahner, offer new precision to the problem of Lapp dialect diversity as compared with that of Baltic Finnic. The Lapp rate of change has produced a parallel configuration of dialect boundaries in about a thousand years faster. The standard explanation in the handbooks is based on the following factors: vast expanses of speakers, their small numbers, lack of contact between the tribes, and contact with other peoples. Parallels from all over the world show that the first three are insufficient causes, because the Lapp ecology of seasonal mobility is similar in basic structure as a frame for language use to the Baltic Finnic slash-and-burn method of agriculture. The factors in the explanation have to be reversed, because in each case, e.g., also for social stratification, one would expect greater change within Baltic Finnic. The Finnish invasion destroyed the seasonal system and produced drastic cultural readjustment, which always accelerates linguistic change. The situation is not unlike the rapid spur of change within the Baltic Finnic "mammoth bones" after its Baltic and Germanic contacts.

1481 ARMSTRONG, Robert C., HELPING AFRICANS TO SPEAK FOR THEMSELVES: THE ROLE OF LINGUISTICS

Formal linguistics is concerned with the whole theory of human speech. A complementary, normative research goal is the study of high forms of human thought and ideas by recording the peak phenomena of thought in a great variety of societies, including great works of oral literature, the ideas of serious thinkers and the subtleties of intimate conversation and humor.

Modern linguistics, modern anthropology and such fundamental inventions as the modern, portable, high-fidelity tape recorder and cine camera give us a formidable battery of methods. We can now record the philosophically-minded elders, the poets, the musicians, the women and children of the villages with such precision that their speech-forms can be studied later, under laboratory conditions - even with such instruments as the sound spectrograph. Traditionally oriented people can thus speak for themselves directly into the permanent record. The whole method of linguistics is needed for the scholarly production and interpretation of such texts; and in return this kind of work will surely contribute much to linguistic theory. It can revolutionize language teaching, because the student can study highly memorable, live utterances in a framework of theory.

The paper will draw largely on African materials.

1482 AUTESSERRE, Oenig, GESTE ET PAROLE CHEZ L'ENFANT: ÉTUDE DE KINESIQUE GÉNÉTIQUE

1483 BASKAKOV, N.A., INFLUENCES ON LANGUAGE FUNCTIONING IN COMPLICATED INTER-ETHNIC RELATIONS *

The language situation of the peoples of the Soviet Union includes, besides bilingualism (local tongue and Russian), instances of more complicated inter-lingual relationships. There are national minorities who, in addition to the local and Russian languages, also know the language of the basic indigenous population of the republic they reside in. An example is offered by the Gagauzians of the Moldavian and Ukrainian Republics.

The Soviet nationalities policy contributes to the development of the languages of all the Soviet peoples and has provided every opportunity for the development of Gagauz tongue with its written language and its literature. Gagauz functions in the Moldavian republic alongside Moldavian and Russian in a complicated situation, since the Gagauzians also have as neighbours Ukrainians, Bulgarians, Rumanians, and Greeks in the recent past.

Besides analyzing the public and social functions of Gagauz, the Report traces the structural changes that characterize Gagauz as a language developing in complicated inter-ethnic conditions. It

gives some examples of transformations in Gagauz in morphology, vocabulary, and syntax under the influence of the surrounding languages and examines their role in the formation of the phonetic structure of modern Gagauz.

1484 BENNETT, David C., THE LOCATIVE-DIRECTIONAL DISTINCTION IN ENGLISH, MANDARIN AND NYANJA

In the course of an extensive study of the meaning of English prepositions (Bennett forthcoming; a comprehensive approach to the locative-directional distinction has been developed (Bennett 1972). It is characterized by the recognition of (1) the four cases 'locative', 'path', and 'goal', and (2) a hierarchy of semantic constructions of four degrees of complexity.

In the present paper I examine the extent to which the same conceptual framework can be applied to other languages, specifically Mandarin Chinese and Nyanja (a Bantu language of Malawi). The ultimate aim of the investigation is to explore the feasibility of a universal semantics.

1485 BULLOWA, Margaret, FIDELHOLTZ, James L., and KESSLER, Allan R., INFANT VOCALIZATION: COMMUNICATION BEFORE SPEECH

We are studying human infant communicative development from the viewpoint of several disciplines. Vocal development is part of general child development. One purpose is to tease out meaning as in the etiology of a sound-producing species. We consider infant vocal sounds as the 'call' component of 'displays'. As non-verbal communication, muscular activity which produces vocalization is part of total body movement. Pre-language and language development are likewise an integral part of cultural development. From the field of linguistics, the methods and techniques of acoustic phonetics are used in the analysis of infant vocal sound, and the antecedents of the prosodic and, later, segmental features of speech are found in infant vocalization. Throughout, infant behavior is viewed as hierarchically organized.

This report deals with data collected at least weekly for five normally developing white American infants during their first six months. The audio and film recordings are part of a longitudinal birth-to-thirty-months series of observations in natural home settings.

We find a number of differentiable behaviors characterized by acoustically distinctive vocalizations present from the beginning and a rapidly expanding repertory during early months, before 'language' is generally recognized as occurring.

1486 CAMPBELL, Lyle, QUICHEAN LINGUISTICS AND PHILOLOGY *

Many problematical sound changes in the Quichean subgroup of the Mayan family of languages are found to be explained by documents written in and on these languages shortly after the Conquest.

For example, many have considered Kekchi and Pokom closely related because they share the change of *k to s. Other changes, however, make it seem that Pokom is not as closely allied with Kekchi as with Quiche. The conflict of overlapping shared innovations is solved only when the documents are consulted. In early post-Conquest dictionaries and texts on Kekchi and Pokom, both still have *k. This shows that the change was not a single shared innovation, but an independent innovation within the two separate languages.

Another example involves the change of *k to ky before a final q or x. Many have thought this rule to have existed in Proto-Quichean. However, in the early documents none of the Quichean dialects have this change. In fact, the material available suggests that it diffused from the Mam area into adjacent Quiche dialects about 1600, and from there gradually into other dialects.

Several other such examples are considered, and the importance of such considerations in Latin American linguistic research is discussed.

1487 CHENG, Robert L., LANGUAGE UNIFICATION IN TAIWAN: PRESENT AND FUTURE

Spread of Mandarin (Md) has been the Nationalists' policy in Taiwan under two assumptions: (1) Taiwan was a province of China, and (2) Md is the national language of China. Though the official position is not clear as to which alternative of language planning Taiwan would adopt, unification through suppression of linguistic differences or unification through bilingualism, the practice has shown more traits of the former than the latter.

Considering (1) Conflicts of interest between different linguistic communities, (2) wider generation based non-Md communities, (3) Deterred social progress (due to psychological depression, inefficient learning at school, lack of understanding of local communities, lack of coordination in communication between generations, and social disharmony), (4) Failure in democracy, as possible problems of the second alternative, the first alternative - unification through bilingualism - is justified on the basic assumptions of social linguistics and the humanitarian belief that the role of education is to increase people's ability to communicate with more people while teaching them to tolerate and respect human differences and not to foster superior-

Plan of the Congress...., page 135

Late in April a First Supplement to the 150 page book of abstracts was air mailed to all registrants. Its 36 pages consisted of (a) additional titles and abstracts of papers received in Chicago, and (b) three pages, reproduced here, containing important new instructions concerning logistics and travel which were therefore provided in three languages.

In July Supplement II was mailed with final instructions and new information, also in three languages (pp 000) and additional abstracts--in a single alphabetical order now through number 2124. In the same envelope was sent a guide to the program so that all registrants could determine where and when they would discuss their own papers and where all others fit (pp 000).

Chicago, U.S.A.
August 28-September 8, 1973
Research sessions August 28-31
General sessions September 1-8

IXème Congrès International des Sciences Anthropologiques et Ethnologiques
IXth International Congress of Anthropological and Ethnological Sciences

SUPPLEMENT I

PLAN OF THE CONGRESS and RÉSUMÉS OF CONTRIBUTIONS

Received Before 15 iv 1973

The most urgent task now is to report to us your TRAVEL PLANS.

The book to which this is a supplement reported (page iii) three of the five locations of Pre-Congress Sub-Congresses. Detroit for physical anthropologists and human biologists; Milwaukee for ethnologists, museologists, and ecologists; and Oshkosh for applied anthropologists. It may now be added that linguists and all others interested in symbolic behavior (including all of the arts) will meet in Chicago, probably on university and college campuses. Locations of archaeologists are still to be determined.

It is time to notify us as early as possible of your itinerary; when and how you plan to come to Chicago; and, if you will come before 31 August, to which pre-Congress location you wish to come. We have booked rooms for the Congress in all locations. As soon as you tell us your plans and your needs, we shall send you information on alternatives and prices.

There are 2 chartered flights arranged for the Congress:

- | | |
|--------------------|---|
| 1. Paris-Chicago: | Lv. Paris, Sunday 26 August; Arr. Chicago, Same day
Lv. Chicago, Sunday 9 September; Arr. Paris, 10 September |
| 2. London-Chicago: | Lv. London, Monday 27 August; Arr. Chicago, Same day
Lv. Chicago, Saturday 8 September; Arr. London, 9 September |

For both flights, please contact: Dr. Cyril Bouloux, C.N.R.S., Centre d'Hémotypologie, C.H.U. Purpan, Toulouse, France (Tel: 42.8985). From Australia possibilities of group travel are being coordinated by Mr. D. Model, Rural Bank Travel Service, 129 Philip Street, Sydney, Australia (Tel: 20366 ext. 472).

From India the most economical travel is a 14-day excursion from Delhi or Bombay to Chicago and return. Possibly additional savings can be made; consult: Dr. L. P. Vidyarthi, Department of Anthropology, Ranchi University, Ranchi (Bihar), India.

From Tokyo a group flight is available in connection with an "all expense tour" Tokyo-San Francisco-New York-Washington DC-Chicago-Los Angeles-Honolulu-Tokyo. It departs Tokyo 26 August at 17:00, Japan Air Lines No. 002 and leaves San Francisco 27 August at 09:00. It is possible to leave the tour at that point and come directly to Chicago, and rejoin the tour in Los Angeles on 9 September. The entire tour costs \$1,248, including Hilton Hotel accommodations for 9 nights in Chicago. The Tokyo-San Francisco and Los Angeles-Honolulu-Tokyo portion (including hotel in Honolulu) costs \$667, to which should be added the round trip fare to Chicago of about \$233, for a total of \$900. For further information and reservations write: Mr. T. Akasaka, Japan Travel Bureau, Inc., Sky Building, 19-12, Takashima, 2-Chome, Nishi-ku, Yokohama-shi, Japan.

There is a special "Discover America" fare for visitors from abroad for travel within the U.S.A. It requires at least 3 stops in the U.S.A. Consult any travel agent.

The Congress has booked space for members, whether coming indirectly from abroad or from within the United States, from a number of U.S. cities. Please reserve seats through the Congress office so we can form groups wherever possible and offer the lowest transportation costs. This will also enable us to arrange for charter buses to the hotel on your arrival.

La tarea más urgente que aún queda por realizar es que Ud. nos informe acerca de sus planes de viaje.

El libro del cual esta publicación es un suplemento informa (página iii) acerca de tres de las cinco localidades donde se realizarán los Sub-Congresos Pre-Congresos. Detroit para los antropólogos físicos y biólogos humanos; Milwaukee para los etnólogos, museólogos y ecólogos; y Oshkosh para los antropólogos aplicados. Podemos ahora agregar que los lingüistas y todos aquellos interesados en comportamientos simbólicos (incluyendo todas las artes) se reunirán en Chicago, probablemente en ciertas ciudades universitarias. Aún falta determinar el lugar donde se reunirán los arqueólogos.

Ha llegado el momento de notificarlos, lo antes posible, de su itinerario; cuándo y cómo piensa venir a Chicago; y, si piensa llegar antes del 31 de Agosto, a cuál de las reuniones Pre-Congreso piensa asistir. Hemos reservado habitaciones para el Congreso en todos los lugares. Tan pronto como nos indique sus planes y sus necesidades, le enviaremos más información acerca de las alternativas y los precios.

Hemos contratado dos vuelos charter para el Congreso:

Il faut maintenant que vous nous communiquiez d'urgence vos plans de voyage.

Le manuel dont le présent document est un supplément mentionnait trois des cinq locations des Sous-Congrès d'avant le Congrès (p. iii): Detroit pour l'anthropologie physique et la biologie humaine, Milwaukee pour l'ethnologie, la muséologie et l'écologie, et Oshkosh pour l'anthropologie appliquée. Nous pouvons maintenant ajouter que les linguistes et toutes les personnes intéressées par les comportements symboliques (y compris tous les arts) pourront se réunir à Chicago, probablement sur les divers campus d'universités. Nous n'avons pas encore choisi le lieu de réunion des archéologues.

Veuillez nous faire connaître au plus vite votre itinéraire; quand et comment vous comptez vous rendre à Chicago; et, au cas où vous viendriez avant le 31 août, à quelle localité de Pré-Congrès vous désirez vous rendre. Nous avons réservé des chambres dans toutes ces localités. Dès que vous nous ferez part de vos plans et besoins, nous vous enverrons des informations sur les choix possibles et les prix.

Deux vols charter ont été organisés pour le Congrès:

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Hay una tarifa especial "Descubra América" para los extranjeros que visitan los EE.UU. Se necesitan por lo menos tres paradas en los EE.UU. Consulte cualquier agente de viaje al respecto.

El Congreso ha reservado espacio en los aviones provenientes de distintas ciudades de los EE.UU. para aquellos miembros que lleguen a Chicago desde el extranjero u otros lugares de los EE.UU. Por favor reserve su asiento por intermedio de la Oficina del Congreso. De esta manera podremos formar grupos y así ofrecer los costos de transporte más bajos. Esto nos ayudará también a conseguir ómnibus charter del aeropuerto a su hotel.

Il existe un tarif spécial, "Discover America", à l'intention des étrangers souhaitant visiter les Etats-Unis; pour pouvoir en profiter, il faut prévoir au moins trois escales dans les pays. Renseignez-vous auprès de n'importe quelle agence de voyage.

Le Congrès a réservé des places d'avion pour ses membres, que ceux-ci viennent indirectement de l'étranger ou des Etats-Unis mêmes, au départ d'un certain nombre de villes américaines. Veuillez donc faire vos locations de places par l'intermédiaire du bureau du Congrès; cela nous permettra d'organiser des voyages de groupe chaque fois que ce sera possible, vous assurant ainsi les tarifs les plus bas. Cela nous permettra également de prévoir des autobus charter pour vous transporter de l'aéroport à votre hôtel.

City	Date	Airline	Flight No.	Depart	Arrive
Boston	28 Aug & 31 Aug	TWA	235	09:40	11:00
	8 September	TWA	494	17:35	20:39
New York	28 Aug & 31 Aug	LaGuardia:			
		TWA	315	08:45	09:50
	8 September	TWA	362	20:45	23:31
	28 Aug & 31 Aug	Newark:			
TWA		431	09:45	10:45	
8 September	TWA	386	17:45	20:38	
Washington D. C.	28 Aug & 31 Aug	National:			
		American	415	09:30	10:24
	8 September	American	582	19:30	22:00
Denver	28 Aug & 31 Aug	United	222	07:50	10:50
	8 September	United	607	18:15	19:37
Miami	27 Aug & 31 Aug	Northwest	715	09:15	11:07
	8 September	Northwest	734	17:10	20:55
New Orleans	27 Aug & 31 Aug	Delta	838	11:40	13:36
	8 September	Delta	663	17:10	19:09
Mexico City	27 Aug & 31 Aug	American	104	09:40	14:20
	8 September	Mexicana	803	19:45	23:35
Los Angeles	31 August	United	104	10:30	16:01
	8 September	United	100	08:00	13:40
	8 September	United	115	18:20	20:25
San Francisco	27 August	United	126	10:20	16:10
	31 August	American	220	08:30	14:15
	8 September	American	47	19:15	21:37
Seattle	27 August	United	144	10:35	16:10
	31 August	Northwest	100	08:40	14:10
	8 September	Northwest	27	17:30	19:29
Phoenix	27 August	TWA	100	11:30	16:35
	31 August	TWA	334	08:00	12:59
	8 September	TWA	435	17:45	19:03

The book to which this is a supplement included 1,592 titles of papers, including 1,269 résumés which had been received and processed by 31 January 1973. This supplement adds 288 titles received by 15 April, for a total of 1,880; and 254 résumés received, for a total of 1,523. Meanwhile, by 15 May we had received 910 completed papers. Of these 783 are being reproduced only in English; 100 in English and also in French, or German, or Portuguese, or Spanish. The remaining 27 are not being reproduced for general mailing because of technical problems; we shall provide further information to those who request these papers. The Institute of Ethnography of the U.S.S.R. kindly translated its Congress papers from Russian into English and on request might be able to provide copies in the original Russian.

Titular Members are entitled to free copies of 20 papers; see page xii of the PLAN OF THE CONGRESS for instructions on ordering papers. With this supplement (in the same envelope, except in the U.S.A. where they are under separate cover) you will receive those papers which you ordered and are now available. You will note that on each paper a price of \$0.50, \$1.00, \$1.50 or \$2.00 is printed, reflecting our cost of production. This price applies (1) to orders for multiple copies of a single paper; (2) to any papers which student members wish to buy; and (3) to any which remain to be sold at the Congress. Advance orders to members, beyond the 20 provided free, are priced at an average of \$1.00 each.

Esta publicación es un suplemento de el Libro de Resúmenes enviado con anterioridad. Este incluía 1.592 títulos de trabajos y 1.269 resúmenes recibidos y procesados al 31 de Enero de 1973. Este Suplemento agrega 288 títulos recibidos al 15 de Abril, que hacen un total de 1.880; y 254 resúmenes recibidos que suman 1.527 en total. Mientras tanto, se recibieron hasta el 15 de Mayo, 910 ponencias completas, de las cuales estamos copiando solamente 783 en Inglés; 100 en Inglés y Francés o Alemán o Portugués o Español. Las 27 restantes no se reproducirán para ser enviadas debido a problemas técnicos. Daremos más información al respecto a los miembros que soliciten dichas ponencias. El Instituto Etnográfico de la U.R.S.S. ha traducido al Inglés, generosamente, las ponencias presentadas al Congreso en idioma Ruso. Asimismo, podrá proveer copias de las mismas en Ruso a los miembros que lo soliciten.

Los Miembros Titulares tienen derecho a recibir copias gratis de 20 ponencias; consulte la página xii del PLAN DEL CONGRESO para más instrucciones acerca de cómo solicitarlas.

Con este Suplemento recibirá las ponencias que ha solicitado y que se encuentran disponibles (los residentes en los E.E.U.U. las recibirá en sobre aparte). Notará que cada copia lleva impreso un precio de \$0.50; \$1; \$1.50 o \$2 dólares, que refleja nuestros costos de producción. Este precio se aplicará (1) a los pedidos de copias múltiples de una misma ponencia; (2) a las ponencias que los Miembros Estudiantes deseen adquirir; y (3) a cualquier ponencia que quede para ser vendida durante el Congreso. Los pedidos que se envíen a los miembros por anticipado, y que sobrepasen las 20 copias gratis, se cotizarán a un precio promedio de \$1 dólar por ponencia.

Le manuel dont le présent document est un supplément indiquait 1.592 titres de communications, y compris 1.269 résumés qui nous étaient parvenus avant le 31 janvier 1973. Le présent supplément donne 288 autres titres, reçus avant le 15 avril, ce qui fait un total de 1.880, et 254 autres résumés, avec un total de 1.523. A la date du 15 mai nous avions reçus 910 communications terminées, dont 783 seront reproduites en Anglais, seulement, et 100 en Anglais et aussi en Français, ou Allemand, ou Portugais, ou Espagnol. Les 27 autres ne seront pas reproduites pour l'expédition générale en raison de difficultés techniques. Des informations concernant ces dernières communications seront fournies sur demande. L'Institut d'Ethnographie de l'URSS s'est voulu traduire les communications qu'il présente au Congrès du Russe en Anglais, et pourra fournir des exemplaires en Russe sur demande.

Chaque Membre Titulaire du Congrès a droit à un exemplaire gratuit de 20 communications; reportez-vous à la page xii de la brochure PLAN DU CONGRES pour ce qui concerne la façon de passer commande. En même temps que le présent supplément (dans la même enveloppe, sauf pour le U.S.A. où l'envoi est fait sous enveloppe séparée) nous vous enverrons les communications que vous avez déjà commandées, si elles sont actuellement disponibles. Vous remarquerez que chaque exemplaire porte l'indication d'un prix (\$0.50, \$1.00, \$1.50 ou \$2.00), lequel reflète notre coût de production. Ce prix doit être payé, (1) pour chaque exemplaire supplémentaire d'une communication donnée; (2) pour toute communication commandée par les membres étudiants; et (3) pour les exemplaires restants qui seront vendus lors du Congrès. Les communications commandées d'avance par les membres, en sus des 20 communications qu'ils peuvent obtenir gratuitement, seront facturées en moyenne à \$1.00 pièce.

AUTHORS: Do NOT include your own paper in your order. We shall send you 5 copies free.

AUTORES: NO incluyan su ponencia en su pedido. Le enviaremos cinco copias gratis de la misma.

AUTEURS: Ne mentionnez pas votre propre communication dans votre commande: Nous vous en enverrons cinq exemplaires gratuits.

Some papers already ordered are not yet available; you may therefore order additional papers from this supplement (changing the priority order if you wish) without necessarily exceeding the free limit. If you send payment for additional papers which we cannot deliver, the surplus money will be credited to your personal "Congress account."

When the second supplement is mailed, orders for papers will again be filled, including, newly completed papers ordered earlier.

Algunas ponencias entre las solicitadas no han sido aún procesadas, podrá, por lo tanto, solicitar otras entre las incluidas en este Suplemento (alterando, si así lo desea, el orden de prioridades) sin exceder necesariamente del límite de ponencias ofrecidas gratis. Si envía el pago de ponencias extra que no podemos mandarle por ahora, el dinero adicional será acreditado a su "Cuenta Personal del Congreso".

Cuando enviemos el segundo suplemento, los pedidos de ponencias serán nuevamente procesados, incluyendo copias de las ponencias solicitadas con anterioridad.

Certains des communications déjà commandées ne sont pas encore disponibles; vous pouvez par conséquent commander des communications supplémentaires parmi celles mentionnées dans le présent supplément (en changeant l'ordre de priorité que vous avez précédemment établi, si vous le souhaitez), sans forcément dépasser la limite de 20 exemplaires gratuits. Si vous nous réglez des communications supplémentaires que nous ne pouvons vous fournir, l'excédent d'argent sera crédité à votre "compte Congrès" personnel.

Lors de l'expédition du second supplément, les commandes de communications seront de nouveau honorées, y compris celles portant sur celles des communications commandées auparavant qui sont maintenant terminées et disponibles.

PLEASE INFORM US OF YOUR MAILING ADDRESSES FROM NOW UNTIL THE CONGRESS
POR FAVOR, INDIQUE SU DIRECCIÓN DESDE AHORA HASTA EL CONGRESO
VEUILLEZ NOUS INDIQUER TOUTES LES ADRESSES QU'NOUS POUVONS VOUS JOINDRE D'ICI AU CONGRES

The \$25.00 registration fee is now overdue. Whether or not you are able to attend the Congress sessions in Chicago, this Titular Membership fee is necessary to receive the benefits of Congress membership. Pre-published papers cannot be sent to those who have not paid registration fees, except in those cases where an exchange is impossible. Titular Membership also entitles one to submit a paper for discussion during the Congress; a copy of the volume in which the paper may be published, and reprints; a copy of the "Proceedings" volume; and a 40% discount on any or all of the 75-80 volumes being published by Mouton. Associate and Student Members (\$15.00) receive full in-person privileges in Chicago, but none of the other benefits outlined above; advanced graduate students will therefore find Titular Membership advantageous.

Titular Members may still offer written communications. These can be distributed by mail in advance of the Congress if received by 1 July, and can be distributed to members on arrival in Chicago if received by 15 August. If not yet sent, mail your 200-word RESUME at once, and send the completed paper as soon as possible.

We continue to receive many requests for financial assistance to attend the Congress. The money needed to fill overseas requests will exceed \$600,000. For its purpose the Organizing Committee expects to raise \$200,000, or at most \$300,000 by the time of the Congress. As this supplement goes to press, we have in hand only \$105,000, so that we must offer help in two stages:

1. To members in countries where it is difficult to get foreign exchange, we are offering subsistence on arrival in Chicago first with this guarantee, many members may be able to obtain travel funds locally.

2. To members without currency problems who are also able to use our charter plane from Paris or London, we first use our subsidies to assure that all seats in the planes are filled, and then will offer other help.

In about a month, in a second stage, we hope to be able to offer some members further assistance.

Both to encourage their attendance and to assure the functioning of the Congress, students are being recruited to form a Congress Service Corps. Limited funds are available to make possible a wider range of participants; however, all persons will be essentially volunteers who are able on their own funds to come to Chicago by 29 August to undergo training beginning 30 August. The Service Corps will include students from all over the world. Although too few will be able to pay their way from overseas, students from many countries are already in the U.S.A., Canada and Mexico, and special efforts are being made to encourage their participation.

As many as 500 persons in the Congress Service Corps will form small, self-disciplined, functional groups, according to skills and preference, so as to minimize the time each person is tied down by routine tasks and to maximize contact and participation in Congress programs. Hopefully, they should have 10 days in a uniquely rewarding experience. Applications are welcome from anywhere. Members of the Congress Service Corps who fulfill their obligations will be entitled to all privileges of Titular Membership.

The most urgent task now is to report to us your TRAVEL PLANS.

La fecha de pago de los \$25 dólares de la cuota de inscripción ha expirado. Pueda Ud. o no participar en las sesiones del Congreso, aún necesitará el pago de la cuota de Miembro Titular para recibir los beneficios que otorga el Congreso. No se enviarán las ponencias pre-publicadas a aquellos miembros que no hayan pagado su cuota de inscripción, a excepción de aquellos países donde no se puede adquirir moneda extranjera. La categoría de Miembro Titular le da derecho a enviar una ponencia para ser discutida en el Congreso; a una copia del volumen en el cual su ponencia puede ser publicada y una tirada aparte de la misma; a una copia del libro de Actas; y al 40% de descuento en cualquier o todos los 75-80 volúmenes que publicará Mouton.

Los Miembros Asociados y Estudiantes (\$15 dólares) recibirán privilegios completos "en persona" en Chicago, pero ninguno de los otros beneficios descriptos arriba. Los estudiantes graduados avanzados podrán considerar su inscripción como Miembros Titulares ventajosa.

Los Miembros Titulares están aún a tiempo de presentar ponencias. Si éstas se reciben antes del 1 de Julio, serán distribuidas por correo. Si se reciben antes del 15 de Agosto, serán distribuidas al arribo de los participantes en Chicago. Si aún no ha enviado su ponencia, mande por vía aérea el RESUMEN de 200 palabras inmediatamente, y la ponencia completa lo antes posible.

Seguimos recibiendo muchos pedidos de ayuda financiera. El dinero necesario para cumplir con los pedidos del extranjero excederá los \$600.000 dólares. El Comité Organizador del Congreso espera conseguir \$200.000 dólares para este propósito, o a lo sumo \$300.000 cuando comience el Congreso. Al entrar este Suplemento en prensa, solamente tenemos "en mano" \$105.000 dólares, por lo que debemos ofrecer ayuda en dos etapas:

1. A los miembros provenientes de aquellos países en donde resulta difícil conseguir moneda extranjera, les ofreceremos el dinero necesario para cubrir los gastos de subsistencia a su arribo a Chicago primero; con esta garantía, muchos miembros podrán conseguir fondos locales para cubrir los gastos de transporte.

2. A los miembros que no tienen problemas con monedas extranjeras y que además podrán utilizar nuestros vuelos charter que saldrán de París o Londres, les ofreceremos primero nuestro subsidio para asegurarnos que la cuota de asistencia necesaria en los aviones será completa, y luego ofreceremos otro tipo de ayuda.

En alrededor de un mes, en una segunda etapa, esperamos poder ofrecer más ayuda financiera a ciertos miembros.

Con el propósito de alentar la participación de estudiantes en el Congreso, y asegurar el funcionamiento del mismo, estamos tratando de formar un Congress Service Corps de estudiantes. Tenemos a nuestra disposición un fondo limitado que hará posible una participación más amplia de estudiantes; sin embargo, las personas interesadas serán esencialmente voluntarias y deberán poder llegar a Chicago el 29 de Agosto para someterse al entrenamiento que comenzará el 30. El Service Corps incluirá estudiantes de todas partes del mundo. A pesar de que solamente unos pocos podrán pagar su viaje desde otros países, muchos estudiantes se encuentran ya en los EE.UU., Canadá y México, y estamos realizando esfuerzos especiales para motivarlos a participar en el Congreso.

Unas 500 personas en el Congress Service Corps formarán grupos pequeños, auto-disciplinados y funcionales, de acuerdo con sus habilidades y preferencias, de manera tal que el tiempo que cada persona dedique a tareas rutinarias sea minimizado, y los contactos y la participación en los programas del Congreso sean maximizados. Esperamos que los miembros del Service Corps tengan una experiencia única y valiosa. Se reciben solicitudes de cualquier parte del mundo. Los miembros interesados en el Congress Service Corps que cumplan con sus obligaciones gozarán de todos los privilegios de los Miembros Titulares.

La tarea más urgente que aún queda por realizar es que Ud. nos informe acerca de sus planes de viaje.

Les frais d'inscription de \$25.00 devraient maintenant être payés. Que vous puissiez ou non assister aux sessions du Congrès à Chicago, vous devez payer les frais correspondant au titre de Membre Titulaire si vous voulez profiter des avantages réservés aux membres du Congrès. Les exemplaires préliminaires des communications ne peuvent pas être envoyés à ceux qui n'ont pas payé leurs frais d'inscription, sauf s'ils résident dans des pays avec lesquels un échange monétaire n'est pas possible. Les Membres Titulaires ont également droit à soumettre une communication qui sera discutée lors du Congrès. Ils ont droit à un exemplaire du volume dans lequel cette communication sera éventuellement publiée, et à des tirages à part; à un exemplaire du volume de "Proceedings"; et à une réduction de 40% sur l'importe desquels des 75 à 80 volumes publiés par Mouton. Les Membres Associés et Etudiants (\$15.00 de frais d'inscription) ont droit à tous les privilèges qu'une présence personnelle au Congrès confère à tout participant, mais à aucun des avantages mentionnés ci-dessus. Les Etudiants se trouvant à un stade avancé auront par conséquent avantage à s'inscrire comme Membres Titulaires.

Les Membres Titulaires peuvent encore soumettre des communications. Celle-ci pourront être distribuées par la poste avant le Congrès si elles nous parviennent avant le 1er juillet, et pourront être distribuées aux membres lors de leur arrivée à Chicago si elles nous parviennent avant le 15 août. Si vous ne l'avez pas encore fait, veuillez nous envoyer votre résumé de 200 mots par avion immédiatement, et nous enverra la communication terminée dès que possible.

Nous continuons de recevoir de nombreuses demandes d'aide financière pour assistance au Congrès. La somme nécessaire pour satisfaire ces demandes dépassera 600.000 dollars. Le Comité Organisateur espère obtenir 200.000 dollars ou peut-être 300.000 d'ici à l'époque du Congrès. Pour l'instant, nous que le présent supplément va sous presse, nous disposons seulement de 105.000 dollars, ce qui nous force donc à offrir notre aide en deux temps:

1. Aux membres originaires de pays où il est difficile d'obtenir de la monnaie étrangère, nous contribuons d'abord à leurs frais de séjour à leur arrivée à Chicago; dès de cela, nombre de ces membres pourront sans doute obtenir localement l'argent de leur voyage.

2. Quant aux membres qui n'ont pas de problème de change et qui ont en outre la possibilité de profiter de notre vol charter au départ de Paris ou de Londres, nous utiliserons nos fonds d'abord pour leur transport afin de remplir l'avion à capacité, et ensuite seulement offrirons-nous de l'aide supplémentaire.

Dans un mois environ, en un deuxième temps, nous espérons pouvoir offrir à certains des membres de l'aide supplémentaire.

Dans le double but de les encourager à assister au Congrès et d'assurer le fonctionnement du Congrès, nous engageons des étudiants afin de former un Corps de Service du Congrès. Des fonds limités sont disponibles pour permettre un éventail maximum de participants. Cependant, toutes ces personnes seront essentiellement des volontaires pouvant venir à Chicago à leurs propres frais au plus tard le 29 août afin de recevoir les instructions nécessaires à partir du 30 août. Le Corps de Service comprendra des étudiants venant de toutes les parties du monde. Bien que trop peu de ceux-ci puissent payer leur voyage à l'étranger, il y a déjà des étudiants originaires de nombreux pays résidant aux Etats-Unis, au Canada et au Mexique, et nous encourageons tout spécialement leur participation.

Le Corps de Service du Congrès, qui comprendra peut-être 500 personnes, sera divisé en petits groupes fonctionnels, selon les compétences et préférences de ses membres, afin de réduire au minimum le temps que chacun passera à des tâches nécessaires et à maximiser leur possibilité de contacts et de participation au Congrès. Nous espérons que cela leur permettra de faire une passionnante expérience de 10 jours. Nous considérons favorablement toutes les demandes, venant de n'importe où. Les membres du Corps de Service qui cumulent avec leurs obligations de façon satisfaisante auront droit à tous les privilèges des Membres Titulaires.

Mais le plus urgent est que vous nous communiquiez vos plans de voyage.

XIème Congrès International des Sciences Anthropologiques et Ethnologiques
IXth International Congress of Anthropological and Ethnological Sciences

SUPPLEMENT II

PLAN OF THE CONGRESS and RÉSUMÉS OF CONTRIBUTIONS

Received Before 1 July 1973

This book and the Preliminary Program mailed with it, constitute our last general communication before the Congress. Supplement II includes 89 new titles and a total of 157 abstracts not previously published.

By 1 August 1973, 865 completed papers were sent to those registrants who ordered copies. Except in special cases, the time is now past for us to mail paper to you. They will hereafter be kept in Chicago to be delivered as quickly as possible to members arriving at the Congress. Since the only purpose for reproducing papers in advance was to prepare for discussions during the Congress, members should ask for them as soon as they arrive. Members not attending the Congress will receive the remaining papers of their orders by ordinary mail after the Congress.

URGENT - ESPECIALLY FOR MEMBERS FROM ABROAD.

Please airmail answers to the following questions as quickly as possible, even if we have some of the information and if your travel plans are still contingent on obtaining funds, permission, visa, etc.:

1. Whether or not you will attend the Congress. If yes:
2. Arrival from where? Airline, flight number, time? If not by air, how and when?
3. Departure date?
4. Who will accompany you (spouse; children; others)? If you arrive before August 3rd, where will you spend August 26-30? (e.g., Chicago, Detroit, Oshkosh, Milwaukee, etc.) Do you need hotel bookings?

NOTE: An Excursion to archaeological and historical sites in Illinois will leave the Hilton Hotel at 08:00 o'clock on 28 August, and return at 19:00 o'clock on 30 August. Two nights and three days (all inclusive) costs \$60.00 per person double occupancy, or \$70.00 single occupancy. Limit 43 persons. Do you want bookings?

5. Hotel Bookings in Chicago? (See page iv of Plan of the Congress and Resumes of Contributions for rates.) Hilton Hotel: room still plentiful; YMCA Hotel: still a few rooms left. If not booked into the Hilton or YMCA, what will be your Chicago address?
6. Special medical, dietary, import, immigration or other problems the Committee should know?
7. On which Commission (see page iii) do you wish to serve? (Give 1st, 2nd and 3rd choices.)
8. Which Chicago Community (see page ii) do you wish to visit? (Give 1st, 2nd and 3rd choices.)

INFORMATION FOR REGISTRANTS

1. Most members will arrive by air at O'Hare International Airport. Limousines go directly from the airport to the Hilton Hotel, day and night. From 12:00 o'clock on Sunday 26 August to 15:00 o'clock on Saturday, 1 September, the Congress will maintain headquarters at O'Hare. Congress Service Corps members will be there day and night to welcome members and to provide any help needed. On arrival, please walk to the Hilton International Tower Hotel (see enclosed map), where our reception center will be in "The Congress Room." Telephone 686-8000 and ask for the "Congress" room.
2. Persons not arriving at O'Hare Airport should proceed directly to the Hilton Hotel or the YMCA Hotel. From 12:00 o'clock Sunday, 26 August, the Congress will have a reception center

Este libro y el Programa Preliminar enviado con él, constituyen nuestra última comunicación general antes del Congreso. El libro incluye 89 nuevos títulos y un total de 157 abstractos no publicados anteriormente.

Para el primero de agosto se habían enviado 865 ponencias completas a aquellos que habían ordenado copias. Exceptuando casos especiales, ya ha pasado el tiempo de enviar ponencias por correo a U.S. De ahora en adelante ellas serán guardadas en Chicago a fin de entregarlas tan pronto sea posible a los miembros que lleguen para el Congreso. Dado que el único propósito de reproducir las ponencias con anticipación es preparar las discusiones durante el Congreso, los miembros deben solicitar tan pronto como lleguen a Chicago. Los miembros que no asistan al Congreso recibirán el resto de ponencias que han ordenado por correo ordinario después del Congreso.

URGENTE - ESPECIALMENTE PARA LOS MIEMBROS DE OTROS PAÍSES

Por favor contacte por correo aéreo a las siguientes preguntas tan pronto como sea posible, aún el al caso de que ya nosotros tengamos alguna información y sus planes todavía estén pendientes por cuestión de fondos, permisos, visas, etc.

1. Si va a asistir al Congreso o no. Si sí:
2. De dónde llega? Avión, No. de vuelo, hora? Si no es por aire, cómo y cuándo?
3. Fecha de salida?
4. Quién lo va a acompañar (esposa; hijos, edad de los hijos; otros)? Si lo va a llegar antes del 30 de agosto, dónde va a pasar el período del 26 al 30 de agosto? (Chicago, Detroit, Oshkosh, Milwaukee, etc.) ¿Necesita reservaciones de hotel?

NOTA: Una excursión para visitar sitios arqueológicos e históricos de Illinois saldrá del Hotel Hilton a las 08:00 en punto el día 28 de agosto, y volverá a las 19:00, el 30 agosto. Dos noches, tres días, costo total por persona (todo incluido): \$60 en pieza de dos, o \$70 en pieza privada. Límite, 43 personas. Necesita Ud. reservaciones?

5. Necesita reservaciones en Chicago? (Para precios, véase página iv del Plan of the Congress and Resumes of Contributions.) Hay aún suficientes piezas en el Hilton, y algunas pocas en el YMCA. Si no ha reservado en el Hilton o YMCA, cuál será su dirección en Chicago?
6. Problemas especiales médicos, alimenticios, u otros problemas que el Comité debe conocer.
7. En qué Comisión (vea pag. iii) desea Ud. visitar? (Dar primera, segunda y tercera preferencia)
8. Qué comunidad de Chicago (vea pag. ii) (Dar primera, segunda y tercera preferencia)

INFORMACION PARA INSCRITOS

1. La mayoría de los miembros ligan por aire, al aeropuerto internacional de O'Hare. Las limusinas van directamente del aeropuerto al hotel Hilton, día y noche. De las 12:00 del Domingo 26 de agosto a las 15:00 del sábado primero de septiembre el Congreso mantendrá oficinas en el O'Hare. Cuerpo de Servicio del Congreso estará allí, día y noche, para recibir a los miembros y proporcionar toda la ayuda que sea necesaria. Al llegar, vaya por favor al O'Hare International Tower Hotel (vea mapa incluido), en donde el Centro de Recepción estará colocado, en "The Congress Room." (Teléfono 686-8000: pregunte por "The Congress Room.")
2. Personas que no llegan a O'Hare deben dirigirse directamente al Hilton Hotel o al hotel YMCA.

Chicago, U.S.A.
August 28-September 8, 1973
Research sessions August 28-31
General sessions September 1-4

Le présent fascicule, ainsi que le Programme Préliminaire que nous vous envoyons en même temps, représentent notre dernière communication générale avant le Congrès. Il comprend 89 nouveaux titres et un total de 157 résumés non publiés précédemment.

Avant le 1er août 1973 nous avons envoyé 865 communications terminées à ceux qui en avaient commandé des exemplaires. Sauf circonstances spéciales, il est maintenant trop tard pour envoyer des communications. Elles seront dorénavant laissées à Chicago à disposition aussitôt que possible aux membres à leur arrivée au Congrès. Comme les communications sont reproduites à l'avance dans le seul but d'aider la préparation des discussions du Congrès, les membres sont priés de leur réclamer dès leur arrivée. Les membres non présents au Congrès recevront le reste de leurs commandes de communications par courrier ordinaire après le Congrès.

URGENT - À L'ATTENTION SPÉCIALE DES MEMBRES VENANT DE L'ÉTRANGER

Veuillez nous envoyer, par avion et dès que possible, votre réponse aux questions suivantes, même si vous nous avez déjà communiqué certains de ces renseignements, et même si vos plans de voyage dépendent encore de l'obtention d'argent, d'autorisations, de visas, etc.:

1. Si vous viendrez ou non au Congrès. Si oui:
2. Arrivés d'où? Compagnie aérienne, numéro de vol, heure? Si vous n'arrivez par air, comment et quand?
3. Date de départ.
4. Qui vous accompagnera (conjoint? enfants? âge des enfants?). Si vous arrivez avant le 30 août, où serez-vous du 26 au 30 août? (Chicago, Detroit, Oshkosh, Milwaukee, etc.) Faute-il que vous réserviez des chambres d'hôtel?

N.B.: Une excursion de groupe aux sites archéologiques et historiques de l'Illinois partira de l'Hotel Hilton le 28 août à 8 heures, et retournera le 30 août à 19 heures. Le coût pour 2 nuits, 3 jours, tout compris, est de 60 dollars par personne (deux par chambre) ou 70 dollars (chambre individuelle). Le nombre limite est de 43 personnes. Souhaitez-vous réserver des places?

5. Voulez-vous réserver une chambre d'hôtel à Chicago? (voir p. iv du Plan du Congrès et Résumés pour les prix.) Il y a encore beaucoup de chambres disponibles à l'Hotel Hilton, et quelques-unes au YMCA. Si vous ne prenez pas de chambre au Hilton ni au YMCA, quelle sera votre adresse à Chicago?
6. Problèmes particuliers (régime alimentaire, santé, douane, immigration, etc.) dont le Comité doit être informé?
7. Dans quelle Commission (voir page iii) souhaitez-vous participer? (Indiquez vos 1er, 2ème et 3ème choix.)
8. Quelle "Communauté" de Chicago souhaitez-vous visiter (voir page ii)? Indiquez vos 1er, 2ème et 3ème choix.

INFORMATIONS POUR LES PARTICIPANTS

1. La plupart des membres arriveront par avion, à l'Aéroport International d'O'Hare. Il y a un service direct de limousines de l'Aéroport à l'Hotel Hilton jour et nuit. Du dimanche 26 août à 12 heures (midi) au samedi le 1er septembre à 15 heures, il y aura un centre d'accueil permanent du Congrès à O'Hare. Les membres du Corps de Service du Congrès seront là jour et nuit pour accueillir les membres du Congrès et leur fournir l'aide nécessaire. A votre arrivée, veuillez vous rendre à l'O'Hare International Tower Hotel (voir la carte ci-jointe), où vous trouverez notre centre d'accueil dans la salle "Congress Room" (Téléphone: 686-8000, et demandez "Congress Room.")

4
5
9

In the YMCA Hotel "State" room. After 12 o'clock on Friday, 31, August, reception and registration will be at the Hilton Hotel, Normandy Lounge.

- On Monday, 27 August: Oshkosh buses leave the Hilton Hotel at 14:00 o'clock (8th Street entrance) and at 15:00 o'clock Oshkosh buses leave the O'Hare Tower Hotel. Detroit buses leave the O'Hare Tower Hotel at 14:00 o'clock and the Hilton Hotel at 15:00 o'clock.
- On Tuesday, 28 August: The excursion to 3 major archaeological sites and to Springfield, Illinois (historic Abraham Lincoln country) will leave at 08:00 o'clock from the Hilton Hotel.
- Persons participating in pre-Congress Conferences in Bloomington, Milwaukee, St. Louis, Urbana, South Bend and Wingspread should have notified about transportation and lodging.
- There is an international banking facility in the Airport. If you need to change money, do so at the Airport or before your departure in your country. Foreign currency can only be exchanged at large banks in major American cities.
- If you are driving to Chicago, park at the YMCA parking lots which surround the entire block of the YMCA Hotel (Wabash and State between 8th and 9th Streets). The rate is \$1.40 for 24 hours.
- Mail may be sent to you c/o IXXth ICAES at the Conrad Hilton Hotel, 720 South Michigan Ave., Chicago, Illinois 60605, or the YMCA Hotel, 826 South Wabash Ave., Chicago, Illinois 60605.
- Day care for children will be provided. Special programs are also planned for children and youths of high school age.
- Emergency medical facilities will be available at Convention Headquarters.
- There will be only a small fund for personal emergencies, contributed by the American Anthropological Association.

CLOTHING

This is the warm season in Chicago, but some days may be cool and rainy. Formal wear will not be required for any Congress event. National and traditional dress will be especially appropriate in a Congress whose theme is Cultural Pluralism.

SERVICES AND SPECIAL EVENTS

The Organizing Committee has put all possible financial resources into scholarly sessions (pre-printing and distributing papers, simultaneous translation, etc.) and in supporting travel and subsistence costs to make possible the presence of a large spectrum of world anthropologists.

Therefore, all services (food, transportation, recreation, special events) must be paid for by those who use them. Members must buy tickets for such events as the special preview Tuesday, 4 September of Gian Carlo Menotti's Opera, *Tamu-Tamu*, written especially for the Congress; and the American Folk Concert which will follow the opening plenary session of the Congress on Saturday, 1 September.

VISITS WITH CHICAGO COMMUNITIES

For Wednesday, 5 September (14:00-22:00 o'clock) the Congress has received to date 16 invitations from communities and organizations which have prepared special programs for the Congress. They wish to know how many people to expect. Use the following code to indicate your 1st, 2nd and 3rd choices on the questionnaire:

- Black
- Greek
- Italian
- Jewish
- Lithuanian
- Polish
- Swedish
- Ukrainian
- "South Shore" - a neighborhood changing from white to predominantly Black
- Oak Park, a stable multi-racial suburb
- American Indian Education Committee
- Religious and Ethnic (mainly Catholic) Education
- Black self-help educational program
- Pullman, America's first planned, industrial community

De las 12:00 del domingo 26 de agosto en adelante el Congreso tendrá un centro de recepción en el "State Room" del hotel YMCA. Después de las 12:00 del viernes 31 de agosto, la recepción y la registración (Inscripción) serán en el Normandy Lounge, en el hotel Hilton.

- Los buses para Oshkosh saldrán del hotel Hilton a las 14:00 del lunes 27 de agosto (entrada de la 8th Street). De O'Hare saldrán a las 15:00 de ese mismo día, del Tower Hotel. Los buses para Detroit salen del Tower Hotel de O'Hare a las 14:00 y del hotel Hilton a las 15:00.
- La excursión a los tres sitios arqueológicos más importantes y a Springfield, Illinois (histórica región de Abraham Lincoln) saldrá el martes 28 de agosto a las 08:00, del hotel Hilton.
- Las personas que participan en conferencias pre-Congreso en Bloomington, Milwaukee, St. Louis, Urbana, South Bend y Wingspread deben haber ya recibido información sobre transporte y hospedaje.
- Hay facilidades de banco internacional en el aeropuerto. Si necesita cambiar moneda, hágalo en el aeropuerto o antes de la salida de su país. Moneda extranjera se cambia solamente en grandes bancos de las más importantes ciudades de Estados Unidos.
- Si Ud. viene a Chicago en carro, estacione en los parqueaderos del hotel YMCA (Wabash y State entre las calles 8 y 9). El precio es de \$1.40 por 24 horas.
- Le pueden enviar el correo c/o IXX ICAES, Conrad Hilton Hotel, 720 South Michigan, Chicago, Illinois 60605; o al Hotel YMCA, 826 South Wabash, Chicago, Illinois 60605.
- Habrà guardería de niños. También se han planeado programas especiales para niños y jóvenes de edad de high school.
- Habrà servicios médicos de emergencia en el centro de la convención.
- Habrà solo una reducida suma para emergencias personales, provista por la American Anthropological Association.

ROPA

Estamos en la estación cálida en Chicago, pero habrá uno que otro día fresco y lluvioso. No se necesita ningún traje formal para eventos del Congreso. Los vestidos nacionales o tradicionales son muy apropiados en un Congreso cuyo tema es Pluralismo Cultural.

SERVICIOS Y EVENTOS ESPECIALES

El Comité Organizador ha puesto todos los recursos económicos en preparar las sesiones académicas (preimpresión y distribución de ponencias, traducción simultánea, etc.) y en pagar viajes y subsistencia de miembros a fin de tener una amplia representación de los antropólogos del mundo.

Por tanto, todos los servicios (alimentación, transporte, recreación, eventos especiales) deben ser pagados por quienes los usen. Por lo mismo los miembros deben comprar tickets para tales eventos como la "Pre-view" especial de la Opera *Tamu-Tamu* de Gian Carlo Menotti (Martes, 4 Septiembre), escrita especialmente para el Congreso; y el American Folk Concert que seguirá la apertura de la sesión plenaria el sábado primero de septiembre.

Visitas a las comunidades de Chicago: Para el miércoles 5 de septiembre (14:00-22:00) el Congreso ha recibido hasta el presente 16 invitaciones de comunidades y organizaciones que han preparado eventos especiales para el Congreso y desean saber cuántas personas deben esperar. Use el código siguiente para marcar su primera, segunda y tercera preferencia en el cuestionario:

- Negro
- Griego
- Italiño
- Judio
- Lituano
- Polaco
- Sucio
- Ucraniano
- "South Shore," un barrio que está cambiando de blanco a predominantemente negro
- Oak Park, un grupo estable multi-racial
- Comité de Educación del Indio Americano

2. Les personnes qui n'arriveront pas par O'Hare devront se rendre directement à l'Hotel Hilton ou au YMCA.

A partir du dimanche 26 août à midi, le Congrès aura un centre d'accueil à l'Hotel YMCA, dans la salle "State." A partir du vendredi 31 août à 12 heures (midi), le bureau d'accueil et d'inscription sera à l'Hotel Hilton, salle "Normandy."

3. Le lundi 27 août, les autobus pour Oshkosh partiront de l'Hotel Hilton à 14 heures (porte de la 8ème rue). Les autobus pour Oshkosh partiront de O'Hare Tower Hotel à 15 heures. Les autobus pour Detroit partiront de O'Hare Tower Hotel à 14 heures, et de l'Hotel Hilton à 15 heures.

4. Le mardi 28 août, l'excursion vers 3 principaux sites archéologiques et Springfield, Illinois (pays historique d'Abraham Lincoln) partira à 8 heures de l'Hotel Hilton.

5. Les personnes participant aux conférences d'avant-Congrès à Bloomington, Milwaukee, St. Louis, Urbana et South Bend ont dû recevoir les renseignements concernant leur transport et leur logement.

6. Il y a un bureau de banque international à l'aéroport. Si vous avez besoin d'échanger de l'argent, nous vous conseillons de le faire soit à l'aéroport, soit dans votre pays avant le départ. L'argent étranger ne peut être échangé que dans les grandes banques dans les villes américaines importantes.

7. Si vous arrivez à Chicago en voiture, vous trouverez un parking au YMCA tout autour de l'Hotel (rues Wabash et State, entre la 8ème et la 9ème rue). Le tarif est de 1 dollar 40 pour 24 heures.

8. Vous pouvez vous faire envoyer votre courrier c/o IXX ICAES, Conrad Hilton, 720 South Michigan, Chicago, Illinois 60605, ou au YMCA Hotel, 826 South Wabash, Chicago, Illinois 60605.

9. Il y aura une garderie d'enfants. Des activités spéciales à l'intention des enfants et des jeunes d'âge scolaire seront aussi organisées.

10. Un service médical d'urgence sera établi au Quartier Général de la Convención.

11. L'American Anthropological Association a contribué une petite somme permettant de prendre soin de problèmes personnels urgents.

HABILLEMENT

L'été est la saison chaude à Chicago, mais certains jours peuvent être frais et pluvieux. Au-

jourd'hui, un Congrès dont le thème est le pluralisme culturel, les coutumes nationales et traditionnelles seront particulièrement appréciées.

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- (o) South Chicago steel mills (Latin, Black, East European community)
- (p) Labor History Society (Union leaders and rank-and-file members)
- (q) Other suggested _____

- (l) Educación religiosa y étnica (particularmente Católica)
- (m) Programas negros de auto ayuda
- (n) Pullman, la primera comunidad industrial planeada de los EE. UU. Las fábricas de acero de Sur Chicago (latino, negro, europeo oriental)
- (p) Labor history society (Líderes de sindicatos y sus miembros rasos)
- (q) Otras sugerencias _____

- (l) "South Shore" (un quartier en train de passer à une majorité blanche à majorité noire)
- (j) Oak Park, une banlieue multiraciale stable
- (k) American Indian Education Committee
- (l) Éducation religieuse et ethnique (particulièrement catholique)
- (m) Programmes éducatifs "self-help" noirs
- (n) Pullman, la première communauté industrielle américaine planifiée
- (o) Les usines métallurgiques de South Chicago (Communauté Latine, Noire et Européenne de l'Est)
- (p) Labor History Society (chefs de Syndicats et membres) _____
- (q) Autre suggestion _____

COMMISSIONS

The objectives of the I.U.A.E.S.-I.C.A.E.S. are (statute, Art. 3):

- a. to develop international cooperation in the field of the sciences of man. . . ;
- b. to develop for the scientific study of man special international institutions. . . ;
- c. to stimulate scientific cooperation among anthropological and ethnological institutions; and
- d. to cooperate with other international organizations.

To help fulfill these objectives, the Organizing Committee has established the following ten Commissions - subject to redefinition by themselves and approval by the Permanent Council at its meeting on 30 August 1973:

1. Urgent tasks, as previously established.
2. Ethnocide and Genocide, as previously established, with attention also to development of international markets for native arts and crafts.
3. Human biology in relation to the I.U.A.E.S.-I.C.A.E.S.
4. Visual anthropology-ecology, with special attention to recording rapid changes.
5. Documentation, bibliographic and references.
6. Museums, with special attention to control of illegal traffic in unique objects.
7. Education and training in the sciences of man.
8. Discrimination in professional activities, with special attention to the position of women.
9. The use of comparative knowledge of human behavior in policy, with special attention to the U.N. World Population Year 1974.
10. Continuity and form of the I.C.A.E.S.-I.U.A.E.S. in relation to UNESCO, ISSC, CIPSH, and other international organizations and Congresses.

The object of each commission is to develop proposals for transmission through the Permanent Council to the Congress according to the following time schedule:

- 28-30 August Organization of the Commission, definition of scope and subdivisions; nomination of officers.
- 30 August Report (in writing) to the Permanent Council, for approval or change.
- 1 September Report to Congress (at Plenary session) and call for information and participation.
- 2-6 September Development of tentative conclusions; presentation at appropriate scientific session.
- 6 September Report (in writing) to the Permanent Council.
- 7 September Presentation to Congress at Plenary Session.

Members of the Congress are invited to join in the work of these commissions under rules established by their organizers and approved by the Permanent Council. Please indicate 1st, 2nd and 3rd choices on the questionnaire.

COMISIONES

Los objetivos del I.U.A.E.S. - I.C.A.E.S. (estatuto, art. 3):

- a. desarrollar la cooperación internacional en el campo de las ciencias del hombre
- b. desarrollar el estudio científico de especiales instituciones internacionales humanas
- c. estimular la cooperación científica entre instituciones antropológicas y etnológicas; y
- d. cooperar con otras organizaciones internacionales.

Para llenar estos objetivos el Comité Organizador ha establecido las siguientes diez comisiones - sujetas a redefinición por ellas mismas y a la aprobación del Consejo Permanente en su reunión del 30 de agosto de 1973:

1. Tareas urgentes, como han sido establecidas previamente.
2. Etnocidio y genocidio, como establecido anteriormente, con atención especial también al desarrollo de mercados internacionales para artes y artesanías nativas.
3. Biología humana en relación con las I.U.A.E.S. - I.C.A.E.S.
4. Antropología-etnología visual, con especial atención a grabar cambios rápidos.
5. Instrumentos de documentación, bibliografía y referencias.
6. Museos, con especial atención al control de tráfico ilegal de objetos únicos.
7. Educación y entrenamiento en las ciencias del hombre.
8. Discriminación en actividades profesionales, con atención especial a la posición de la mujer.
9. El uso del conocimiento comparativo del comportamiento humano en política (policy), con atención especial al Año Mundial de la Población de las Naciones Unidas (1974).
10. Continuidad y formación de las I.C.A.E.S. - I.U.A.E.S. en relación con UNESCO, ISSC, CIPSH y otras organizaciones y congresos internacionales.

El objeto de cada comisión es desarrollar propuestas para transmitir al Congreso a través del Consejo Permanente de acuerdo con el programa siguiente:

- 28-30 de agosto: Organización de la Comisión, definición de esfera de acción y subdivisiones; nombramiento de oficiales;
- 30 de agosto: Reporte (por escrito) al Consejo Permanente, para aprobación o cambio;
- 1 de septiembre: Reporte al Congreso (en Sesión Plenaria) y llamado a información y participación.
- 2-6 de septiembre: Desarrollo de conclusiones tentativas; presentación en la sesión científica apropiada.
- 6 de septiembre: Reporte (por escrito) al Consejo Permanente.
- 7 de septiembre: Presentación al Congreso en Sesión Plenaria.

Los miembros del Congreso están invitados a participar del trabajo de estas comisiones, de acuerdo con las reglas establecidas por sus organizadores y aprobadas por el Consejo Permanente. Dar por favor su primera, segunda y tercera preferencia.

COMMISSIONS

Les objectifs de l'I.U.A.E.S. - I.C.A.E.S. sont (statuts, Art. 3):

- a. de développer la coopération internationale dans le domaine des sciences de l'homme;
- b. de développer des institutions internationales se spécialisant dans l'étude scientifique de l'homme;
- c. de stimuler la coopération scientifique parmi les institutions anthropologiques et ethnologiques; et
- d. de coopérer avec d'autres organisations internationales.

Dans le but de remplir ces objectifs, le Comité Organisateur a établi les dix Commissions suivantes - sous réserve de leur progrès redéfinition et de leur approbation par le Conseil Permanent lors de sa réunion du 30 août 1973:

1. tâches urgentes, telles qu'elles ont été établies précédemment.
2. Ethnocide et génocide, tels qu'ils ont été définis précédemment, et examinant aussi le développement des marchés internationaux pour les arts et l'artisanat indigènes.
3. La biologie humaine par rapport à l'I.U.A.E.S. - I.C.A.E.S.
4. L'anthropologie-ethnologie visuelle, examinant particulièrement l'enregistrement de changements rapides.
5. La documentation, les instruments bibliographiques et de référence.
6. Les musées, examinant en particulier le contrôle du commerce illégal d'objets uniques.
7. L'éducation et la formation dans les sciences de l'homme.
8. La discrimination dans les activités professionnelles, particulièrement la position des femmes.
9. L'usage des connaissances comparatives du comportement humain en politique, particulièrement en vue de U.N. World Population Year 1974.
10. La continuité et la forme de l'I.C.A.E.S. - I.U.A.E.S. par rapport à l'UNESCO, ISSC, CIPSH, et autres organisations et Congrès internationaux.

Le but de chaque commission est d'élaborer des propositions qui seront communiquées par l'intermédiaire du Conseil Permanent du Congrès selon le programme suivant:

- 28-30 août: Organisation de la Commission, définition de son domaine et de ses subdivisions; nomination de ses responsables.
- 30 août: Rapport (par écrit) au Conseil Permanent, pour approbation ou changement;
- 1er septembre: Rapport au Congrès (à la séance plénière) et sollicitation d'informations et de participations;
- 2-6 septembre: élaboration de conclusions provisoires; présentation à la séance scientifique appropriée;
- 6 septembre: Rapport (par écrit) au Conseil Permanent;
- 7 septembre: Présentation au Congrès à la séance plénière.

Les membres du Congrès sont priés de participer au travail de ces Commissions selon les règles établies par leurs organisateurs et approuvées par le Conseil Permanent. Veuillez indiquer votre 1er, 2ème et 3ème choix (voir questionnaire).

RESUMES OF CONTRIBUTIONS

1881 ABDEL-HAMEED, Fathi, POLYPOIDY IN MAN AND OTHER VERTEBRATES

Polyploidy's rera occurrence in animal species was believed to indicate its minor role in their evolution. However, increasing reports of naturally occurring polyploid species of fish, amphibians, and reptiles as well as individual cases of viable polyploid birds and mammals make it necessary to reevaluate the role that polyploidization has played in animal evolution. In lower vertebrates, several species of fishes and amphibians proved to be tetraploids that seem to have originated from some closely related diploids. These tetraploid species represent the only known examples of euploidy in naturally occurring bisexual vertebrates. In higher vertebrates, polyploidy is usually a lethal condition. Triploidy has been reported recently in several studies of early human spontaneous abortions and approximately 3.3% of such abortions are due to triploidy. Numerous external and internal abnormalities have been found in their fetal development. Tetraploidy is less frequent and seems to result in more serious effect on development than triploidy. In the Glass Aves, triploidy can be compatible with both embryonic and post-natal life. Adult triploid male (3A-2ZZ) and inter-sex (3A-2ZW) chickens are healthy and seem to carry out normal functions except for reproduction.

1882 AHMED, Abdel Gheffer, M.: THE RELEVANCE OF CONTEMPORARY ECONOMIC ANTHROPOLOGY

One major relevance of economic anthropology in the world today is that it bridges the gap in human knowledge between an international monetary and trade system governed by universal laws and other systems with no money or markets, or those with small traditional markets covering a limited sphere of their economic activity. Both the substantivists and the formalists approaches are inadequate, mainly in handling the question of power. The theoretical problem for the substantivists is that of being drowned in their details and thus remaining stagnant while the formalist suffered from the limitation of classical economic theory. The contributions of Barth place the concepts of formal economics in the social context and thus touch on power to make a departure from the formalists. A more satisfactory way of dealing with power appears in the recent contribution of Marxist anthropologists in this field. It is only through these two approaches that economic anthropology can be relevant to problems of development.

1883 APTHORPE, Raymond, PEASANTS AND PLANISTRATORS IN TUNISIA, 1960-70

1884 ARENS, William, CHANGING PATTERNS OF ETHNIC IDENTITY AND PRESTIGE IN EAST AFRICA

This paper will be concerned with an overall view of ethnic identity in east Africa. Ethnicity will be viewed as an ongoing process rather than as a permanent aspect of structure and identity. This approach more benefits actual trends in contemporary east Africa. In addition, the changing evaluation of social prestige associated with ethnic identity will be examined.

1885 ARONOFF, Myron J., RITUAL IN CONSENSUAL POWER RELATIONS: THE ISRAEL LABOR PARTY

I propose to explicate the nature of "consensus" in the Israel Labor Party by analyzing the symbolic interaction of ritual proceedings in the Standing Committee of the party. (1) The Standing Committee prepared and controlled the first national Conference (April 4-6, 1971) of the newly united Israel Labor Party. An analysis is made of the proceedings of the Standing Committee in terms of a ritual in which open criticism of party leadership, and conflicting views, interests, and loyalties were given free expression. This contemporary lifting of the restrictions which normally limit the open criticism and free expression of conflict is related to comparative analysis of the roles of different categories of party leaders and activists. Through the example of this case-study, I suggest the conditions in which ritual proceedings, which are generally thought to occur only in traditional societies, can occur in modern complex polities. Finally, suggestions are made for pursuing similar lines of research in cross-cultural comparative analysis.

1843 ARMSTRONG, Richard D. A METHOD FOR ASCERTAINING THE NUMBER OF LOCI IN TOTAL RINGE COUNT AND ITS IMPLICATIONS FOR THE NUMBER OF LOCI INVOLVED IN SKIN COLOR

1886 ASAD, Tejel, ANTHROPOLOGY AND THE COLONIAL ENCOUNTER

1887 AUSTIN, M. R., A DESCRIPTION OF THE MAORI MARAE

The prehistoric origins of the marae in New Zealand are obscure, but its importance today is undisputed and repeatedly asserted, by Maori spokesmen. This significance is, however, seldom communicated or acknowledged by others, partly because of its sometimes unprepossessing, and often minimal, building forms. In order to understand something of the achievement of the marae and its associated meeting house, it is necessary to see it as the definition of spatial realms or domains. Using the dynamic spatial categories of opening and closure, with the corresponding static categories of openness and enclosure, it is possible to describe the meeting house/ marae complex, in its relationship to the landscape, social action and beliefs of the Maori.

An attempt is made to interpret the spatial realms established in terms of their significance as architecture end as a setting and symbol for Maori culture.

1888 BACON, Edmund, WAYS OF PERCEIVING ONESELF IN URBAN PLANNING INTACT

1889 BADA, Jeffrey L., and PROTSCH, Reiner, RADIOCARBON AND ASPARTIC ACID OPTING OF HOMINID MATERIAL

Using the extent of racemization of aspartic acid in a collagen based radiocarbon dated bone it is possible to "calibrate" the aspartic acid racemization reaction for a particular archaeological site. Once this calibration has been carried out, the racemization reaction can be used to date other bones in the stratigraphic levels of a site or in the general area, especially when these bones are too small in amount for radiocarbon dating. Ages deduced from aspartic acid racemization are in good agreement with radiocarbon ages. The aspartic acid racemization technique has been used to directly date the Eysal I and Skuhl hominids as well as femurs associated with the Broken Hill and Saldanha hominids.

1890 BAFFOUN, Alya, LES DONNEES THEORIQUES DU PROBLEME LINGUISTIQUE: LE ROLE DU LANGAGE DANS LE DEVELOPPEMENT PSYCHIQUE

Les "dispositions" individuelles et les aptitudes psychiques qui s'y rattachent (perception, attention, mémoire, acte volontaire), se construisent grâce à l'assimilation de l'expérience historico-sociale de la société à laquelle appartient l'individu, sous l'action essentielle de l'apprentissage linguistique transmis et de l'éducation reçue.

A la lumière de l'évolution psycho-génétique de l'enfant nous essaierons de mettre en relief le substrat linguistique de la pensée et de l'intelligence et montrer comment à l'intérieur de la fonction symbolique le langage agit de manière privilégiée et déterminante (du stade sensori-moteur au stade adulte...) le développement du processus psychique tout entier, et conditionne la constitution de la pensée schématique.

Il est évident que dans ce cas particulier d'une société donnée le rôle du langage ne peut s'opérer qu'au moyen de la langue perdue utilisée par la collectivité. Le piec de la langue maternelle dans le processus psycho-génétique de l'individu com me favorisent l'établissement de schèmes intellectuels opératoires et idéophrasiques (ultime p ase du processus intellectuel) sera également étudiée. A partir de la situation linguistique telle qu'elle se présente dans certains pays du tiers-monde.

2073 BALAN, Jorge, MIGRACIONES Y URBANIZACION EN EL BRASIL, 1870-1930: UN ANALISIS HISTORICO-COMPARATIVO

IXth INTERNATIONAL CONGRESS OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES

PRELIMINARY PROGRAM

FRIDAY 25 Aug DINMACHE	MONDAY 27 Aug LUNDI	TUESDAY 28 Aug MARDI	WEDNESDAY 29 Aug MERCREDI	THURSDAY 30 Aug JEUDI	FRIDAY 31 Aug VENDREDI	SATURDAY 1 Sept SAMEDI	SUNDAY 2 Sept DIMANCHE	MONDAY 3 Sept LUNDI	TUESDAY 4 Sept MARDI	WEDNESDAY 5 Sept MERCREDI	THURSDAY 6 Sept JEUDI	FRIDAY 7 Sept VENDREDI	SATURDAY 8 Sept SAMEDI	SUNDAY 9 Sept DIMANCHE
							A B C D		A B C D	A B C D	A B C D	A B C D		
0800	PARIS ^a													
0900	Drly													ASSEMBLY & CLOSING
1000		LONDON ^a Getwick			Return from	ASSEMBLY & OPENING PLENARY								PLENARY
1100														SESSIONS on the Shore of the Congress
1200														
1300	CHICAGO- O'Hare	ATT. CHICAGO- D'Hare				Audit- orium Theater		A B C D						
1400		Busses to Detroit Milwaukee Oshkosh and Conf- erences ^a	Illinois Archaeology Excursion ^a Bus to Detroit ^a		FLAMING SESSIONS in Hilton Hotel				VISITS TO COMMIT- TIES	IUABS PERMANENT COUNCIL MEETING		ASSEMBLY & SECOND PLENARY		What will make viable survival of cultural differ- ences?
1500												POLICY DECISIONS		
1600											A B C D			
1700														Paris Charter Departs
1800						MUSEUM VISITS			SESSIONS IN COMMIT- TIES					
1900														
2000						AMERICAN FOLK CONCERT ^a Audit- orium Theater			MEWOTTI OPERA ^a			AMERICAN INDIAN POW WOW		London Charter Departs
2100														
2200														
2300														^a Reservations and payment required

THIS PRELIMINARY PROGRAM DEPENDS ON THE ORIGINAL PLAN OF THE CONGRESS AND

RESUMES OF CONTRIBUTIONS AND ITS FIRST AND SECOND SUPPLEMENTS.

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- Scholarly sessions, 2-7 September
- List of scholarly sessions
- Index of papers, by code numbers
- Index of names
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		65.3	

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13th INTERNATIONAL CONGRESS OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES

SECULARLY SESSIONS

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 3. Comparative Functional and Evolutionary Studies of Primates
 - 3.2 Paleoanthropology
 - 3.3 Ethnology and Psychology
 4. ANTHROPOLOGY AND MENTAL HEALTH
 5. ANTHROPOLOGY OF FOOD AND FOOD HABITS
 6. ANTHROPOLOGY TODAY AND TOMORROW
 - 6.1 EFFECTIVE RESPONSE IN MAN
 - 6.1.1 Health, Demes, Theater, Pageantry and the Creative Story-Teller
 - 6.2 The Visual Arts: Graphic and Plastic Art Forms, Architecture, Sculpture, Costume, Color, Surface Decoration, "Applied Art," Folk Art, "Viva Art," Aesthetic Theory for Visual Art
 7. ANTHROPOLOGY AND DESERT AND STEPPE
 8. THE VISUAL ARTS: GRAPHIC AND PLASTIC ART FORMS, ARCHITECTURE, SCULPTURE, COSTUME, COLOR, SURFACE DECORATION, "APPLIED ART," FOLK ART, "VIVA ART," AESTHETIC THEORY FOR VISUAL ART
 9. ANTHROPOLOGY AND DESERT AND STEPPE
 10. BILINGUAL INTERACTIONS IN POPULATION ADAPTATION
 11. BRIDGING THE OLD AND NEW WORLD, PRIOR TO 10,000 B.P.
 - 12.1 Early Man in Siberia and the New World, Prior to 10,000 B.P.
 - 12.2 Late Prehistory in the Circumpolar Regions.
 - 12.3 Early Man in the New World
 - 12.4 Maritime Adaptations
 - 12.5 Lithic Technology
 13. CHINA TO THE ANTPODES
 - 13.1 Malaisia
 - 13.2 Australia (except Melanesia)
 - 13.3 Hawaii and Micronesia
 - 13.4 Southeast Asia
 - 13.5 Far East
 14. NEW APPROACHES TO DEVELOPMENT IN BILINGUAL, BIOCULTURAL COMMUNITIES: COLLECTIVE AND NATIONALIZED IDENTITY AS MODES FOR POPULATION ADAPTATION
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On this and the following five pages, advance registrants could see the session in which would be discussed any of the papers for which they had abstracts or advance copies, and by consulting the cover of the pamphlet (now p 000) find the times of the sessions they wished to attend and plan their schedules accordingly.

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0034 36	01 04 58.3	0134 82	0184 48	0234 36	284 28.5, 29.2	334 12.2	384 16, 86
0035	01 05 56.2	0135 3.1	0185 56.1	0235 36	285 66	335	385 53
0037 3.1, 49	01 06 39, 82	0136 3.3	0186 36	0236	286 25	336 58.2	386 29.1
0038	01 07 36, 82	0137 56.1	0187 3.3, 46.1, 61	0237 58.3	287 9	337 58.3	387
0039 82	01 08 31	0138 74	0188 3.1	0238 36	288 29.2	338 53	388 58.2
0040 49	01 09 31, 56.2	0139 76, 80	0189 56.2	0239 2	289 56.1	339 12.1, 25	389
0041 49, 58.4	01 10 39, 58.4	0140 39, 58.4	0190 39, 58.4	0240 36	290 3.2, 39	340 58.3	390 67.2
0042 3.2	01 11 36	0141 36	0191 3.2, 25	0241 36	291 58.2	341 55	391 59
0043 36	01 12 36	0142 36	0192 36	0242 3.1	292 58.2	342 58.2	392 67.2, 61
0044 36, 58.4	01 13 1.1, 82	0143 39, 49	0193 36, 48, 58.4	0243 3.1	293 58.2	343 58.2	393 58.2
0045 36	01 14 82	0144 82	0194 36	0244 36	294 55	344 58.2	394 58.2
0046 36	01 15 36, 82	0145 36	0195 36	0245 36.2	295 55	345 8.2, 58.2	395 58.5, 86
0047 5, 79	01 16 31	0146 23	0196 39	0246 36	296 53	346 58.2	396 12.3, 29.1
0048 36	01 17 3.1	0147 56	0197 56	0247 12.1, 5.5, 58.1	297 53	347	397 35, 13.2
0049 36	01 18 39, 56.2	0148 56.2	0198 31	0248 88.1	298 25, 13.3	348 74	398 67.1
0050 36, 80	01 19 39	0149 80	0199 80	0249 12.5	299 53	349 58.3	399 43
	01 20 39	0150 3.1	0200 9, 80	0250 29.2	300 58.1	350	400

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Index of Names (green page), Aaiwow thru Malmer

Authors could here see the session numbers printed to the left of their names, and on the cover of the pamphlet (now p 000) see the day and approximate hour when their papers would be discussed.

8

PRE-CONGRESS CONFERENCES

Complex as was the central part of the Congress in Chicago, with its scholarly sessions with 5 language simultaneous translation and all of the Special Events, this was only part of the Congress. Following is material suggestive of the equally important set of Conferences which prepared material for the scholarly sessions in Chicago.

PRE-CONGRESS CONFERENCES

	<u>Dates</u>	<u>Conference Support</u>	<u>Page Reference</u>
AUSTRIA: Burg Wartenstein			
Origins of African Plant Domestication	August 1972	Wenner-Gren Foundation	pp 000
After the Australopithecines	July 1973	Wenner-Gren Foundation	pp 000
DENMARK: Copenhagen			
Patterns in Oral Literature	Aug 15-18, 1973	Tel Aviv University Hebrew University, Jerusalem Israel Ministry of Education Humanistic Research Council of Denmark University of Copenhagen	pp 000
ITALY: Frascati			
Cultures of the Future	October 1973		pp 000
	- November 1970	American Anthropological Association	
	- November 1971	AAA	
	- November 1972	AAA	
	- November 1973	AAA	
	- November 1974	AAA	

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PRE-CONGRESS CONFERENCES

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CANADA: Montreal					
Early Paleolithic in South and East Asia	Aug 28-31, 1973	Canada Council McGill University		pp 000	
CANADA: Peterborough					
Dermatoglyphics	Aug 27-31, 1973	Canada Council Trent University		pp 000	
MICHIGAN: East Lansing					
The New Wind, Changing Identities In South Asia	Aug 29-30, 1973	Michigan State University		pp 000	
MICHIGAN: Detroit					
Biosocial Interrelations in Population Adaptation	Aug 29-31, 1973	Wayne State University		pp 000	
Comparative Karyology of Primates	Aug 28-31, 1973	Wayne State University		pp 000	
MISSOURI: St. Louis					
Processes of Urbanism	Aug 28-30, 1973	Southern Illinois University St. Louis University University of Missouri Webster College Washington University Ralston Purina Company Pet, Inc. Monsanto Corporation Sverdrup & Parcel Modern Urban Systems Technology		pp 000	

PRE-CONGRESS CONFERENCES

page 3

INDIANA: South Bend			
War, Its Causes and Correlates	Aug 28-31, 1973	Antaeus Research Institute Notre Dame University	pp 000
INDIANA: Bloomington			
Folklore in the Modern World	Aug 28-30, 1973	National Endowment for the Humanities Indiana University	pp 000
WISCONSIN: Racine			
The Mutual Interaction of People and Their Built Environment	Aug 27-31, 1973	University of Wisconsin- Milwaukee Johnson Foundation	pp 000
Discourse and Inference in Cognitive Anthropology	Aug 27-31, 1973	University of Wisconsin- Milwaukee Johnson Foundation	pp 000
WISCONSIN: Milwaukee			
Ethnological Museology	Aug 29-30, 1973	Milwaukee Public Museum	pp 000

PRE-CONGRESS CONFERENCES

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WISCONSIN: Oshkosh

American Indian Economic Development	Aug 28-31, 1973	Smithsonian Institution U.S. Department of Commerce	pp 000
Women Cross-Culturally	Aug 28-31, 1973	University of Wisconsin- Oshkosh	pp 000
Development from Below	Aug 28-31, 1973	University of Wisconsin- Oshkosh	pp 000
North Atlantic Maritime Cultures	Aug 28-31, 1973	University of Wisconsin- Oshkosh	pp 000
Youth in a Changing World	Aug 28-31, 1973	The Ford Foundation	pp 000
Popular Participation in Social Change	Aug 28-31, 1973	American Council of Learned Societies American Anthropological Association	pp 000
Ethnicity in the Americas	Aug 28-31, 1973	University of Wisconsin- Oshkosh	pp 000
The Anthropological Study of Education	Aug 27-30, 1973	National Institute of Education Smithsonian Institution	pp 000
Migration and Development	Aug 28-31, 1973	University of Wisconsin- Oshkosh	pp 000
Migration and Urbanization	Aug 28-31, 1973	University of Wisconsin- Oshkosh	pp 000

PRE-CONGRESS CONFERENCES

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WISCONSIN: Oshkosh cont.

Toward a Cultural Theory of Education and Schooling	Aug 27-30, 1973	National Institute of Education Smithsonian Institution	pp 000
Urbanization in the Americas from its Beginnings to the Present	Aug 28-31, 1973	University of Wisconsin-Oshkosh	pp 000
Mar del Plata -	1966	International Congress of Americanists	
Stuttgart -	1968	Intl Congress of Americanists	
Lima -	1970	Intl Congress of Americanists	
Rome -	1972	Intl Congress of Americanists	
Mexico City -	1974	Intl Congress of Americanists	
Anthropology and Social Change in Rural Areas	Aug 28-30, 1973	University of Wisconsin-Oshkosh	pp 000
Population and Social Organization	Aug 28-31, 1973	Agency for International Development Smithsonian Institution American Association for the Advancement of Science	pp 000
Bucharest -	August 1974	World Population Conference	
Population, Ecology, and Social Evolution	Aug 28-31, 1973	Agency for International Development Smithsonian Institution American Association for the Advancement of Science	pp 000

PRE-CONGRESS CONFERENCES

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ILLINOIS: Urbana

Ancestors Aug 28-30, 1973 University of Illinois pp 000

ILLINOIS: Woodstock

Origins of Agriculture Aug 28-Sep 1, 1973 An anonymous gift pp 000

ILLINOIS: Chicago

Toward a Marxist Anthropology Aug 28-31, 1973 University of Chicago pp 000

Cannabis and Culture

Aug 28-30, 1973 National Institute of
Mental Health
Smithsonian Institution
University of Chicago pp 000

Cross-Cultural Approaches to the
Study of Alcohol

Aug 28-30, 1973 National Institute of
Mental Health
Smithsonian Institution
University of Chicago pp 000

Organization of Behavior in
Face-to-Face Interaction

Aug 27-30, 1973 University of Chicago pp 000

Orofacial Growth and Development

Aug 30-31, 1973 Kenilworth Dental Research
Foundation
University of Chicago pp 000

Bibliography and Documentation

Aug 28-31, 1973 University of Chicago pp 000

Youth for Mankind

Aug 28-Sep 8, 1973 W. Clement & Jessie V. Stone
Foundation
De Paul University pp 000

PRE-CONGRESS CONFERENCES

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ILLINOIS: Chicago cont.

Principles of Visual Anthropology	Aug 28-31, 1973	National Endowment for the Humanities University of Illinois, Chicago Circle	pp 000
Medical Anthropology	Aug 31, 1973	Loyola University	pp 000
The Visual Arts	Aug 28-31, 1973	Northwestern University American Hospital Association	pp 000
The Performing Arts	Aug 28-31, 1973	Northwestern University American Hospital Association	pp 000
Concepts for Communication and Development in Bilingual-Bicultural Communities	Aug 29-31, 1973	El Centro de la Causa	pp 000
Anthropology and Mental Health	Aug 31, 1973		pp 000
Psychological Anthropology; and Socialization and Communication in Primary Groups	Aug 31-Sep 5, 1973		pp 000

8

ETHNICITY IN THE MODERN WORLD:
The Oshkosh Sub-Congress

James C. Riddell
Michael Bradshaw

On August 27, 1973, approximately 300 human scientists met in Oshkosh, Wisconsin for one week of intensive working sessions prior to the IX I.C.A.E.S. This gathering was second only to the Congress itself in the number of scholars it brought together and involved perhaps ten percent of the total Congress registration in eleven conferences.

The idea of a sub-Congress, combining a series of independently initiated conferences, sharing a common theme and meeting one week ahead of the Congress at a common site, was an important part of Sol Tax's innovation. In accordance with the policies and principles of the Congress, every effort was made to ensure that two-thirds of the anticipated participants would be from at least thirty countries outside the United States.

These pre-Congress meetings would demarcate the essential areas of agreement and disagreement, the areas of most urgent research needs and the conclusions their research had reached. These conclusions would be then presented at the Congress sessions in Chicago to provide the basis for discussion. This allowed for the presentation of tentative conclusions to a world-wide body of peers in order to maximize the exchange of ideas, analysis and experience, and hopefully to eliminate the ritualized presentation of scholarly papers.

In general, the Oshkosh sub-Congress would bring together social anthropologists to engage in a multi-cultural dialogue on the general theme of

"Ethnicity in the Modern World." More specifically, the individual conference themes covered such topics as migration, demography, education, economic development and ecological adjustments. The specific conferences are listed in Table One. Working sessions were scheduled for morning, afternoon and evening and were expected to provide an opportunity for thoroughly examining their respective topics in preparation for presentation to the Congress in Chicago. They were to emphasize common themes and concerns which are likely to be lost in larger scholarly meetings and to create a situation permitting interchange and discussion in both informal and structured settings. In fact, the format proved so successful that most conferences combined sessions from time to time in order to discuss overlapping interests and data.

It should be emphasized, however, that the most important task of each conference was to complete and make ready a workable draft of their combined papers which would form one of the volumes in the Congress Series "World Anthropology".

An alternative subtitle for this brief description of the sub-congress could have been "yes there really is an Oshkosh". After more than one hundred years of being an important center for lumber products, work clothes, heavy duty trucks and light industry, a person would expect that a distinctive name like Oshkosh would be more of a household word. Indeed, one often has the impression that those outside Wisconsin often think of it as a semi-mystical place with an unusual name that may not really exist. Even one of the authors never had heard of the city until the University of Wisconsin campus offered him a position on the faculty.

Several factors led to the selection of the Pioneer Inn, and the University of Wisconsin-Oshkosh Convention Center as the site for the Sub-Congress. Oshkosh like so many small American cities is composed of the second and third

TABLE ONE

CONFERENCES OF THE OSHKOSH SUB CONGRESS

Stanley Conference: AMERICAN INDIAN ECONOMIC DEVELOPMENT

Leavitt Conference: CROSS-CULTURAL PERSPECTIVES ON THE WOMEN'S MOVEMENT AND
OR THE STATUS OF WOMEN

Pitt Conference: MULTILATERAL APPROACHES TO ECONOMIC DEVELOPMENT

Kinzer Conference: URBANIZATION PROCESSES IN AMERICA FROM THEIR BEGINNINGS TO
THE PRESENT

Safa Conference: MIGRATION AND ETHNICITY

Nag Conference: POPULATION AND SOCIAL ORGANIZATION

Andersen Conference: NORTHERN ATLANTIC MARITIME COMMUNITIES

Fuchs Conference: INTERNATIONAL RESEARCH CONFERENCE ON ADOLESCENCE

Nash, Dandler and Hopkins Conference: COOPERATIVES COLLECTIVES AND NATIONALIZED
INDUSTRY AS MODES FOR POPULAR PARTICIPATION
IN NATIONAL DEVELOPMENT

Henry Conference: ETHNICITY IN THE AMERICAS

Ianni, Calhoun and Gearing Conference: ANTHROPOLOGICAL STUDY OF EDUCATION

generations of families that had immigrated from all parts of Eastern and Western Europe. Furthermore, Oshkosh is representative of that "Middle America" so often discussed in the media. In addition, it exemplifies that sector of America many non-North American scholars (and perhaps some American Anthropologists) never experience. Oshkosh is also the home of the third largest campus in the University of Wisconsin system, largely composed of first generation students from rural and urban working class backgrounds.

Therefore, it seemed appropriate that such a city would act as a perfect counterpoise to a major metropolitan area like Chicago. In light of the fact that the United States delegation was hosting the Congress with the theme "Unity in Diversity" Oshkosh illustrated another piece of the reality that is that complex experiment called America.

When we began this venture we had no idea our modest proposal would balloon into such a huge undertaking. Our original conception was of a small conference on a very specific topic, involving no more than thirty participants. We had already run into a variety of difficulties when Sol Tax suggested that the scope of our operations be increased tenfold. Initially this suggestion seemed like trying to solve a small problem by creating one so large that any previous difficulties appeared insignificant by comparison. Tax, however, has a way of convincing one that the seemingly impossible will take only slightly more work than the difficult. The fact that the end product was perceived by both the organizers and participants to be a great success perhaps justifies an analysis of what we found to be a successful format.

II

In November of 1972 Tax and Riddell laid the initial groundwork for the Sub-Congress. In Table Two we have presented the chronological order of our

TABLE TWO
CHRONOLOGY OF PLANNING

<u>Month</u>		
Nov.	1972	Tax and organizers agree to present a subcongress in Oshkosh.
Dec.	1972	Reserve 300 rooms in Pioneer Inn and UW-O Conference Center.
Jan. & Feb.	1973	Finalizing subcongress prospects and initiated correspondence with all potential participants.
March	1973	Intensive planning sessions.
April	1973	CPM Network and Hierarchy of Priorities establish.
May	1973	Deteriorating financial situation: Zero dollar budget adopted.
June	1973	Administration staff chosen (see Figure 1).
July	1973	Materials and services located a. community b. university c. all anthropology majors asked to help by mail
August	1973	Students returning to campus began exhibiting enthusiasm for idea. Began collecting materials promised in July.
August 26-27	1973	Moved operations to Pioneer.

planning. The first order of business for the Oshkosh group was finding adequate facilities for such a large number of visiting scholars. Concurrently, Tax's office and the Oshkosh committee initiated a joint search for financial support. By January the proposals had been submitted to various agencies and foundations for consideration. Correspondence was initiated with all potential participants, and as soon as we had a general idea of who was coming (early March) we held intensive planning sessions in which the general organizational framework was conceptually developed. The core of the operational procedure was what we called the Open Planning System.

The Open Planning System had two major facets, CPM and hierarchical ordering of priorities. Critical Path Method (CPM) is a form of network analysis used extensively in the building trades. Putting together a conference is much like putting up a building in that certain things must happen before others and a certain minimal, but absolutely fixed, set of materials must be present. Those unique events that must take place for a project to be accomplished were determined at the intensive planning sessions. These events were ordered in reference to our given time frame of August 27-31. It was then determined what minimum resources were necessary in order to complete each phase. In addition, each event could be planned with the maximum resources allowable by our most ambitious grant proposal. Alternatives were plotted on a network in reference to a fixed time frame allowing for critical paths to be calculated for each total dollar budget we might have. The calculated budgets ranged from no expendable dollars (Zero Dollar Budget) to critical paths of over a hundred thousand dollars. This CPM analysis enabled us to determine not only what was needed as an absolute minimum before anything could happen but also what could and what could not be afforded. For example, the idea was proposed that the participants be taken on boat trips, as the Fox River and Lake

Winnebago were at each participant's doorstep. The offer of a boat, no matter how large or luxurious, could not be accepted unless there were available resources of drivers and cars to take the participants to the boat docks, a captain available to pilot these large luxury cruisers up river, a source of on-board amenities, and cars and drivers to return the participants to the working sessions.

As budget constraints became increasingly apparent, a Hierarchical Ordering of Priorities entered our accounting procedures. CPM analysis allowed us to keep track of our limited resources. Highest priority items were set and low priority items were either moved to times when resources were available or shelved. In this way, equipment and personnel were always available for the working sessions and not used for some private project. Whenever a participant asked for a particular service it had to fit within the determined budget line. For instance, by the second day it was no longer possible to provide secretarial service for conference participants because personnel were needed for higher priority tasks. Conferees could, however, use the office equipment themselves.

No matter how carefully plans are made, we are still dealing with the real world where things do not always happen according to schedule. Each of the several hundred scholars brought a unique set of preconceptions of what should happen, individual difficulties arose and problems that could not have been anticipated always have a way of cropping up. This required that a twenty-four hour coordination center be established so that a participant could request assistance at any hour.

Financing such an operation became an extremely complex problem. Despite our early enthusiasm it became apparent that we were going to receive very limited financial assistance. By May we had come to the realization that our proposals were not going to result in a large amount of expendable dollars but

rather in services and permission to utilize already purchased resources. This meant we had to organize our entire system on a zero available dollar budget. It is to the credit of the attending human scientists that when our zero dollar budget was explained to them, they were able to cooperate in the most complete manner.

Our planning placed a premium upon resourceful people. Local businesses and all departments in the University were canvased for resources that we could borrow for one week. This ranged from borrowing secretaries to tape recorders, copy machines, microphones; indeed every bit of the equipment seen at the Sub-Congress. In addition, local industries provided access to their business machines in the evenings. The university provided the cars and the R.O.T.C. the drivers and any discussion of resources would be remiss without the mention of John Rosebush and the University of Wisconsin-Oshkosh Foundation who always managed to find the necessary money to pay unexpected bills, both large and small.

The Multi-Cultural Center at the UW-O campus provided many services to the Sub-Congress. Among these were translation help, logistics support, and the liaison necessary for visits to the American Indian Communities within the area. The Native American leaders made a special request that only non-American anthropologists be included in the tours of the reservations and communities. We were fortunate to have the valuable services of Audrey Kenyon and Sherry Lopez, two Native American students, who served as personal guides on each visit.

An area often overlooked in recounting a successful adventure, but seldom missed in an unsuccessful one, is who had the responsibility. In retrospect, perhaps, one of the most important, if not the most important, organizational aspects was the delegation of complete responsibility and authority for each task to the people indicated in Fig. 1. Figure One is not to be taken as a

Riddell & Bradshaw
Organizers

Kathy Gerhardt
Administration

Kerry Hanson
Thomas Hanson
Marybeth Hanson
Resource
Location

John Hubers
Equipment

Robert Gerlach
Transportation

Mary Gesicki
Bernard Stusek
Barbara Butt
Jeff Behm
Conference
Coordinators

Linda Coger
Typing

J.C. Smith
Security

Karen Buckstaff
Reproduction

Kathy Solorzano
Jose Solorzano
Translation

Carol Meeuwsen
Dinners

John Vette III
Boat Rides

TOTAL STAFF 50

FIGURE I

hierarchical model but rather those above the main line served more in a coordinating capacity whereas the persons listed under specific tasks such as resource location, equipment or transportation were fully in charge of their operations and were left to work out the details. That is, when any failure showed up on a time line everyone knew who had to be contacted. When a person said they would do a job, they recruited the necessary help, found the necessary resources, and had the responsibility to see that the task was completed.

Another source of potential problems in an international conference is security. There were participants considered by the State Department to be special cases and therefore required a certain amount of special handling. The local businesses were informed that they might have foreign speakers present and the police were contacted so that they would be ready to offer any assistance to conference members. The success of a very low key, preparedness program is indicated by the fact that not a single adverse incident took place during the entire Sub-Congress.

What Was Suppose to Happen: In light of the above analysis of our organizational techniques we all knew what was supposed to happen. For months in advance we had written each conference organizer to find out for certain who was coming. In preparation every expected member and potential participant was duly entered on a typed registration card and a name tag was prepared. All these were filed in a very systematic manner by conference and cross-referenced alphabetically.

Rooms at the Pioneer Inn and the University Conference Center were reserved in each person's name based upon the accommodations requested. Conference members were located as close to their respective meeting rooms as possible in order to facilitate the informal conversations that might take place when sessions were not meeting. In addition, the conference rooms were

prepared for the expected number of conferees with wiring for headphones, translation equipment and the sundry technological aids that were requested by conference organizers.

Timetables were set to correspond to predicted times of arrival from Chicago. After arrival, participants would proceed to a registration room where they would be issued name tags, complete registration cards and go to their reserved rooms. Since it was strictly set out in the ICAES rules that all papers had to be written and submitted before the Congress, we planned to have duplicates on hand in case any of the participants and papers missed each other enroute or to replace forgotten and lost copies. Therefore, it was with little trepidation that the staff awaited the arrival of the participants from Chicago on Monday, August 27.

What actually happened: The ideal, however, is often times far removed from the realm of reality. Everyone waited for the first bus to arrive. The buses were expected at staggered intervals, allowing us time to register each bus load as it came in. By six o'clock nothing had happened and people began to drift off for supper and other commitments. Shortly thereafter all of the chartered buses arrived at once, disgorging 150 plus travel weary scholars. As it turned out, only 50% were those expected; the other 50% had never communicated any previous desire to attend the Oshkosh Sub-Congress. We faced the dilemma of whether or not we should assign them to rooms reserved for others ^{who}~~that~~ were expected to come but had not yet shown up, or hold the rooms for those who were expected and try to find other accommodations in the area of these new arrivals.

Furthermore, many of the arrivals had no idea of what they were to do in Oshkosh, or any knowledge of the kinds of arrangements made for them. Some had all expenses paid but did not know it, and others thought that arrangements had been made while they were not expected at all. In addition, one or two conferences that we thought were coming went someplace else or never materialized

and one or two conferences that we had never heard of showed up ready to get down to work.

A positive feature of any planning system is to set aside time for discussion and preparation for the possibility that everything might go wrong. Luckily, we had been forced to do just that many times, as skeptics had posed every conceivable hypothetical disaster.

We had anticipated a few problems with registration and had left the procedures quite flexible. Therefore, if no registration card had been prepared in advance, ^anew one ^{was} ~~were~~ typed and a new name tag was issued. Calls were placed immediately to Chicago to find out how many more guests to anticipate and, when it was learned that no new buses would be arriving, rooms were re-assigned to those who had actually come to Oshkosh. By midnight every guest was in possession of both his room and his dinner and no one but the staff had any inkling of the chaos that had just been averted. During the night, the conference rooms were prepared to correspond more exactly with the conferences that were actually ^{having} working sessions on the following day.

Indications of a successful congress: The fact that the unexpected events of the first night had not been noticed by any of the participants showed that all of our planning had not been in vain. In the final analysis the success or failure of an undertaking of this magnitude will have to be measured in the quality of the resulting scholarly work. Our interest here, however, is in those kinds of situations and feedback that first indicated that we had produced a successful Sub-Congress. In addition to the fact that our system held up the first night, as mentioned above, further evidence was that by the following day the Pioneer ^{I an} [^] was as quiet as a library with none of the milling around that is usually associated with intellectual gatherings.

An even better indication was that all those who had avoided helping us during the early stages began to show up at the central office to shake

TABLE 3

Schedule: Working Sessions

Monday, August 27	--	Arrival and Registration
Tuesday, August 28	--	Working Sessions: Morning and Evening Plenary Session, Dr. S.T.M. Sukati Afternoon Boat Rides
Wednesday, August 29	--	Working Sessions: Morning, Afternoon, and Evening Afternoon: Boat Rides Trips to Native American Communities Nash, Dandler, Hopkins Banquette J. Chonchol
Thursday, August 30	--	Working Sessions: Morning and Afternoon Trips to Native American Communities Dinner Out: Evenings
Friday, August 31	--	Working Sessions: Morning Leave for Chicago

hands and pretend like they had been involved all along. Surely, no greater sign of success could possibly exist. By Wednesday the relationships between the visiting anthropologists and ~~the~~^{our} staff became one of co-participants in an enjoyable experiment. Friendships were formed, students were invited out and began to identify with particular conferences.

Post conference communication has continued. Students are still corresponding with session members. Pitt and Widstrand have organized the Oshkosh Network Newsletter which was developed to continue the conversations that were initiated during the Sub-Congress. It was first published at the University of Aukland then at the University of Uppsala and more recently at McGill University.

Special Events:

Even with a zero dollar budget we were able to organize a few "special events." Activities were planned with a mind to creating a milieu for informal discussions during times when conferences were not in session. Among these were the rides up the Fox River on boats large enough to accommodate 10-15 participants at a time. Session leaders could and in fact did hold informal meetings of their participants on these boat trips. Since the hierarchical ordering of priorities did not allow us to provide a general banquet for all the participants, an alternative method was arrived at where groups of the conference participants were invited to homes within the Oshkosh area. It was designed primarily for non-North American anthropologists so that they might be given the opportunity to have at least one visit with some of the local "natives". Also this fit comfortably within our zero expendable dollar budgeting format. The hosts were members of the Rotary, Optimists and local citizens, and faculty who wanted to participate in the discussions. The dinners ranged from very formal to the traditional American fare of an autumn evening hot dog roast and beer.

Tuesday afternoon was ~~devoted~~^{devoted} to a plenary session where Dr. S.T.M. , Ambassador from the Kingdom of Swaziland, Sukati presented an address entitled "ETHNICITY AS A COMPLICATING FACTOR IN THE DETERMINATION OF POLICY IN THE NON-RACIAL STATES OF AFRICA" (see pp 000).
~~appendices~~ No country or nation could face more serious complications of ethnicity, racism, and other ills that confront the third world than the kingdom of Swaziland. To have one of Swaziland's leading scholars was indeed fortunate and set the tone for the entire Sub-Congress.

Since the entire success of the Sub-Congress hinged upon the enthusiastic support of the student help, the response given to these students by the participants themselves deserves a comment. The Nash-Dandler-Hopkins conference invited all the students to attend their banquet and in addition many participants saw to it that students were included in both their meal and entertainment plans. Bill Douglas and Jennifer Stevens^{ph} from the Center For , Smithsonian Institution, The Study Of Man were particularly notable in this regard. Of course, such amenities provided by the Pioneer Inn, like the swimming pool, etc. gave that extra edge of pleasure that made the long hours a little more tolerable.

III

Sol Tax defined a new way of handling conference papers that would increase ^{the} communication so desperately needed among human scientists. Excellent ideas are not always realized at first effort. When it comes to scholarly papers it is hard to change old habits. This is part of the culture of the academic community. Just as students always claim they were studying all night before an exam and claim never to have studied at all after an exam; academics seem on the whole to be unwilling^{ing} to write papers long before they are to be presented. Only a relatively small proportion of the Sub-Congress participants ever submitted papers by the deadlines established by the Chicago committee. Therefore when they arrived some had not completed the final

draft, others were looking for typists and still others wanted to have their papers reproduced in sufficient copies for their conference. In attempting to provide as much service as possible we burned up one xerox machine, one copy machine and several people and created the only unexpected financial problems of the entire Sub-Congress.

Therefore, any group of conferences this size should have a quick copy center established. This would include xerox machines, mimeograph machines and other duplicating equipment. This could be financed by a minimal charge made to each participant desiring this service. The establishment of such a quick copy center seems essential if copies of papers are to be made available before sessions.

After all the hard work, mental anguish, and many sleepless nights of planning we can look back now with fond memories. It is surprising how easy it is to forget those days when university administrators, our colleagues and our friends all turned in the opposite direction when they saw us coming for fear that we would ask for further assistance. The whole enterprise would have been impossible if students had not understood Tax's dream. Only students seemed to share the belief that the species can solve it's own problems and that knowledge is the most efficient way to freedom.

IV

CONCLUSIONS

It is our feeling that the IX ICAES Sub-Congress provides a good format to be used in the future. It brings together scholars of common interest and provides a format for establishing effective working sessions. The expectation that these working sessions will produce conclusions and presentable material seems to be a very powerful goal to scholarly production.

This communication and cooperation among human scientists is of ever increasing importance. Human society is still faced with the intellectual ramifications of Anthropology's defense of the unity of the species in the diversity of its behavior. That diversity is becoming increasingly organized under a single worldwide technological system. The new unity is not based on ideology but rather on a common method of utilizing the earth's resources, both human and mineral. The modes of production are fairly well agreed upon, it is the accompanying social system that is debated. Unless the human scientist enters the debate with increased vigor, mankind will remain an endangered species.

At a time when more congresses, not ^{fewer} ~~less~~, should be organized in order that human scientists can bring the results of their research together, it becomes ~~more~~ increasingly more difficult to find the necessary financial support. Hopefully our presentation of how the Oshkosh Sub-Congress was organized on a near zero dollar budget will encourage a continuation of the aims and the steps initiated by the IX ICAES.

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To Hogue
May 30, 1977
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ETHNICITY AS A COMPLICATING FACTOR IN THE
DETERMINATION OF POLICY IN THE NON-RACIAL STATES OF AFRICA

by

Dr. S.T.M. Sukati, Ambassador of the Kingdom of
Swaziland to the United States of America
at the University of Wisconsin -
Oshkosh - 28th August 1973

The historians of the twenty-first century are likely to aver that the phenomenal extension of the area of freedom in the world and technological progress were the two most outstanding achievements of our age. They are likely to note, also, that no comparative period in the history of the human race faced graver problems of conflict between the individual and society, between culture and culture and between race and race. Our era witnessed the emergence of some of the most frightening tyrannies the human race had ever seen before; it saw the/plunged in two of the most cruel wars in all history. In the second of these, millions of men, women and children were killed while countless numbers suffered for being ethnic aliens or outsiders. The wounds cut into humanity by these tragedies have not yet healed. Yet freedom for many peoples and nations and self determination has been spelled in many lands; and yet elsewhere, freedom seems to have gone hand in hand with the widening of the gulfs which divide peoples with different ethnic, cultural or historical background. The conflicts which result from all this are likely, in the view of

/world

some African leaders, to lead to another world conflation. But, Mr. Chairman, I have chosen, if you will bear with me, to outline briefly the problems which these conflicts and differences in culture tend to create for the African statesman. The countries of Southern, East and West Africa have ethnic problems in which conflict exists among:

- (a) African groups themselves
- (b) Africans and "buffer" communities by which I mean - - - - -
- (c) Africans and members of the white race.

For purposes of the present discussion, these problems are seen in the framework and perspective of the Nguni-speaking peoples of Southern Africa. These include the Zulu, Xhosa, Shangani, Bhaca, Ndebele and the Swazi. The Nguni tradition regards the person as the living incarnation of a spirit-form which is a cell of the infinite consciousness or spirit from which the cosmic order derives its being. As its cell, the individual becomes the eternal person who is a member of the society of the "dead", the living and the unborn. When a mother of a child sees her child fall or getting hurt she never says: Oh, my child! She expresses her alarm by calling upon all the members of the family, thus: "My people's child!" (umntfwanebantfu!). In this setting, the person exists to make the best possible use of his life as a member of the eternal community.

Society's main function is to create the conditions in which he might do this to the best of his ability; to train him for a rewarding life and to see to it that he becomes the best that he can be.

In Southern Africa, the area I know better than any other, because I hail from there, race conflict centered, ultimately around the clash between this ideal and the philosophy which gave meaning to life among the peoples of European descent. The latter have been studied so extensively by all of you here that there is no need to say anything about them here, except to say that by defining the individual as a compound of good and evil it laid the foundations for a tradition of social, ideological and racial categorisation which explains much of the conflict across the colour line in Southern Africa. The tradition of categorisation played a by no means insignificant role in the African revolt against colonialism.

In the Nguni view race discrimination was essentially a collision between conflicting evaluations of the person than a clash between the facts of blackness and whiteness. Race was regarded largely as the vehicle for the conflict between the ideals by which black and white understood reality. Thus, when independence came to the black states of East and Southern Africa, their peoples committed themselves to non-racial types of

society. In adopting these political structures the Africans translated their traditional ideals of nationhood and fulfilment into social action. The rest of sub-Saharan Africa had adopted a similar course and had shown, by this that the non-categorising evaluation of the person was not confined to Southern Africa.

If the point is conceded that a civilization is the translation into action of a given ideal of fulfilment, it will be seen that the institutions of peoples committed to a different understandings of the cosmic order, society, the state and the person will not be similar in every respect. It will be seen, also, that different cultures will evolve different institutions to serve the same human ends. For example, democracy will be operated on the basis of one set of institutions in one culture and another in a different experience.

While the differences have a legitimacy all their own, in ethnically one of these is how to give to citizenship a meaning that will be valid and satisfying among communities with different origins and background. The difficulty here is compounded by the relationship between the ethnic factor and the control of economic power in many parts of Free Africa. A conflict sooner or later arises between the dominant Africa majority which has the vote and controls political power and ethnic minorities which dominate African economies. The

Africans, who as an ethnic group, are the "have-nots", assist with difficulty, if they ever do, the urge to use political power either to transfer the control of their economics to themselves or to effect an equitable distribution of their countries wealth. In situations where race^s used to determine the position of the individual in national life the clash between the political power of the majority and the economic dominance of the ethnic minorities tends to create polarisations which often have pronounced racial undertones.

The problem at this level is not one developed by the African people, who are merely heirs to a situation created by the colonial power. The use by the colonialist of the ethnic factor accorded the Africans the status of the most deprived segment of society, while the whites became the operators of the government, the economy and the Army. "Buffer Communities" were either created or imported to absorb the shocks of conflict between black and white. In many countries unions between black and white produced peoples of mixed blood, we call Eur-Africans, who were given a higher status than the Africans but were recognized as the inferiors of the dominant whites. In large parts of East and Southern Africa, Asians were brought in to function as "buffer communities". The Syrians and Lebanese settled in parts of West Africa.

The transference of political power to the deprived called for an altogether new type of balance in the

interests and aspirations of the Africans, the "buffer communities" and the whites, but another complication ~~was~~ in to compound the problem. The African government sooner or later found that they operated within an international economic context designed to serve mainly the interest of the wealthy, industrial, mainly white nations. If this gave to freedom and self-determination a meaning which was not acceptable to the Africans it threw into sharper outlines the role of the ethnic factor as a determinant of policy; it projected the African governments largely as the business managers or estates owned by foreign shareholders.

Different countries adopted different policies to deal with the ethnic factor at this level. Where internal conditions allowed of the gradual indigenisation of the economy, laws were passed to effect the peaceful redistribution of wealth. In some countries pressures existed which called for drastic steps to be taken to transfer economic control to the most deprived. Other African governments approached the problem from the political angle. The bi-partisan system of parliamentary democracy threatened to create situations of ethnic confrontation which would tear the citizen of each state apart and make government almost impossible. In these conditions, legitimate political differences would degenerate into ethnic or group treason. The concentration of different types of power in different ethnic

groups threatened to create dual authority situations which no government could tolerate.

The conflicting perspectives from which peoples saw reality combined with the ethnic factor and the relationship between black political power and white economic dominance to emphasize the unsuitability of the bi-partisan parliamentary system in Africa's situation of ethnic conflict became vivid here. The need was felt for a system of government in which political differences did not have to degenerate into treason almost on the slightest provocation.

Some governments resorted to the one-party form of parliamentary rule. The expectation in this regard was that conflicting ethnic, economic and cultural interests could be more readily reconciled within a single political party structure than where each interest group was free to use the specialised power in its control to advance its exclusive interest.

Other countries fell back to the consensus principles as used in the days before the advent of white power. The intention was to avoid forcing events to fit into any given ideological mould. The expectation was that given the necessary governmental flexibility forces at work in each ethnic group would establish their own equilibrium on which a viable policy of reconciliation could eventually be developed.

Up to now, attention has been focused on the

expatriates and "buffer communities", as ethnic groups.

the ethnic factor operated also in the African group itself where it created strains and conflicts which continue to be one of the continent's main problems; e.g. Biafra in Nigeria and Uganda.

As on other planes different approaches are adopted to deal with the difficulty. While no universally valid formula for the solution of conflict has up to now emerged, there is reason to hope that the consensus principle might, combined with the African evaluation of the person, be able to provide the basis for the resolution of conflict in this regard.

The optimism, while not unqualified, has to be seen in the light of two important aspects of the African experience. On the one hand Free Africa has had only a little more than ten years in which to adapt to the demands of independence. Some countries in fact, have been free for a shorter period than a decade. Their governments, such as mine, assumed control in circumstances where they had to deal with two complex sets of problems. Some of these inherent in the situation of the Africans and were mainly developmental in character. When Great Britain restored our Independence in 1968 we were without necessary manpower to be able to man the many obligations of responsibility. Others were inherited from colonial rule as I have already pointed/. Before independence there were three systems of education in

/out.

my country. One for the whites, one for the Europeans and a third one for the Swazi. This meant a great deal of disabilities for the Swazi child. The distinction is important because while the differences interacted at many points they remained separate in origin and functioning. On the other hand both types of problems were brought about or affected one way or the other by the ethnic factor.

It helps to see both sets of problems from the perspective of history. Many of Africa's difficulties need to be seen in the light of history - for history in a way, "is an emancipation from the past". The past still lives in the meanings which freedom has for many of the peoples of my Continent of Africa. This meaning combines with the demands of independence to call for a re-definition of Africa's place among the peoples of the world. Policy in most states still tends to respond to the conflicting pressures generated in the past. A point always to bear in mind in this regard, though, is that policy is characterised, among other things, by an empiricism which has its roots in the Sub-Saharan activities and scramble for Africa of the Nineteenth Century.

Experimentation with social and other institutions has been carried on in this part of the continent to extremes possibly not paralleled in any single similarly placed region in the world. The Africans can be said, among other things,

to be among the world's greatest social reformers; one can go further and even take the liberty to say they have stopped almost at no point in trying to discover the type of society in which the individual could make the best possible use of his life in the light of his choices. Our social and political institutions need to be seen in this light. The experimentation provides insights into some of the continent's problems today. Most African leaders regard the experience gathered over the centuries as a rich source from which to develop insights into the problems of ethnicity in the conditions created by political independence.

These insights, however, have to be seen in the context provided by changing power dispositions in the world, by emerging patterns of trade, by the power build-up in the Indian Ocean and by the sensitive situation developing in the Southern part of the African Continent, where ethnic and other conflicts have created conditions which increasing numbers of Africans regard as likely to undermine stability in large parts of that continent. Africa needs peace in order to devote her energies to the solution of the complex problems which face her peoples. For this reason, Mr. Chairman, she is necessarily concerned about situations which exacerbate conflict. The ethnic factor is one of these.

At this level, the problem ceases to be confined to Africa only. I am a member of the International Committee

on the Elimination of Racial Discrimination which stems from the International Convention on the Elimination of all Forms of Racial Discrimination. This is one of the efforts by the United Nations to try and bring universality of tolerance of one nation with another and that people should live together in peace. We envisage a day when all nations shall live in peace with one another "when right and not might shall be the law". Like the great powers, the industrial countries are involved in some of Africa's problems of ethnicity, so to speak. The great powers are establishing what one could call a nuclear presence in the centre of the Indian Ocean, around whose shores live what is perhaps the largest concentration of the human race. The industrial countries show growing interest in Southern Africa as an investment field. But ethnic and other conflicts exist in this part of the continent which hang like a dark cloud over its future.

This situation calls for a recasting of attitudes and approaches to ethnicity as a factor working for conflict across cultural and colour lines: it has to be seen as an international problem whose complexity and urgency call for a solution-oriented type of dialogue which would involve all concerned peoples.

It stands to reason that the hypotheses on which the dialogue should be conducted in order to move nearer the desired goals should be formulated by the African themselves.

The situation of deadlock which characterises international discussion of Southern African's race problem, for example, calls for a quality of leadership which can best be provided by the Free African States.

If one might be allowed to think aloud, African Statesmanship could give thought to a conference of the black and white states of Africa convened to hammer out or conclude a treaty by which to establish a secure and permanent place for those white minorities which feel they belong to Africa and wish to be regarded as integral parts of Africa.

The word dialogue has developed obvious and odious connotations of late. This arises largely out of confusion both on the goals and the content of the dialogue. Independence or freedom in the conditions which prevail in Southern Africa can have one of two meanings: the expulsion of the white minorities or agreement on a citizenship which will have the same meaning on both sides of the colour line. Most black peoples in Southern Africa, like most citizens of Free Africa, prefer the non-racial pattern of society. The Africans of Kenya fought a long and bitter war against the whites only to establish a non-racial state when they won their independence. While Botswana, Lesotho and Swaziland are within the geographical area of Southern Africa and are affected directly by the dominant racial attitudes in this part of the Continent of Africa, they continue to adhere to non-

social patterns of society.

These goals focus attention on the content of the dialogue under discussion. There is a world of difference between a dialogue based on white hypotheses and a dialogue content to which is given by African choices. Where policy sought to establish non-racial societies, it would be almost indistinguishable from a refusal to give leadership for Free Africa to reject the idea of a dialogue based on African hypotheses.

Another difficulty creeps in to underline the urgency of a dialogue defined by the Africans. The extensions of guerrilla warfare southward points to a not too distant future in which the black states of Southern Africa could be caught in armed conflict. Their geographic position, their economies and their military unpreparedness could make it impossible for them to avoid involvement in conflict. For them, a dialogue is indistinguishable from a condition of survival.

If the Africans in Southern Africa have not dissociated themselves from the general pattern of societies adopted in Free Africa, it is because especial conditions exist here which leave a non-racial society as their obvious choice. Economic influences and disparities opportunities have operated adversely to create conditions of integration at the levels of industrial production and commerce. This emphasises another type

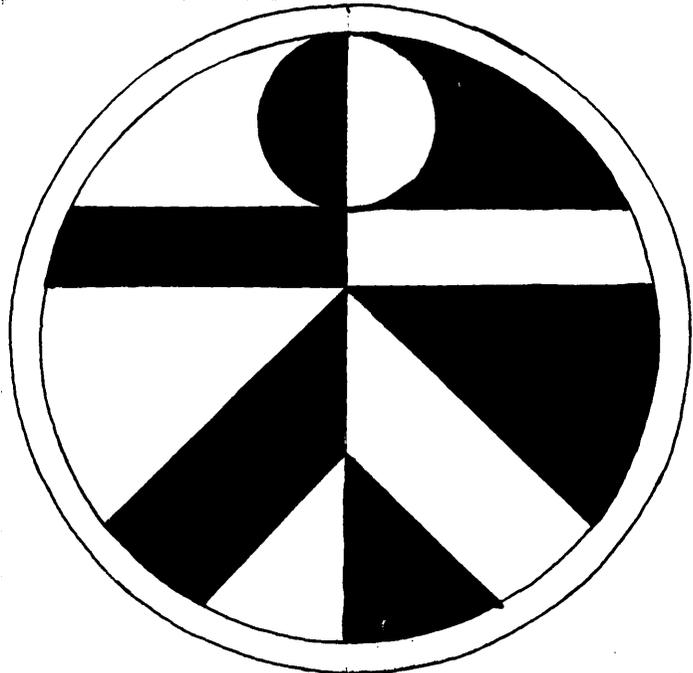
of distinction. The integration of the African in the
economics of Southern Africa ultimately surrenders to
the initiative to paralyse the economy in the bid
to create a non-racial society. It seems a more
positive response to the ethnic problem in this setting
to develop the initiative, rather than to sharpen conflict
in ways which leave the gun the final arbiter between race
prejudice and justice. As things stand, the dialogue
seems most likely to reinforce the extension of the area
of freedom in Southern Africa.

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IXeme Congres. International. des Sciences Anthropologiques et Ethnologiques



IXth International Congress of (Anthropological and Ethnological Sciences

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YOUTH FOR MANKIND: 1973

SUMMARY OF THE CONFERENCE

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ACKNOWLEDGEMENTS

On behalf of the Youth for Mankind participants of the 1973 Conference, I would like to thank the IX International Congress of Anthropological and Ethnological Sciences, and especially Dr. Sol Tax, whose unwearied patience, understanding, humor, and intellect, neither the Chicago Planning Committee nor the International participants could have endured without.

Also in behalf of the Youth for Mankind organization I would like to thank those adult facilitators who diligently restrained from interfering by acting as sounding boards only, who let us make our own mistakes even when there was a very simple solution, and who devoted so much time and energy to aid us when asked. A big hearty thank you to; Mr. Ronald Banacek, Mrs. Robert Fogel, Sister Juliana Podraza, and Mr. Bernard Schwartz.

To those many people who aided us in our endeavors in general, thank-you!

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Youth for Mankind; 1973

Summary of the Conference

Introduction

International harmony necessitates understanding among the peoples of the world. Because understanding hinges on communication, it is important that today's youth achieve this communication. Personal contact is an important means of achieving this goal.

Youth for Mankind, 1973, was concerned with the future international relationships among people. We were provided with an excellent opportunity to hold a conference by the IX International Congress of Anthropological and Ethnological Sciences. Youth for Mankind, presented in a conference format, was designed to create a better understanding among youth throughout the world through cultural exchange and discussion of world affairs as they relate to young people.

The Youth for Mankind Conference held from August 28, 1973 through September 8, 1973, sought to take further advantage of this opportunity of working with the Congress to integrate its views of the world, its goals, and its ideas for the future with those adult authorities who attended the IX International Congress of Anthropological and Ethnological Sciences. A report of the conclusions of the Youth for Mankind Conference was presented during a regular session of the Congress at which time discussion between both adult and the youth groups was held.

It is the hope that a continuing Youth for Mankind organization will be established; that future conferences be held where new problems will be discussed and delineated; and that as the hopes, goals, and visions of the future are changed by new generations, they will be heard, seen, and acted upon in conjunction with the advice and views of the previous generations.

Youth for Mankind Philosophy

The Youth for Mankind Conference aims to actively explore and contribute to a growing understanding of youth's role in the present and future world community. The participants, through intercultural, educational, and social experiences, will strive to develop a sense of community and friendship, to gain knowledge and respect for other cultures by examining similarities and differences, and to share ideas on contemporary issues and problems. The Conference, by providing an opportunity to observe each other and interact, will hopefully enrich the participant's cultural knowledge on a personal level.

Youth for Mankind History

Origins and Blueprints

The Youth for Mankind Conference evolved from a suggestion made by Dr. Sol Tax, President of the IX International Congress of Anthropological and Ethnological Sciences. This is the first time in the history of the ICAES or any other international congress that young people 15 to 20 years of age not only have been invited to participate, but also to completely organize an international conference by themselves.

On November, 1972, students representing public, private, and parochial high schools throughout the Chicago metropolitan areas, met to discuss the feasibility of holding such a conference. The discussion took place without the participation of adults, and at the meeting's conclusion it was unanimously agreed to organize an international youth conference with the theme of "Youth for Mankind."

On November 11, 1972, a Chicago Planning Committee (CPC) was established. It is this committee that directed the work in pre-

paration for the Youth for Mankind Conference, 1973. The CPC itself was multi-cultural since among its representatives are students of many races and ethnic groups.

At the November 11, 1972 meeting, the students decided to meet every week. A conference secretary was assigned with the duty of writing the minutes of each meeting. These minutes were sent to the members of the CPC, all the principals of the schools represented, resource persons, and all other interested people.

The CPC divided into three committees: Finance, Format, and Requirements.

The Finance committee compiled cost projections, identified funding prospects, and wrote the funding proposal. They selected assignments such as contacting authorities on funding, consulting funding resource organizations, and determining the foundations which might be interested in our conference goals. This committee also budgeted costs of activities, transportation, housing, etc. As the burden on the Finance Committee became heavier, the Requirements Committee aided them. Together they made ~~the final completion~~ of the proposal, edited it, and offered it for review by adult resource facilitators. The proposal was then submitted to the entire CPC for approval. Finally, cover letters were written focusing on specific points in the proposal coinciding with the aims of various foundations to which the proposal would be sent.

The Format Committee planned a series of suggested activities for the conference and seminars. Individual members of this committee made appointments and met with representatives of institutions such as museums, religious centers, governmental authorities, universities, and organization heads of the ICAES to arrange for use of facilities and speakers. Arrangements for national exhibits and the painting of two murals by the participants of the conference were made by this

committee which also made a schedule for the Conference.¹

The Requirements Committee set requirements for the participants. Two to Four youths of both sexes and fluent in speaking and understanding English were the only requirements made. A youth was defined as a person between the ages of 15 and 18 although this requirement was not strictly enforced. The Requirements Committee also evaluated accommodation sites and chose DePaul University in Chicago as the site of the conference. This committee handled costs, conveniences, descriptions of transportation facilities, and miscellaneous activities. Some members of this committee took on the responsibility of public relations, handling communication with the media and international correspondence.

Individuals who volunteered to shoulder extra responsibilities known as became/mediators. The mediators served to guide the Chicago Planning Committee. They planned the agenda for each meeting, took turns chairing the meetings, made sure discussion flowed, coordinated various committees, and provided communication between committees.

Planning the Youth for Mankind Conference project provided a unique learning experience for the participants. Most important, a model for education was structured and tested, based on the theory that given the opportunity, adult support, and freedom to act, young people can and will learn across disciplines the kinds of knowledge that will help them throughout life. Through task experience which they are free to structure, and when they are allowed to make their own inquiry/^{and} to do untrammelled/^{action} research, youth with a strongly motivating goal, will discover problems, find ways of solving them, and raise future questions.

students on the
For the/Chicago Planning Committee, Youth for Mankind was an

1. See pages 5 and 6

Chicago, U.S.A.
August 24-September 8, 1973

Tuesday August 28	Wednesday August 29	Thursday August 30	Friday August 31	Saturday September 1	Sunday September 2
10:00 - Opening session	9:30 - Seminar on Religion & (Dorothy Roberts)	9:00 - Seminar on Family Relationships (Carolyn Hildreth) <i>July 4-12</i> <i>Wendy Hildreth</i>	9:30 - Seminar on Education (Mary Schwartz) <i>Pool 2:00 4:00</i>	Visit Urban Progress Center with Model Cities Group	9:30 - F R E E !!!
12:30 - Lunch	12:30 - Lunch 7:30 - Bus to Bahai Temple	12:30 - Lunch continue discussion 3:30 - Participants eat at	12:30 - Lunch afternoon free <i>15-4</i> <i>SWIMMING</i>	Lunch with Model Cities not at DePaul 12:00 <i>opening session</i> go to Conrad Hilton to register in the IX ICAES.	12:30 - Lunch 1:15 Seminar on Urbanization (Ophelia Balagot) <i>Representative, University, Toronto</i>
5:30 - Welcoming Banquet at DePaul U.	5:30 - Supper at DePaul	family's house	5:30 - Supper cont. discuss. <i>4</i>	7:00 walk to Auditorium Theater for IX ICAES Folk Festival	4:45 - Bus leaving to visit museums.

MARY

IXème Congrès International des Sciences Anthropologiques et Ethnologiques
IXth International Congress of Anthropological and Ethnological Sciences
1126 East 59th Street, Chicago, Illinois 60637 U.S.A. (312) 753-2952

extra curricular activity. It has proven thatⁱⁿ/an extra curricular activity, outside the formal school, many of the major problems in daily life; decision making, organization, operation and administration as well as preliminary analysis and research, are more swiftly and intensely learned, and remembered.

The Chicago Planning Committee has demonstrated^{that}/serendipity skills, such as typing, interviewing, information presentation (funding proposals, or publicity) and many other techniques, are developed along the way. Students did much of the typing for international correspondence, learned to meet the public, and grew mature and facile in fielding reportorial questions. All of the above occurred with an input of many hours^{as} as much as thirty hours a week in addition to school work. Unbounded enthusiasm in the process of learning is an uncommon characteristic in the formal school. It was the rule in this extra curricular school. With this experience, a sense of security, of having friends, of being wanted and respected, has come to each participant. From inner city students to those from rich families all participants felt as one.

The Chicago Planning Committee is planning for the continuance of the organization over the long term since many of the participants had become inspired and wish^{that}/other young people, students and laborers alike, have this experience of being a working group, which gained enjoyment as it worked. The Committee's main purpose of launching a conference was achieved.

The Conference

The Youth for Mankind Conference held its first formal session at a welcoming banquet August 27, 1973. Representatives from 17 countries started arriving August 24, 1973, ahead of the expected arrival time. Arrangements were swiftly made to house the unexpectedly early arrivals at the dormitory of DePaul University, the housing site for the conference; the structure set up by the Chicago Planning Committee worked expeditiously.

The few days before the conference began provided time for the international representatives to prepare cultural exhibits which they brought along, to take short trips in the area, and to become acquainted with fellow representatives and resource people. Taiwan had sent Professor Shi Mie Yang of the Academic Sinica as chaperone for the three representatives from his country. He happily joined our adult volunteers who acted as chaperones, the four resource people, and did yeoman services as a facilitator.

The talents of the youthful representatives became apparent on their arrival, as the spacious and comfortable lobby lounge of the dorm filled with music, laughter, and song. The caliber of the representatives was also revealed when it was learned that many persons had competed in written, oral, and other tests for the right to represent their countries. For example, one young girl had won many piano awards, another was a dance expert, one young man played a number of instruments, spoke several languages and charmed adults and students alike with his demeanor, and no less capable were the other representatives, including an expert photographer who took documentary shots of the Conference and joined other musician students in guitar concerts and folk music.

Very quickly the participants met several aims expounded in the Youth for Mankind Conference purposes. They developed close friendships heightened by a strong sense of community, reacted favorably to intercultural exchange, involved themselves in delightful

social experiences and through observation of one another, involved themselves intensely in each others customs.

After the Welcoming banquet on August 27, serious activity began. A special meeting was called at which the Chicago Planning Committee offered to turn over operation and control of the conference to the entire group. After discussion and consensus, the Chicago students were asked to continue their roles as administrators of the program and were commended for their successful role in mounting and achieving a conference. The international representatives were completely surprised to find that the people they had had all their correspondence^{with}, and with whom their governments had corresponded, were youth like themselves of the same age level. The international students also asked the Chicago Planning Committee members each to vote and participate as full members. The Conference regulations had originally stipulated that only four members from a country could vote. The Chicago Planning Committee, of whom there were 24, had expected to act only as hosts.

The program² was carried out in a serious manner with only a few minor modifications. All formal seminars were, by request of the participants, chaired by Chicago Planning Committee members who had chaired committees established for each individual seminar. Seminars and chairmen were as follows:

RELIGION-Dorothy Roberts
FAMILY RELATIONSHIPS-Carolyn Hildreth
EDUCATION-Mary Ruth Schwartz
URBANIZATION-Ophelia Balagot
ECONOMICS-Gary Peltz
WAR AND PEACE-Abby Li
CULTURAL PRESENTATIONS-Michele Ma juene
FUTURE GOALS OF YOUTH FOR MANKIND-rotating chairmen

During the evening and free periods of the Conference, a mural was painted based on the theme of the Congress and the Conference, "One species, many cultures." Many representatives came at an early date and planned and made a small painting of the mural, then worked

2. See pages 5 and 6

on the mural itself from the model. Another canvas was stretched so that anybody could paint anything that he/she wanted ^{it} free for all mural.

During the evenings of the Conference cultural presentations of the arts, dance, music, films, and folk games took place. Often the audience was included in the activity, a short instructional period being all that was necessary to bring about enthusiastic participation.

All the seminars in which the group participated were a resounding success. The War and Peace, Education, and Family Relationships seminars received the most intense action and activity. As the Conference continued the Chicago Planning Committee quickly let the reins of administration slip into the hands of the international students. Almost unnoticed these students took hold and ran the conference. All conferees agreed that the conference was a tremendous success. The Youth for Mankind Conference was operated successfully by youth. Adults were held in the background and were used only as facilitators, when they were convenient as sounding boards for questions which had to be asked of adults, and for the purpose of validating the insurance taken out for liability purposes.

Resolutions were arrived at and presented to the world mainly through a seminar held by youth at the IX ICAES with the promise that this organization, Youth for Mankind, could use the Congress for its umbrella in lieu of future conferences.

Selected Seminar Evaluations and Conclusions

During the conference we had six different seminars. They concerned the following topics: Religion, Family Relationships, Education, Urbanization, Economics, and Social Science. Because there were so many topics and not enough time, we could only allot one day for each seminar. This caused many discussions to be somewhat superficial. In the future conferences it was decided, as a strong suggestion to future planners, to have only one major topic as the theme of the conference. This provides more social time for the youth to casually meet and exchange ideas. The following ~~are~~^{are} brief evaluations of seminars from which written input was received.

The FAMILY RELATIONSHIPS SEMINAR

Written by
Carolyn Hildreth

The Family Relationships Seminar was a starting point for achieving the aims of our philosophy. Through this exchange of cultural and social experiences we would contribute to a better understanding of our role in the present and future world community. Since the world community is composed of small units of society joined together, we needed to explore these units. ^{That} The structure of the world community is based on families was the theme of this seminar.

The format of this seminar ^{originally} was to have a panel discussion springing from essays ~~to~~ be written by the international participants, then to have small group discussions, and then to come back together as a whole group and present our conclusions. Unfortunately I received no essays before the conference probably due to ^{limited} the time span between the international participant's notification that ^{she} he/would be attending the conference and the conference itself, and the generality of the questions asked.

A day before the seminar which was to take place, August 30, 1973

I recieved an essay from Shinichi Watanabe, a participant from Japan, ^{who did} ~~not~~ arrive at the conference until the evening of August ~~28~~²⁹, 1973.

On August 30, the day of the Family Relationships Seminar, I read Shinichi Watanabe's essay to the entire group of participants, who then proceeded ~~to~~ break up into small discussion groups. When the group discussions were over everyone came back together to give summaries of their ideas and make a final synopsis of the seminar.

This ended the seminar but not the day. Each Chicago area participant acted as host to a few international participants in his home. We all left the dormitory to have home cooked meals and family fun. This was the real highlight of the day and what everyone is most likely to remember.

Family Relationships Seminar Conclusions & Philosophies

1. The family is a basic unit of society, however, there is no ideal in existence. There is not an ideal family for the whole world, yet if one can realize the differences in other families this will make it easier to live with other people.
2. The most important function of the family is to share knowledge and experience, and to accept the growth and change of its members. It is necessary for a family to provide strength and confidence to its members through gatherings. This promotes togetherness and love. Decisions concerning any one family should be made by the entire family to reduce conflict.
3. Families need to be brought together through a new type of communication. There are some forces pulling families apart. These are occupations, distances, and unstable child/parent relationships, some relating to urbanization.
4. Basic family structure should not be changed. This will be like changing an entire culture.
5. The most important function of the parent is to prepare the child for life and give them less restrictions so that they can have more opportunity to learn from experience. This means that parents should allow their active responsibility to their children to decrease as the child grows older. Children ought to be respected enough by their parents to allow them to develop their own self-restraint. The same holds true as to the child/parent relationship.
6. The parents have the right to continue their own life after their children leave. After the children leave, home, get married, their relationship with their parents becomes that of a friendship.

7. Children are moving away from the idea of being seen and not heard. They should continue to respect and hold them in proper authority, though. They often find it easier to discuss problems among themselves before consulting their parents. This stimulates their ability to think for themselves. Children should be taught independence to help them feel more secure in their later life.
8. Marriage is a mutual agreement. The perfect age for marriage depends on the couple. A later marriage allows the couple to stay younger longer, but widens the gap between the children they will have and their life. Early marriage prevents a gap but parents are lesser informed.
9. Grandparents should be respected for the wisdom and guidelines they can offer youth.
10. There should be a realization of differences that exist between the personalities of families and their members. It is important to have a good relationship with your family because it allows you to view the world from a more stable and pleasant position.

EDUCATION SEMINAR

Written by, Mary Ruth
Schwartz

~~The overall goal for youth for mankind is to create international harmony through communicating with and striving to understand~~

The EDUCATION SEMINAR

Written by, Mary Ruth
Schwartz

The overall goal of Youth for Mankind is to create harmony through communicating with and striving to understand people of different cultures. The amount of education one has is of great importance to the development of international communication. Literacy, in some form, and knowledge are needed as a basis for communication and understanding. Education enlarges the ability speak or write and expands the horizons of knowledge. Between the ages 15 to 20 many young people are oriented toward education; whether in school or on the job the young adult gains an understanding of the world in which he/she lives. For these reasons, a seminar, where different people from around the world could express their ideas on issues in education, was needed. Hence the Education Seminar, August 31, was introduced into the twelve day itinerary of the Youth for Mankind Conference.

"The participants will describe and discuss the educational systems of their country. They will discuss the effect education has on culture and the effect culture has on education." This was a brief statement of intent of the Education Seminar as presented in the Youth for Mankind proposal. Education systems were picked as the major topic within the seminar because the Chicago Planning Committee felt by discussing 'systems', the goals, ideals, and methods of education in each country would be derived. Further, the goals and ideals that are taught, and the way in which they are taught is part of a reciprocal relationship between culture and education.

At the beginning of the conference a questionnaire for the Education Seminar was given to each participant. By answering the questions and turning in the results before the seminar, the participants;

1. Were prepared and clarified what to expect at the Education Seminar in their own terms;
2. Could hear the survey results and develop their own conclusions;
3. Helped develop an idea presented in the format of the conference plan, but declared not feasible because of the enormity of the project; to develop an International Curriculum to be used in schools worldwide.

To eliminate the waste of precious time in the small group discussion to accommodate each individual explaining his/her educational systems, students were asked to volunteer to present their educational systems to the morning session of the Education Seminar. Students who presented their educational system to the whole group were; Gordana Jerger and Diana Blecic-Yugoslavia
Peter Wheeler-Denmark
Ivy Brown-Bahamas
Paisal Shushang-Thailand
Terry Bellamy-U.S.A.

Each system had similarities and differences which created many different answers to the four basic questions presented in the small discussion groups that evening. The four questions were,

1. Why do/should we study?
2. Is/should Education take place in the school/home?
3. Are exams a good way to test abilities?
4. What should the teacher/pupil/parent relationship be?

Because of the great diversity in answers, very few definite conclusions were made.

CONCLUSIONS and PHILOSOPHIES

1. Throughout the world a carefully studied and slowly developed change is needed in formal education systems. These changes should be totally dependent on the cultures' needs.
2. To change these formal systems, the first step would be the change in training and in addition the retraining of teachers to meet the need of an equilibrium between the pupil's learning and the parent/teacher/school system influence on him/her.
3. Examinations may not show one's ability and the amount of stress on tests should be decreased, yet exams many times are needed for necessary guidelines.
4. Since knowledge is acquired without an appreciation of it, we feel that the benefit from exposure to knowledge can be heightened by the cultivation of appreciation.

Date: September 2, 1973

Seminar: Urbanization

Chairwoman: Ophelia Balagot

Summary of the Seminar: The Seminar opened with a thirty minute film entitled "Open Space-Going, Going..." which was borrowed from the department of Housing and Urban Development in Chicago. After the movie, the youth were divided into four separate groups, each having a discussion leader and note taker. In addition to the movie, questions which were included in every youth's conference packet were discussed. A little less than an hour after ^{the} separate discussions began, the group came together in its entirety to compare results of their discussions.

Evaluation: By the time this seminar took place, all of the students knew each other well enough to be open in what they said, and not hold back from speaking all together. The results of the discussion were varied, but they all seemed to lead to the idea that urbanization is a mixed blessing. It cannot be ignored in any one's country, but while it is responsible for many problems, it is also seen as something that can directly benefit a country.

Other activities: After the seminar, which lasted approximately three hours, the youth were brought to the Field Museum, and then to the museum of Science and Industry. A night tour of Chicago was included on the drive back to the dormitory.

CULTURAL EXCHANGE

Cultural exchange and the increased understanding and respect between people gained from this experience was one of the main purposes of the gathering of fifty-seven international students who made up the Youth for Mankind Conference held in Chicago during the summer of 1973.

The conference was designed to create a better understanding among youth through the exchange of culture and discussion of world affairs as they relate to young people. The exchange of culture took place in both formal presentations and in interactive situations between the participants. The conference, by providing an opportunity to observe each other and interact, allowed each participant to enrich his cultural knowledge on a personal level.

The formal exchange of cultures took place during daily seminars, especially certain ones, and nightly cultural presentations given by each participant which they had prepared for the conference. They displayed some aspect of their culture through dance, music, drawing or objects of cultural significance.

Isabelle Lefevre-Witier performed a classical ballet with her French friend Cecile Joseph accompanying her on piano.

Claudia Ricci and Carlos Angel performed a Guatemalan folk dance to music with costumes hand made by a relative.

Greta Brown, Beatrice Moxey, Melvin Seymour, Ivey Brown and Kirkwood Seymour gave an exhibit and talked about the Bahamas. They brought seashells, coral and other things from the warm waters of the Bahamas. They brought books and posters which showed the Goombay Summer festivities and a film about the newly independent Bahamas and its history.

Win-che Sun played the piano and invited us all to her country, Republic of China, during her talk about her country. David Nieh showed us an interesting film about Chinese porcelain (techniques of painting and its history). Kongchai Rodboonpha showed us some Thai boxing with a friend.

Peter Wehler and Hanne Schyth Rasmussen talked to us about Denmark and Peter taught us some Danish songs while he played the guitar.

Iman Foroutan showed us a movie about the elaborate folk dance with swords the men of Iran performed during certain festivities.

Luciano Astorga, Mirea Sanchez and Juliana Orozco brought lovely handcrafts, toys, clothing and pictures from Nicaragua. Others also made cultural presentations which we enjoyed very much. Since there were no participants from Africa, we had Afro American dancers from the Field Museum of Chicago perform for one very exciting and fascinating hour. They dressed in African clothing and the cultural significance of the dance and the history of their musical instruments was discussed. We also attended an American Indian Pow-wow and visits to ethnic communities in Chicago organized through the ninth International Congress of Anthropological and Ethnological Sciences.

There were also informal exchanges of culture gained just by living together, eating together, games, talking about popular music, dating patterns, life views and personal goals and the types of freedom and responsibilities our parents give us.

Our cultural similarities and differences were demonstrated in such things as: how we worked and played together in our living arrangements and discussions, how we approached cooperation and organization, those of us who were directive in influencing others and those of us who relied on indirect messages and communication, those of us who sought leadership roles and those of us who worked effectively in the background, those of us who sought definitive solutions and resolutions and those of us who savored comparisons and observations, those of us who were comfortable in formal, structured settings and those of us who worked best in informal situations.

Two canvas panel murals were painted at the conference by the participants. Working together creatively brings understanding and respect. Everyone felt this closeness as we built the frames and painted the two panels. Spontaneous contribution was made by everyone to the first painting while a single design was chosen by us for the second mural. The colors of the second mural and its design are symbolic. The blackness is symbolic of the darkness of ignorance which divides people, the colors within the circle represent the people of the world. The figures are the youth who came together and symbolize the way in which we joined with each other for understanding and peace.

SUMMARY OF FUTURE GOALS OF
YOUTH FOR MANKIND

Mary Ruth Schwartz

The final seminar, Future Goals, occupied two days, September 5 and 6, 1973. We were visited by ^{L.P. Vidyarathi} Jagdish Chandel, President of the X ICAES, who wholeheartedly supported our efforts and looked forward to a Youth for Mankind Conference to take place in India in 1978.

Many of the participants did not want to realize that this invigorating intellectual and social experience was coming to an end, nor did any of us want to lose the close friendships we had made.

Nevertheless, many things were decided before the closing banquet on September 7, 1973. It was decided:

1. Youth for Mankind is not just an organization which will only produce conferences once every five years. If the conference is to be a valuable assembly of individuals representing the view of youth in their country, a wider spectrum must be established.
2. Youth for Mankind clubs in each country shall be established with the purpose of facilitating communication between youth and their peers and youth with the world. It was suggested that each participant start at the community level and build from there.
3. A Youth for Mankind Newsletter will be sent at frequent

3. (continued) intervals to continue communication and clarification of our purpose. Nana Luz will be in charge of this newsletter.
4. Suggestions for the next world-wide conference include;
 - a. Concentration on one topic area rather than many topics, due to the limited amount of time.
 - b. Extend the age requirement from 15-18 to 15-20. The 1973 Youth for Mankind Conference was successful and an enriching experience with this group in attendance.
 - c. When corresponding with embassies, ask for youth ^{who are} both students and laborers from ~~various~~ ^{varied} backgrounds.
5. Meanwhile, Continental Conferences of Youth for Mankind present and future participants should take place to facilitate communication regionally ^{as} well as internationally. Each Youth for Mankind participant must learn to rely on his own facilities in his/her country to get the clubs and conferences as a working unit.



"... the town is dirty. It's a shame for such a people as you are to let this happen."

—Isabelle LeFevre-Wittler

BY TIM HARMON

"EVERYBODY HAS a different way of thinking," said Nana Luz, a 16-year-old Filipino who is currently going to high school in Vancouver, Canada.

"No," said Debbie Bender, 16, from La Grange. "We all have the same values."

"Look at the Taiwanese who came here," Miss Luz continued. "They're more serious. Their whole upbringing is reserved."

"There is no big difference between

Focus

news and issues

Young of world view America without awe



"I can't understand how they (blacks) can be so proud of their country with their life in the slums" —Jean Francois Gast

He said he was dismayed at the living conditions.

"I saw people in the black community raising the flag," he said. "I can't understand how they can be so proud of their country with their life in the slums."

Yes, Gast acknowledged, there are some slums in the south of France where he lives.

But "in Europe, we have to look to find them. In the United States, you see them even if you don't want to look at them."

more similarities than differences between young people from different societies. But they agreed that there are some big variances, if not in the way people think, at least in the experiences they face.

Some of the foreign students told their American hosts what it was like to live in a place where war was a strange, unfamiliar term. Some told how it was to live in societies where drugs and crime weren't a problem.

and size of Chicago's buildings, and also by his discovery that "American youth have more freedom."

The people of his country are Muslim, he said, which means young people, especially girls, are controlled more strictly. High school-age females, for instance, would never be allowed to leave for a 2-week stay at a college dormitory, as participants in the conference did.

At the same time, American parents seemed to want their children to accept

z

...ber, A... in R... Yug...
...n... don't see much difference between... the people."

For two weeks, 35 young people from 19 different countries joined 24 youths from Chicago-area high schools at the Youth for Manifesto Conference at DePaul University.

THE CHICAGO high schoolers spent several months on the massive task of organizing the first international young people's meeting, planned and carried out without "adult intervention." They raised funds and contacted embassies and state departments around the world to find participants for the conference, which began Aug. 24 and ended Sept. 8.

They met to learn from each other, by sharing bits of their cultures, by discussing issues of importance to young people all over the world, and sometime just by arguing.

"One night, I was trying to explain to these American students that English isn't the only language in the whole world," said Thierry Bousquet, a 19-year-old high school student from Paris. "Some of them think it is."

TRADITIONAL political conflicts between countries represented didn't seem to be a factor at the conference. But "we almost had a fight between two kids because when they came here each one was convinced that his country was right," said Gary Politz, a senior at Francis W. Parker School.

But later they came to an understanding, he said. "It's hard to put it down in black and white, but what we got out of the conference was that feeling of understanding."

Participants in the conference found

...urse, J... Ch... to... them...
That was a learning experience for hosts and guests alike.

Some of the visitors were appalled at the dirt and living conditions they saw, and the crime they were told about. Others were impressed with the beauty of the city, and the freedom they said American young people enjoy compared to the customs in their own countries.

Isabelle LeFevre-Writer of France was impressed with the Loop at first. "The architecture is very beautiful," she said. "But the town is dirty. It's a shame for such a people as you are to let this happen."

ANOTHER French participant in the conference, 15-year-old Jean Francois Gast, went with members of the Ninth International Congress of Anthropologists and Ethnologists—of which the youth conference was an offshoot—on a visit to black and Latino communities.

...I... P... I... hold...
were surprised by the extent of crime and racial tension in the U. S. "It's ridiculous," said Heivun Seymour, who just graduated from high school in Nassau. "We don't have all these muggings in the Bahamas. They say you can't even walk down the street in some areas."

"I had read about the racial situation in America," said Miss Luz. "But I never realized that there actually is so much tension."

The foreign students' reactions to Chicago's problems were sometimes eye-opening to their hosts. "Not until I saw how international kids saw our racial problem did I realize how bad it was," said Mary Schwartz, a junior at Francis W. Parker School.

SOME OF the foreign youths, like, were so impressed with Chicago that they said they want to come back and maybe even go to college in the U. S. Inan Focoutan of Teheran, Iran, was one. He was impressed by the beauty

...you...
...you...
...you...
Iranian parents don't want their children to work." Focoutan said. "Here, they want them to take a job anyway."

KONGCHIA RODRIGUES, 17, came from Thailand to go to high school in Worcester, Mass. He plans to stay in America thru college, then go back to improve his country.

He not only says he likes the U. S., but adds that his country, which was on the fringe of the Indochina War, does, too. "My people appreciate the American help in Indochina," Rodri-gues said.

Talk of the Indochina conflict seemed strange to Seymour, whose life in the Bahamas in the past has been free of such terms as "war" and "peace." But Seymour listened to discussions on the subject while he was here, because his country just became independent of Britain on June 19 of this year.

"Now we will have to think about such things," he said. "We will have to think about our own defense."

Talk of Watergate had been dimmy-ling to Miryeva Sanchez, who lives under the Nicaraguan dictatorship.

"Everybody in Nicaragua thought that this country was very democratic," she said. "Now we see it's the same old thing."

WHY? MANY foreign high schoolers found most different about life in a U. S. big city was the fast pace everyone seemed to be expected to keep up. Seymour elicited the feelings of several participants when he explained why he plans to attend college in Canada or Britain rather than the U. S.

"I would rather go somewhere less involved, less complicated," he said. Bousquet said the streets in Paris were just as crowded as Chicago's. "But here people walk down the street, and nobody talks to anyone else."

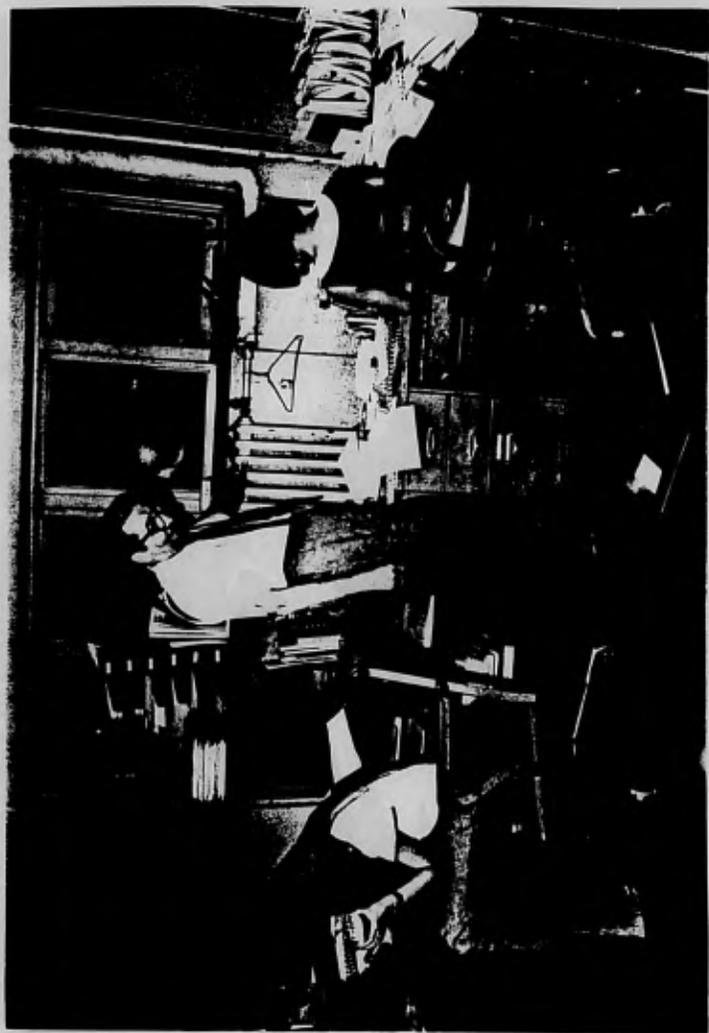


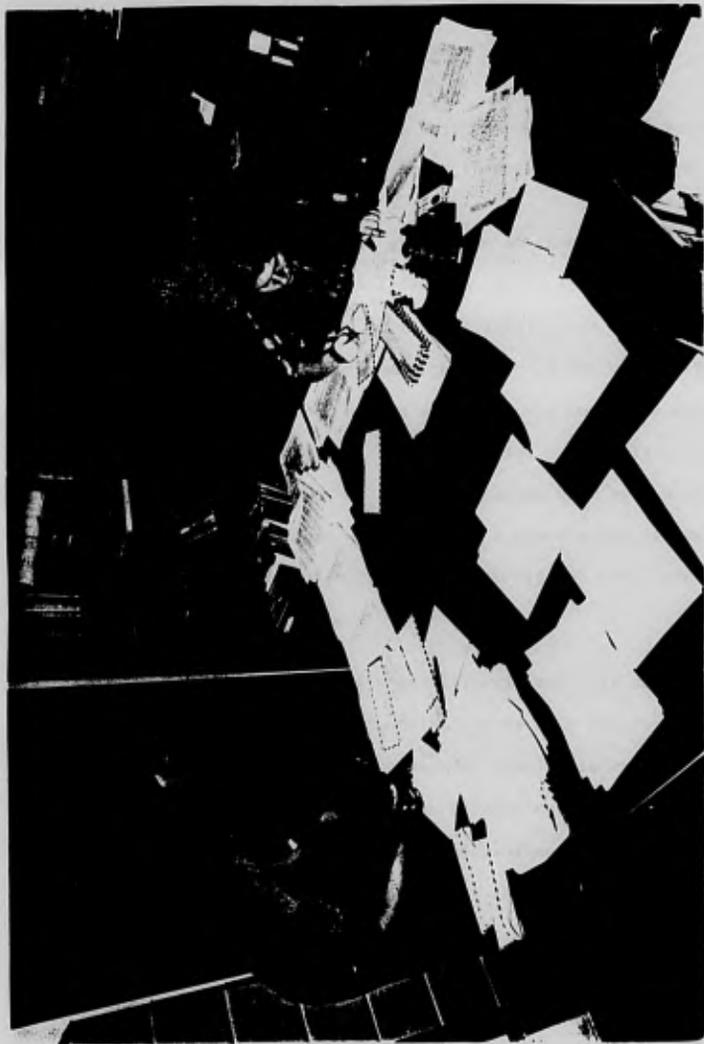
"... English isn't the only language."
—Thierry Bousquet

"Everybody has a different way of thinking."
—Nana Luz

"American youth have more freedom."
—Inas Focoutan







8

by Abby Li, August 1980

Youth for Mankind (YFM) happened when I was 16 years old and it is only recently that I have begun to appreciate the experiences I had.

The first thing that strikes me on thinking back is how unique YFM really was. Dr. Sol Tax and the other staff members presented us with the idea of creating an international youth conference that would lead to better understanding among the youth of the world. They gave us full support and guidance, but we were expected to do the entire planning, i.e. write grant proposals, contact embassies, get publicity, plan the conference itinerary, etc. I am sure it would have been much more efficient and perhaps more successful on a grand scale if the adults organized the entire conference but that would not have made the conference meaningful to us.

The YFM project was very difficult work for us since we were all inexperienced, but the responsibility we felt for the success of the conference soon brought out each persons special talent. It was this lack of programmed organization that allowed our ideas and creativity to flow uninhibited. It is easy to underestimate the abilities of teenagers and to be over-concerned about the mistakes they are bound to make, and there is a great tendance to interfere and guide them too heavily. I would say that the adults were extremely brave to give us free reign in shaping and planning the conference.

In science the only way to understand its principles is by repeating the old experiments and seeing for ourselves the laws of science. In a sense, Dr. Tax offered us a laboratory for the social sciences. The only way to understand and appreciate people from other cultures is by meeting them, playing with them, and discussing serious topics with them. We experimented with the concept that lies behind the purpose of the United Nations but we were more successful than the U.N. because the students did not have the responsibility of representing their country in an official capacity. Often when I read about a foreign crisis I suddenly recall a student from that country, and the news headlines are no longer cold and remote but become very personal. These experiences convince me that greater contact and communication between people is the direction we must go in order to achieve world peace. This seemingly obvious statement is preached to us constantly; it is only when we experience it ourselves that we really understand it.

There are many international youth groups and this is good. I believe that Youth for Mankind was special because the conference was our creation and its ideals became our concerns. It was an intensive training ground teaching us how to achieve idealistic goals in a constructive manner. It also taught us that things don't happen overnight but require time and effort. Again these statements are very familiar to us but the only way to really believe them is by doing it. The most valuable lesson we learned from planning YFM is the concept of "planting seeds" in youth. Dr. Tax saw youth as the future leaders of the world and he helped us to develop concern for the world around us by treating

by Abby Li

page 3

us like leaders and giving us an opportunity to practice being leaders.
Because of the benefit I received from YFM, I in turn have become
concerned with youth, and so the tree branches out.

PROCEEDINGS
of the
IXth INTERNATIONAL CONGRESS
OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES

Edited by
Sol Tax
Gay C. Neuberger

Section 2
IUAES Business and Plenary Sessions
Special Events

The University of Chicago
Chicago, Illinois

1973

PROCEEDINGS VOLUME

SECTION 2

1. IUAES Business & Plenary Sessions
2. Special Events

IUAES BUSINESS AND PLENARY SESSIONS

IUAES BUSINESS AND PLENARY SESSIONS

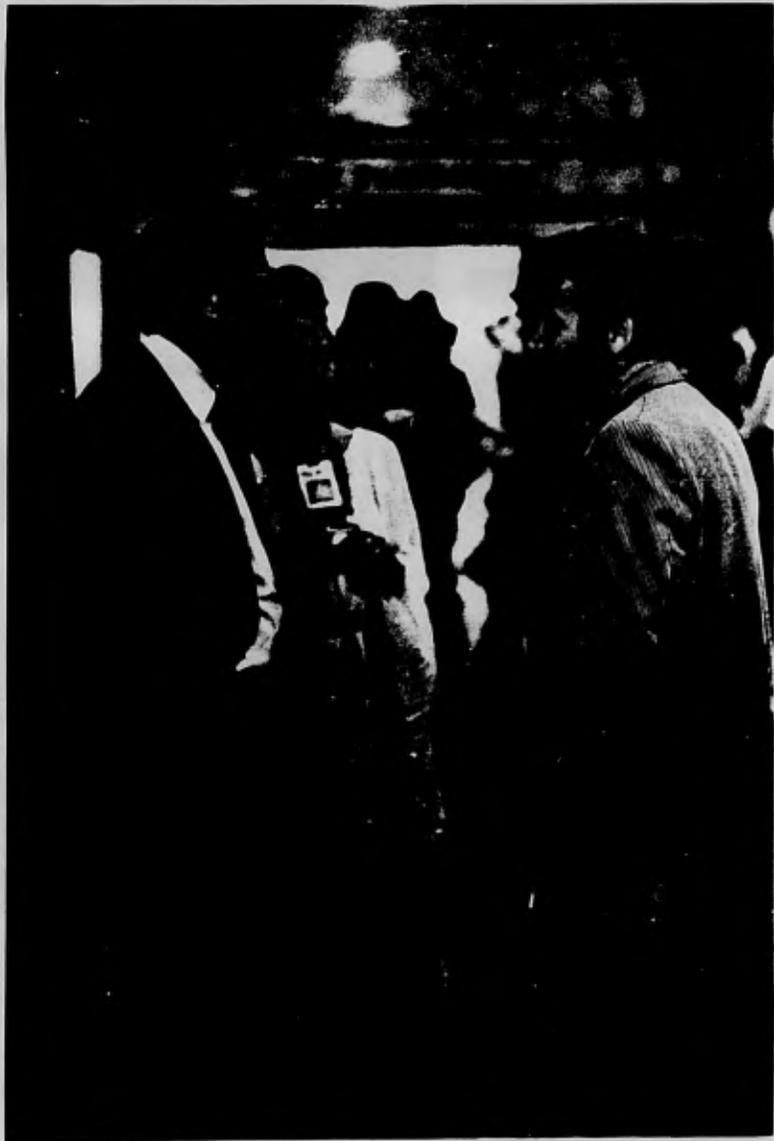
The Executive Committee of the IUAES Permanent Council met on Wednesday, August 29. The next day, the entire Permanent Council convened to authorize and set in motion the 10 Commissions of the IXth ICAES which were announced in Supplement II (pp 000). Saturday, September 1, the Congress opened with a Plenary Session which introduced to the members Congress procedures and a brief history of the multi-ethnic tradition of Chicago (pp 000-).

Monday morning, September 3, was left free for the Commissions to function undistracted by scholarly sessions. Following much work throughout the Congress week, the actions of the Commissions were reported to the second meeting of the Permanent Council the following Thursday, September 6 (pp 000-). As the IUAES constitution requires, these reports were then presented to a meeting of the General Assembly the next day. The report by the Commission on Ethnocide and Genocide sparked much controversy, part of which was later discussed in Current Anthropology (pp 000-).

The closing Plenary Session on Saturday, September 8, ended as we had begun with the theme "cultural pluralism" (pp 000-).

[add a Table of Contents for this section]

Sam Stanley, Kathryn Red Corn, and Perry Bialor in Auditorium Theatre before Opening Plenary Session.



Indian author injects humor into ethnology parley

By Carolyn Toll

American Indian author Vine Deloria Saturday welcomed the 3,000 delegates at the opening of the 9th International Congress of Anthropological and Ethnological Sciences with a touch of humor and a call to action.

"You're 500 years too late, they've already screwed it up," said Deloria, author of "Custer Died for Your Sins."

"I have been asked to welcome you on behalf of the aboriginal Americans. I hope you can address yourselves not only to your scholarly papers but to the serious human crises of our day," Deloria told the delegates at the opening session of the congress in the Auditorium Theater.

"What we'd like you to do is to become a world conference that will speak on behalf of all people. The human race is no longer afforded the luxury of eclectics staying in their own little niches. We must get out on the streets and find each other, and find the common human denominator if we shall survive," Deloria said.

The conference, which will meet through next Saturday at the Conrad Hilton Hotel, will have more than 100 sessions on

aspects of this year's theme: Cultural Pluralism — One Species, Many Cultures.

Sol Tax, professor of anthropology at the University of Chicago and president and organizer of the conference, added his own humorous touch by forgetting to introduce Margaret Mead, the dean of American anthropologists, who will chair the conference.

"Sol, you forgot something," Miss Mead said as they sat on the theater's stage.

"What, Margaret?" Tax replied.

"You forgot to introduce me," Miss Mead said, evoking some hilarity in the audience. Periodically, Miss Mead would interrupt Tax as he explained the week's schedule by saying, "Sol," and he would reply, "What, Margaret?" To which she would say, "You've got it all wrong" or "You've left something out."

At one point Tax explained their routine to the audience. "In Guatemalan Indian rituals, someone always forgets and someone older always corrects them."

Miss Mead, who at 71 is six years older than Tax, took his needle with good spirit and continued to throw her own barbs.



Sol Tax, convention's president and organizer, makes an aside during opening remarks Saturday.



"We must . . . find each other," Vine Deloria tells the conclave at the Auditorium Theater.



Anthropologist Margaret Mead, waiting to interrupt Tax again. (Sun-Times Photos by Gene Pease)

8

OPENING PLENARY SESSION

Wolfgang Weissleder, one of the members of the Organizing Committee who had experience in convention management for the American Anthropological Association, was drafted when he arrived in Chicago to arrange the Plenary Session.

Following an opening serenade by the Chicago Children's Choir (pp 000-), Sol Tax introduced to the Assembly Yu. V. Bromley (ICAES Moscow, 1964); Masao Oka (ICAES Tokyo, 1968); V. Correnti (IUAES Permanent Council, Rome, 1976); L. P. Vidyarthi (ICAES Delhi, 1978); and the Vice Presidents of the IXth Congress (pp 000). C. Furer-Haimendorf spoke about the first meeting of the ICAES (London, 1934) which was attended by approximately 50 people. The delegates were then welcomed by Vine Deloria, a Native American, to North America. The tape transcript of the Session picks up here:

Vine Deloria:

I think that this is a very great thing that the anthropologists of the world come to the United States for their convention. It's too ~~bad~~ ~~xxxx~~ that we're only going to be in Chicago. ~~xxxx~~ We have ^{police} Disneyland to entertain ~~x~~ you on the west and Watergate on the east. If the Chicago ^A find out that you're delegates they'll entertain you right here! Prof. Tax has worked very hard for aboriginal people of North America and we're very happy to participate in ~~this~~ congress. I knew it was an ~~x~~ anthropological congress because they're talking about "one species." I think the aboriginal peoples of the world talk about themselves as "the people, or the human beings". I think what we'd like to see you do in this congress is to really ~~become~~ a world congress that will speak out on behalf of all people. The human race can no longer have the luxury of allowing the politicians to be in politics, the religious leaders ~~xx~~ to be in religion, the economists to be in economics, or the scholars to remain in the universities. If we mean anything to each other we've got to get out into the streets and meet each other, go through the institutions that make us only citizens of countries and find the common human denominator so that we ~~create~~ a new being, ~~the~~ human being and we no longer measure species or identify peculiarities of cultures. I want to conclude by saying that as I ~~look~~ around the world it seems to me that you're one of the few ~~groups~~ ~~x~~ groups that ~~xxxxxxx~~ can respond to the questions of our day. And I hope you'll set your sights to be more than professionals reading papers to each other, but that you'll concern yourselves with the crisis our planet is going through (applause). I hope particularly that the people from the third world, or the developing nations will make themselves particularly heard and take the colonialist aspect out of anthropology once and for all. And that's a reality of the world we live in. ~~B~~ We buy all our transistors from Japan and we send ~~xxxx~~ all our wheat to Russia and so we're a colony ~~xxxx~~ in ourselves and we've got to recognize... The third world must raise the colonial issue in a different sense. On behalf of the aboriginal ^{people} of North America I want to welcome ^{you} to this conference and to the continent. At least you were invited! (applause)

Tape Transcript 6

Opening Plenary Session

Thank you (applause)

Tax: ~~we were~~ In the political conventions in the United States they have tall signs for the States. We ~~are~~ are not separating ourselves in any manner but we have in general in one corner here placed the delegates from institutions and all over the world and the members of the Permanent ~~State~~ Council toward the front in two groups not too easily distinguishable. But ^{we} aren't easily distinguishable either as you see, Union and Congress being united. Now I would like to introduce Margaret Mead in her role here during this week, or rather I would just as soon have her introduce herself & so that I don't get into trouble. (applause) ^{Mead: As most... Tax:} Wait a minute, I want to give you your title as I ~~see~~ see it, ~~skxxxx~~ so that you can contradict me. ^{Dr. Mead has been chosen to be the chairman of the Congress and now if you will ask what is the difference between the president ^{of the Congress} and the chairman of the Congress, I think Margaret will tell us. (laughter and applause)}

^{Mead: You see,} Dr. Tax is not only president of the Union and president of the Congress, but he was organizer of the Congress, too. And about three months he decided that was one too many hats, so he dumped the organizational hat on me. And he asked me to be chairman of ^{an} ad hoc steering committee and by the time I got here it was just Chairman. But principally I'm supposed to be a kind of ^{storm} ~~storm~~ center, so that if there are ^{things that} worry you and aren't going right, ~~that~~ you'll let me know. ^{We're going to have a sort of trouble shooting committee meeting ~~a~~ every day in Room 418 ~~in the morning~~ ^{in the morning} ~~meeting~~ at 8 o'clock and if anybody wants to bring anything along to us, we'll be there.}

Now I think we will

Tax: Thank you, Margaret. ~~ifxxxxxxx~~ look at the program for a few minutes, ~~and just (i think)~~ I'm not sure that we can see Margaret; let's turn our chairs around; can that ^{slide} be made any brighter I wonder? ^{re} Are the mikes in anybody's way. (No.) No? All right. ^{They look like there are.} I think all of you have a copy of ^{A (see page 000)} the chart ^{which is filled in with lots of busywork. We will see that as the next slide. This chart is only to tell you what the general form ^{is.} ~~is~~ it's upsida down, isn't it? No. ^(laughter) ^{NRA} ~~is~~ that's}

wrong with it ~~xxxxxx~~ ^{is that} intended it to have the writing in with the spaces around the edges. ~~If we will~~ ^{we} are not in Set. if you can read it, and on Sunday Monday, Tuesday, ~~Wed. Thurs,~~ ^{wednesday, Thursday,} and ~~Rid~~ Friday, you will see that at different times we will be in ~~xxxxxx~~ four simultaneous sessions. That we will see again on the next slide, but the first slide was intended to show you what the major events outside ~~xxxxxx~~ those simultaneous sessions are. ~~And~~ This evening as you know we have the American Folk Concert. Tomorrow on Sunday we are going in the ~~at~~ evening to ~~see~~ see the Field Museum and the Museum of Science and Industry. We will have supper at one ~~of~~ or the other place. We will go in buses so that we can see the ~~general~~ ^{general} geography. In your program books you have maps which will show you the general route that we might take. On Monday morning ~~if~~ we are free of large sessions in order for the Commissions to meet. ~~And~~ ^{we} will talk about them a little later.

Tex: ~~xxxxxx~~ Yes?
 Mead: Sol, Menotti's here. Tex: Oh, he is. ^{?M} Mead: What do you want to say?
 Tex: I'm coming.

On Tuesday, I hope we have a spotlight for this, ^{because} evening we will have the preview of Tamu-Tamu, the opera which was commissioned for us. It's whole cast, ~~(I hope)~~ ^{And} Gian Carlo Menotti, its great composer are sitting in a box somewhere if we can see them, ~~and~~ ^{perhaps} the house lights ought to come up in order to do it. First, are they here? There ~~are~~ they are (applause). They have a rehearsal in a few minutes at the Studabaker Theater which is close by and ~~xxxxxx~~ their ~~xxxxxx~~ remarkable (I've seen a little bit) their remarkable performance will be enjoyed by all of us on Tuesday evening and by others in the following weeks and years and centuries. Thank you. (applause)

Now if we ~~we~~ continue, on Wednesday, (Mead: You've lost it. Tex: Oh well, it doesn't matter, you know where Wed. was on there.) ~~xxxxxx~~ Wed. will be a very interesting occasion for those of us who will take advantage of it. We have been invited ^{to} some sixteen or more communities in Chicago, ~~where~~ many of whom have made ^{careful} preparations to bring ^{us} the best that they

can of an anthropological view. (~~...Mead: Tax: Alright it doesn't matter?~~
~~Mead: Doesn't it? Tax: What? Mead: Don't you think it matters? Tax: What?~~
~~Mead: Sel, you didn't ask that for nothin'. Tax: This at least has the~~
~~wording on, the other missed it, so I'm not sure). Just forget all about~~
~~the other part. And, you will see it says "Visits to Communities" and In~~
the evening sessions in Communities, where Community people themselves, and
our people from abroad, and from the Congress will come together and will
discuss what the community thinks of itself and ask questions ^{of} ourselves..
All of you should choose ^{a community to visit.} (thanks) ~~I raise the slide...the slide cannot~~
~~be seen now I'm told by an authority in the third row. The Wed. afternoon~~
and evening will be summarized as part of our final plenary session when we
will be discussing on Saturday the general issues of cultural pluralism.
~~We will be doing this (Margaret, I thought you ought to say something.~~
~~Mead: What do what me to say?) ^{This} which will deal with the general problem of~~
cultural pluralism which of course we can't predict how we will come out
after the Congress, but could be divided in some ways.

Mead: After we've had the Congress plenary session on Friday afternoon which
will deal with the ordinary problems of the Congress, and with resolutions
and things of this sort, Saturday is the day in which we're asking the
people of Chicago to come in and share with us, so the Congress and the
people of Chicago are going to discuss the theme of the Congress, ~~so that~~
we move ~~to~~ from today when we have many from the community present through
the week where we work on a variety of these problems in different kinds
of sessions until we arrive on ^{Saturday} ~~Sat~~ and ~~return~~ again return what we've
learned to the community.

Tax: Thank you. Before that, on Friday night, I should have mentioned
we will have our great American Indian Pow Wow in the Hotel and this is for
the Congress itself. ~~And we~~ are grateful ^{to} ~~to~~ our American Indian friends
for establishing this opportunity for all of us to see their dancing.
I think we should turn to the Commissions even though we ~~were~~ had planned it

a little bit differently, Margaret.) You all have in your hands or are supposed to have ~~considered~~ a list of 10 commissions and the rooms in which ~~we~~ they will meet. The business of the Congress is pretty largely tied up in these 10 commissions which were approved by the Permanent Council on ~~Friday~~ ^{Thursday}. And which will present the results ^{to} of the Permanent ~~Council~~ Council on ~~Thursday~~ ^{urs} day next. The resolutions ~~of~~ of importance will be prepared on the basis of our considered knowledge ~~of~~ by these commissions all during the week, ^{They will be} tried out, so to speak, in one of the scientific ~~the~~ sessions that is appropriate to each one and then they will be presented to the ~~the~~ Permanent Council and on Friday afternoon to a plenary session of the Congress which will consider actions ~~that~~ that might ~~carry~~ carry the work of the Congress beyond these few days in Chicago to the years ahead so that what we have learned can become viable and useful in public policy and in education.

I think perhaps I've disposed of all the peripheral things in the program and we come now ~~to~~ briefly to the ...well, one thing, on those commissions the room numbers that are ~~that~~ ^{are} to be used on Monday morning which as I've said is a free morning. All of you should ~~choose~~ choose, if you wish, the commission ~~of~~ of greatest interest ~~to~~ to you, and it will be in process of organization before, but it will be wanting people who are interested to come and make their ~~contribution~~ ^{contribution} during the ~~work~~ ^{work} of the Congress, ~~and~~ And you are able to get into that act in the commission of your choice most easily ^{if} if you have not already done ~~so~~.

on Monday morning

~~Mr. Mead~~ Mead: Sol, do you want that ^{slide} ~~back~~? Tax: Allright, ~~we~~ we won't, Mead: Don't you want it back? Tax: I would like it, but I don't know if it will come. ^{Tax:} ~~If~~ If you want to bring the slide back, you will see the little symbols that we have been fortunate in getting from two young artists at the ^{University} of Illinois, Circle Campus, ^{who} returned words for sessions and concepts into symbols that you might find interesting and which might tickle your memory ~~when~~ you forget where things are. And the easiest one which ~~you will~~

xxxxxxx you will have with you anyway (if this does not come back) the easiest one to use as an example (Mead: There it is.) ^{is} the first one to the left which is a series of primates which tells you that that's a session on primates, or rather two or three sessions ^{that are related} on the primates, ~~which are related.~~ ^{that} and you'll see primates again from Sun^{day} to Tues^{day} and you can follow it, in and if you will appreciate many of the other symbols you will also be able to remember them. Do you want ^{to} say anything about them, Margaret?

Mead: Well, some of them are a little odd (laughter). The symbol for folk^{lore}, I thought was a feather because most of our young ^{no} people ~~x~~ ~~xxx~~ who like folk^{lore} wear feathers, but it turns out to be a quill. Now whoever decided that folklore was associated with people who used quill pens, the folklorists can work out. (laughter)

Tax: Thank you. What we really would like to point out to you ~~now~~ is something ~~about~~ the ~~general~~ conduct of these sessions at the Congress.

There are four large rooms. Each of them probably ^{is} capable of handling all of the people who want to come, but we're not sure of that, so room number 1, room no. 2, room no 3, room no 4, might have to be changed around during the week. But, we are starting out with room no. 1, the largest, International Ballroom (you have this on paper now ⁱⁿ the Daily Bulletin) Room no 1 the International Ballroom, Room no. 2 the Grand Ballroom, room no. 3, the Williford Room and room no. 4, the Boulevard Room. Those are in order of size, approximately. When you come into this room, Sunday morning, tomorrow morning, you ~~will~~ ^{will} notice on your ^{Program} charts some cups of coffee ^{illustrated above} ~~on the top of~~ each room. We will have refreshments for you, only sweet rolls and coffee so that you are encouraged to come to the room early instead of running around and trying to get your breakfast coffee if you're a little late. The coffee will be taken away promptly at 8:45 (laughter) (applause) which will give you 15 minutes to get ^S settled in your seats ~~we have~~ with your earphones on ^{to} begin the discussion of the first session of the morning. ~~After that, although we~~

want to get started on time, because there will be people waiting ~~—~~ having waited for a couple ^{of} years perhaps to make a presentation of the material ~~xxx~~ that they have developed. After the sessions ^{have} started, you can feel free to walk around. There will be refreshments brought back again, because the sessions are long and you may, if you wish, go to the back of the room and get something to eat or drink. We hope that there will be freedom. You can leave one room to go to another room, but you have to leave your equipment as you leave the room and pick up another set ~~xx~~ when you go into the ^{new} room. The only way ^y that we can keep this equipment from being lost, and it ~~xxxx~~ is very expensive, and ~~it is~~ our responsibility, the only way we can keep it from getting lost is to insist that everybody going into a room take the equipment and everybody as he leaves the room, leave it. If he doesn't have it and says "I left it on a chair," he has to go and find it to get ~~xxxx~~ out of the room.

(laughter) Our Congress Service Corp, about whom by ~~x~~ now you know and appreciate (applause) is an entirely voluntary force who are loyally going to enforce ^e the rules which in part they have helped to make and in part the Organizing Committee ^f has had to establish. And they do not have flexibility to change this rule at least.

They will be assisting ~~xx~~ us in the ^{4 session} rooms, ~~themselves~~. In fact, the only reason that they would be glad as younger anthropologists to come is because they will be interested in ^h hearing the sessions themselves. And the sessions they can hear on duty or off duty. I believe they had thought that even when they're off duty ^y they will try to be of service if necessary but if they are on duty they will have particular jobs to take the microphones to people who want them and so on. They will also be picking up from you comments and questions ^{that} you want brought to ~~the~~ the floor. You understand that in the short ^{time} for discussion that we have in each of the sessions, everybody will not be able to speak as much as he wishes. He will have more to say, and even if he says a little bit ~~xxxx~~ to get his ^s main points across, he may want to expand his remarks in writing.

7
In which case all are invited to do so and there will be facilities provided to get these comments to the chairman or editor/organizer so that they can be taken into account in the printing of the book. You realize of course that this Congress ^{has} as its most distinguishing characteristic ~~is~~ that it is updating anthropology in print. And if we succeed in doing this every 5 years, we have a built in way to make not only our contributions known to one ~~but~~ another ~~person~~ who can't actually come to the Congress, ^{but the} ~~but~~ royalties on the books will support the institution of the Congress.

We are fortunate in having a publisher who has faith that what we have to say can be sold. ~~We~~ (laughter) What we write will be ~~valuable~~ valuable after the Congress to him, but knowing that we needed it in advance of the Congress, he has given us substantial sums as you will read in the program to make the Congress possible. We hope that this can be a continuing institution and a continuing ^{updating} ~~updating~~ of anthropology. The books that we make can also be used for paperbacks of various kinds for school use and can be reorganized in many ways so that we will find a useful publication venture as well as one that makes our ~~our~~ Congresses possible. You realize, by what I am saying that in effect all ~~the~~ here have helped to pay for this Congress. ^{This} ~~That~~ is your Congress--you have helped to pay for it, you are now going to help to make the best books out of it so that future congresses can be financed in the same way. In order to do ~~that~~ that the organizers of the sessions, the chairmen, the editors, have an obligation which they want to accept to organize ~~it~~ and to make the best use of their time that is possible. One other way we have of passing on what we learn is through the tape cassettes. Since we have simultaneous translation, the engineering firm that is handling it ^{has} ~~suggested~~ suggested to us that it would be easy at the ~~the~~ same time to get tape cassettes in all of the languages which are being translated into as well as one that has the original material of every different language. It will be possible after each session (if we label them properly) for everybody to order tape cassettes to take back to his students if ~~he~~ he wishes or to his country. They ~~will~~ will be as economical ^{as} as they can be ~~made~~ made and we will have a marketing system for this. So we not only have the ~~words~~ words that you speak, but also the books that you write, and I think that ^{our} ~~the~~ Congress will then have an ending which will go far beyond what most Congresses in the past have had.

Margaret, is there anything else to say about this?

Mead: No, you can take that slide away.

Tax: ~~Take the~~ ~~the~~ slide away. Now we will turn to the ~~them~~ again of our Congress for 40 minutes and do two things. Since we are on Cultural Pluralism we might ~~as~~ as well start now ~~as~~ as we will end next Sat^{urday}, by telling you something about the ethnic ~~situation~~ situation in at least one place, the city of Chicago, and how it grew as a heterogeneous community of little nations. ~~And~~ We have ^{William J. Adelman} Professor ~~Adelman~~ of the University of Illinois Circle Campus who has prepared a script and a series of slides, ^{he} ~~who~~ will give us an illustrated talk which will take just 40 minutes and I hope that we will all enjoy ^{it} and I'm

coming down to try.

Adelman

~~Adelman~~: Before I begin the slide presentation, since you are in Chicago and the city is a place that you're going to want to see, ~~there~~ two of the special events of the Congress present an opportunity to study American Culture. On Wed. Sept. ^{ember} 5, as Dr. Tax mentioned, at 1 p.m. you will meet ~~on the~~ front of the Conrad Hilton and you will be able to visit different ^{Chicago} communities. I will be showing you slide ~~and~~ pictures of some of those communities in my presentation. Few countries in the world have the ethnic richness of America and, of all American cities, Chicago is one of the most diverse ethnically. Also, before going on these trips next Wednesday, on Monday Sept. ^{ember} 3, at 9:30 am till noon, if you go to room 419 in the Conrad Hilton you will be able to see some videotapes that have been produced by some of these communities about life in those communities so that you'll have some background before you visit. If you wish to register for these trips ~~but~~ because the groups must know in advance so that they can prepare dinners for some of you ~~as~~ you may register at the register ^{ation} desk, ~~and~~ if you ^{can} do this as early as possible it would be appreciated by the community.

[text of his presentation]

Tax: Thank you very much Mr. ~~Adelman~~ ^{Adelman}. We will have a chance to see some of the things that you saw on slides and I hope we will also notice the difference between Chicago's front yard, the Lakefront, which we will visit tomorrow evening briefly and the ~~city~~ city within a few blocks from the Lakefront. The other day in the newspaper ^{us} the weather was described in those terms and it's simply a matter of being as little as a half

kilometer and getting ~~in~~ I ~~don't~~ don't know how many grades of temperature ~~is~~ difference.

9 We now would like to move ^{on} a little bit to a couple of other topics of our program and I will sit down at the table, ~~and~~ But ^{first} I wanted to ~~to~~ say something that I was asked to say. ~~and that is that~~ People are ~~in~~ sometimes dropping the equipment that we have because it falls off, ~~and~~ It may be damaged ^{if it falls to the floor, so that we hope that you will be a little careful and see that they don't fall.} Now I would like to... (aside

~~between Tax and Mead~~) I wanted to mention ~~that~~ ^{of the} as one of the most interesting aspects of our Congress this year, a group of Chicago ^{area} high school students--15, 16 and 17 years of age, have by themselves organized an international conference of youth of their own age, ~~and~~ I believe ~~that~~ there are 17 countries represented and about 40 students from ~~these~~ various countries. They are ~~here~~ they are living ^{of the} on a college campus DePaul University, ~~campus~~ not far ~~from~~ to the north, ^{of here.} They ~~are~~ having their own sessions for the last week, just as ~~we~~ are beginning our sessions, and they are free to join some of our sessions.

~~and~~ I hope they will and we will hear the results of their conference on Friday morning just as we hear the results of many other of the conferences which have been held. I hope they are here today with us and we all I'm sure welcome ^{their} ~~our~~ presence. They are part of a session on Friday morning which will deal with the future of mankind and they are of course its future.

Mead: Perhaps they'd stand.

Tax: Could they stand?

9.
Tax: When we think of the theme of our Congress--cultural pluralism is one phrase for it. It has meaning for us at so many levels of individual identities, group identities, differences in culture that before we come to the end of the week we will have discussed its very many facets. I hope that as we close this session you and all of us together help us to enrich our understanding of the variety of cultures and of societies and individual identities and the personalities of our fellows that require the respect as well as the understanding of everyone of us. (applause)

1. Commission on Urgent Tasks
in Ethnology

7

PROPOSAL ON URGENT ANTHROPOLOGY

The Committee on Urgent Anthropology joins in this Session and wishes to commit itself to serious endeavours to the sound film documentation of the cultures of man.

To that end the Commission on Urgent Anthropology recommends that the Commission makes a strong appeal to the Congress that immediate action should be taken in the documentation of World Peoples and Cultures.

According to the procedure worked out in the Commission's Sessions the following is to be proposed to the audience:

First:

To conduct a world-wide survey of individuals and institutions regarding current research by sending round a questionnaire: WHO IS DOING WHAT?

Second:

To obtain this Survey a Newsletter is proposed to be published in Current Anthropology.

Third:

Urgent needs for specific ethnographic and cinematographic research should be reported to the Central Office. Efforts would be made to obtain the advice of national and international experts on priorities in each area.

RECOMMENDATION ON ETHNIC ANTI-MORALITY

page two-

Fourth:

There is a strong appeal of the Commission to cooperate with local specialists and institutions in research, documentation and feedback problems.

Fifth:

Considering the potential of film and tape as data, it is important that filmers take some footage which conforms to the standards and the research needs of ethnological science and a Commission be set up to study these problems.

#####

Anna Hohenwart

2. Commission on Ethnocide and Genocide

To the Permanent Council of the IUAES:

~~Draft~~ Mandate of the IUAES Commission on Ethnocide and Genocide

- 1) To generate and disseminate documents on cases of ethnocide and genocide, including the dispatch of fact-finding teams in cases of emergency.
- 2) To bring documented cases of ethnocide and genocide to the attention of relevant national and international bodies, acting as an arm of the IUAES in so doing.
- 3) To cooperate with other organizations devoted to the interests of indigenous peoples, and to lend support to such organizations.

4) To enroll anthropologists and other interested persons as regular supporters of and participants in the above efforts, and to seek financial assistance from relevant funding sources.

The above points were drafted at the pre-Congress meeting in Oshkosh and are recommended by the Commission on Ethnocide and Genocide, September 3, 1973, to the Permanent Council for action along with the following additional points.

5) The Permanent Council of the IUAES should appoint a chairman to form a permanent Commission on Ethnocide and Genocide to begin implementing this program of action. Dr. Stephen Dunn has volunteered to serve in an editorial and communicative capacity on the committee and other people at the September 3, 1973 meeting have also indicated their willingness to participate (list attached, see names with asterisks).

6) We urge the Permanent Council to seek appropriate financial support for the Commission to operate effectively.

Commission (#2) on Ethnocide and Genocide

Nancy Oestreich Lurie
Chairman Pro Tem

IWGIA

INTERNATIONAL WORK GROUP FOR INDIGENOUS AFFAIRS
FREDERIKSHOLMS KANAL 4A - DK 1220 COPENHAGEN K - DENMARK

IWGIA IS A NONPOLITICAL AND NONRELIGIOUS ORGANIZATION
CONCERNED WITH THE OPPRESSION OF ETHNIC GROUPS
IN VARIOUS COUNTRIES

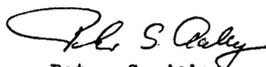
Chicago September 5, 1973

Dear Dr. Tax,

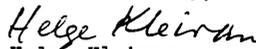
Referring to our short conversation with you this afternoon, we will ask you kindly to bring the following points to the attention of the Permanent Council:

Acting as organizers of Commission No. 2 (Ethnocide and Genocide) during the Congress, discussions with a considerable number of delegates have convinced us that:

- 1) to ensure the composition of a viable Commission that can take up this urgent task with the necessary energy and speed, the Permanent Council should name a President of the Permanent Commission on Ethnocide and Genocide. We suggest that Dr. Cyril Belshaw be considered as President with the mandate to organize the Commission.
- 2) International Work Group for Indigenous Affairs (IWGIA) stresses its willingness to cooperate with the Commission. IWGIA is particularly concerned to extend its program of documentation, and to increase its efforts to assist indigenous groups in organizing for the purpose of defending their rights and their cultural identity. If the Commission should wish IWGIA to be responsible for its documentation program (see point 1 in the Draft Program), it must be clearly understood that this can only work if the Commission is in a position to transfer the necessary funds to IWGIA with regard to such tasks.


Peter S. Aaby

Yours sincerely,


Helge Kleivan

3. Commission on Human Biology
in relation to IUAES -
ICAES

COMMISSION #3 Human Biology In Relation to the IUAES - ICAES

Rapporteur: Jean Hiernaux

the participants of Commission 3 recommend:

1. That the co-sponsorship of the IAHB-AIAB be understood as a major responsibility in the future organization of ICAES.
2. That all of the domain of Human Biology should not be covered at each Congress, which rather should consist of a certain number of symposiums on carefully defined themes.
3. That the largest possible number of these symposiums ~~maximize~~ continues working on interdisciplinary themes in order to promote a contact and real discussion between biological anthropologists and social anthropologists.
4. That all activities of each Congress take place in the same area and do not last more than one week.
- ~~5. That IUAES do all it can for the Human Biology to be officially represented at UNESCO by a delegate from IAHB.~~
5. The IUAES will take every step to insure that the IAHB is officially represented at the ICSU and all other organizations which are relevant to its tasks and connected to UNESCO.

Commission 3

HUMAN BIOLOGY IN RELATION
TO THE I.V.A.E.S.--- I.C.A.E.S.

Rapporteur: Jean Hiernaux

Les participants à la Commission 3 recommandent:

1. Que la "co-sponsorship" de l'I.A.H.B.--A.I.A.B. soit comprise comme une responsabilité majeure dans l'organisation des I.C.A.E.S. futurs.
2. Que la totalité du domaine de la Biologie Humaine ne soit pas convertie à chaque Congrès, qui devait plutôt consister en un certain nombre de symposia sur des thèmes soigneusement définis.
3. Que le plus grand nombre possible de ces symposia porte sur des thèmes interdisciplinaires de façon à promouvoir un contact et des discussions réels entre anthropologistes biologiques et sociaux.
4. Que la totalité des activités de chaque Congrès se tienne au même endroit et ne convie pas plus d'une semaine.
5. Que l'I.V.A.E.S. prenne toute pour que la Biologie Humaine soit officiellement représentés à l'UNESCO par un délégué de l'I.A.H.B.

↑
translate the
revision of point 5.

~~RESOLUTION~~ ON VISUAL ANTHROPOLOGY
Resolution

Film, sound, and videotape records are today an indispensable scientific resource. They provide reliable data on human behavior which independent investigators may analyze in the light of new theories. They may contain information for which neither theory nor analytical schemes yet exist. They convey information independently of language. And they preserve unique features of our changing ways of life for posterity. Today is a time not merely of change but of spreading uniformity and wholesale cultural loss. To help arrest this process, and to correct the myopic view of human potential to which it leads, it is essential that the heritage of mankind be recorded in all its remaining diversity and richness. Towards this end we propose to:

1. Initiate an immediate world-wide filming program to provide a systematic sample of traditional cultures, both urban and rural, with special attention to those isolated and unique cultures whose ways of life are threatened with extinction.
2. Locate, collect, preserve, and index existing ethnographic film records, with special attention to cultures which have already disappeared.

3. Institute an international distribution network to ensure that the people whose lives are filmed share fully in the results, and that the resulting documentation is freely available.
4. Encourage training in the techniques of modern ethnographic filming, especially for professional field-workers and for the peoples who are being filmed.
5. Provide an organization for the above tasks by establishing world-wide regional data centers where archiving, research, production, distribution, and training would be carried out, with special attention to the needs of the developing nations.
6. Reorganize the present CIFES to include an international commission on urgent filming to coordinate world-wide documentation programs, to standardize indexing and retrieval methods, and to facilitate the international exchange of visual data for scientific study and education. Under this reorganization, world-wide participation would be actively encouraged and invited.

Jean Rouch

IXth INTERNATIONAL CONGRESS OF ANTHROPOLOGICAL
ICAL SCIENCES

5. Commission on Documentation,
Bibliographic and
Reference Tools

August 28 - September 8, 1973

7 September 1973

COMMISSION ON DOCUMENTATION IN ANTHROPOLOGICAL SCIENCES

We, a group of librarians, anthropologists and documentalists concerned in various ways with the use of extant resources in anthropology, have been recognized by the Permanent Council of the Ninth International Congress of Anthropological and Ethnological Sciences as a Commission on Documentation in Anthropological Sciences.

We wish to bring to the attention of members of this Congress what we regard as an essential underpinning to effective scholarship in the field of anthropology.

We are concerned that scholars have maximum access to the basic extant sources of anthropological and ethnological data, both written and non-written.

We should like to strive toward standardization in bibliographic style and *Compatibility* capability of information systems, both within the discipline of anthropology and beyond.

We are concerned in furthering the control, analysis and dissemination of the wide range of materials of concern to anthropologists.

Therefore, at the Pre-Congress meetings the Commission set up two on-working committees: (1) Committee on the Adequacy of Resources; and (2) Committee on Bibliographic Standards. The aims, purposes and range of future activities of these committees are described below.

In a concerted effort to make known the establishment of the Commission on Documentation in Anthropological Sciences and of the Commission's aim, aspirations and purposes, the Commission, will, through a coordinator, disseminate information on its efforts on a regular basis to associations, institutions and individuals for incorporation and mention in newsletters, bulletins and other channels of

information. The coordinator will obtain information from a clearinghouse to be set up for receipt of data on bibliographic projects in anthropology.

The Commission is cognizant of the fact that there are many on-going bibliographic and documentation efforts; operating, however, rarely in alliance, sometimes in opposition and more often in duplication with one another. The purpose of the news to be disseminated by the coordinator and the clearinghouse is to ensure publicity of the Commission itself as well as to coordinate various and sundry efforts in the area of bibliography and documentation in the anthropological sciences.

Other topics discussed at the Pre-Congress meetings and recommended by the Commission are:

1. Biographical dictionary for contemporary and deceased anthropologists, including a source for photographs. *The Library Anthropology Resource Group*
Current Anthropology is in the process of doing this.
2. Union list of anthropological serials. Serial Publications in Anthropology, put out by the Library Anthropology Resource Group (LARG), is an excellent beginning.
3. Collecting and microfilming the various ethnic enclave newspapers and newsletters in the United States and elsewhere, such as American Indian newspapers, Chicano newspapers, etc.
4. Lists of government publications of interest to anthropologists.
5. Support for existing anthropological indexes such as the Peabody Museum of American Anthropology and Archaeology Library Catalogue, UNESCO's International Bibliography of Social and Cultural Anthropology and the Royal Anthropological Institute's Anthropological Index to Current Periodicals.

6. Clearinghouse for the coordination of anthropological publications which will also maintain a file of unpublished bibliographies.
7. Operating an anthropological book and journal exchange.
8. Compilation of a polyglot anthropological dictionary.
9. Standardization for computerization.
10. Urge museums to standardize the classification of their materials.

The Commission desires and welcomes input on all of these points from the members of this Congress and other interested persons.

~~X~~. Hans Panofsky, Chairman

Committee on Adequacy of Anthropological Resources

Polly Grimshaw, Chairman
Mary Gormly
Jeanne Henderson
Cherry Levell

MAX PAUT

Committee on Bibliographic Standards

Robert O. Lagace, Chairman
Ruth Christenson
Marilyn Haas
Jan Wepsiec
Jane Wilson

Coordination of information and clearinghouse

Monica Parrott
Thein Swe

6. Commission on Museums and
Relations to ICOM

The ICOM International Committee of Museums of Ethnography meeting in Milwaukee on 29 and 30 August 1973,

Recognizing the serious nature of the problem of ethics of acquisition and the unethical traffic in cultural property,

Being aware that in ethnography the complexity of the problem makes it particularly difficult and unlikely of simple solution,

Recognizing that one of the primary problems is the treatment of ethnographic material as art objects and the domination of this market by dealers and private collectors,

Yet, noting that museums, both of art and ethnography, contribute seriously to the problem by actively encouraging such dealers and private collectors, purchasing undocumented objects or objects of doubtful origin or authenticity from or through them and even selling to them,

Warmly welcoming the Unesco convention (1970) regarding the movement of cultural property and the ICOM code of ethics and the adherence to this of individual museums,

Noting that among the basic factors causing the complexity of the problem are:

- the generally low standards of curatorial management of ethnographic collections across the world and the communication of information on them;
- the lack of development of systematics in ethnography as a discipline in its concern with material objects and their documentation;
- the lack of a clear definition of ethnographic material, and of the distinction of reliably documented and identified material,

Consider that this problem is both of an importance and an urgency to justify the undertaking of a major examination and search for solutions by means of an international meeting of experts preceded by meetings of working groups within the numerous individual countries concerned, and therefore,

Recommends most strongly that the International Congress of Anthropological and Ethnological Sciences, together with the International Council of Museums, and under the aegis of Unesco, establish a Commission to undertake this work as a matter of utmost urgency, and that similar commissions should be established for archaeological and physical anthropological material and should be requested to work in close concert with the above Ethnology Commission.

The ICOM Ethnography Committee further recommends:

that all museums be encouraged to upgrade their standards of curatorial management as a major contribution to the solution of the problem; that all museums be urged to establish proper codes of ethics for acquisition; that the following points be included within such codes:

1. that curators (of any discipline) not be permitted to use their positions in museums to make field collections for private or commercial purposes nor to develop private collections of ethnographic material,
2. that where a curator on appointment already possesses such a collection, a list of the contents be deposited with the museum and the curator be encouraged to transfer the collection to an appropriate museum;
3. that each museum agree not to sell items from their ethnographic collections to dealers, to private individuals or to any organizations other than reputable museums, and that in such sales preference be given to other museums in its own country and to museums in the countries of origin;
4. further, that museums be encouraged not to use dealers as agents for the disposal of objects from their collections or for their acquisition from the field;
5. that, in the use of private field collectors, museums be urged to require competence in the specific subject, to give proper direction and to insist both on full documentation and on the acceptance of the full ethical standards the museum expects of its own staff;
6. that each field collector (staff or otherwise) be required to deposit a list of the collection with and to show the contents of this collection to the appropriate authorities of the country of origin;
7. that, accepting that full scientific and legal documentation of a collection is of prime importance in dispelling any doubts about its legal ownership and export, museums recognize the importance of obtaining such full documentation;
8. further that under no circumstances should the documentation be separated from the objects of a collection;
9. that museums be particularly careful in accepting private collections for loan exhibitions, to avoid thereby giving the seal of authenticity to such collections and enhancing their monetary value in the market;
10. that, recognizing that museums exist for the benefit of the people of each country, the clear responsibility be accepted by each museum curator to ensure that the information contained in the collections be made readily available to the public, through exhibitions and other means of communication, in an easily comprehended manner and in an accurate form.

The Committee recognizes that normally the most valuable ethnographic collections are those acquired through well-documented, scientifically planned field expeditions and stresses the importance of the general recognition of this fact.

Finally, the Committee urges that the practice of twinning countries or museums from different countries in a special relationship,

whereby an established museum is assisted to improve its knowledge of its collections and of the cultures from which they are drawn and, in return, provide the technical assistance and guidance to enable its linked developing museum to build sound, scientifically acquired and documented collections and to establish a well-trained staff

appears at the present time to be one of the most practical steps towards the solution of the problem of the ethics of acquisition and the illicit traffic of ethnographic material.

Barrie Reynolds

8. Commission on Discrimination
in Professional Activities

RESOLUTION ON THE STUDY OF WOMEN

WHEREAS ^{Western, Traditionalist} MALE BIAS IN ANTHROPOLOGY HAS LONG BEEN AN OBSTACLE TO AN ADEQUATE UNDERSTANDING OF HUMAN SOCIETY AND SOCIAL CHANGE, AND
WHEREAS THE TEACHING OF HUMAN BIOLOGY AND EVOLUTION HAS LIKEWISE BEEN DISTORTED BY MALE BIAS, AND
WHEREAS WE RECOGNIZE THAT A MORE COMPLETE KNOWLEDGE OF WOMEN'S ROLE IN HISTORY AND PREHISTORY IS ESSENTIAL IF WE ARE TO ESTABLISH ANTHROPOLOGY AS A LIBERATING SCIENCE FOR WOMEN AND FOR MEN,

BE IT THEREFORE RESOLVED, THAT THIS CONGRESS RECOGNIZE THE BIOLOGICAL AND SOCIAL STUDY OF WOMEN AS A LEGITIMATE AND CRUCIAL FIELD WITHIN ANTHROPOLOGY, AND, FURTHERMORE,
THAT WE CALL ON ALL DEPARTMENTS OF COLLEGES, UNIVERSITIES, MUSEUMS AND INSTITUTES TO ESTABLISH POSITIONS FOR PERSONNEL QUALIFIED TO OFFER COURSES, PREPARE EXHIBITS AND SPONSOR RESEARCH IN THIS FIELD.

Sponsored by:

Miria Davis Cawfield, San Francisco

Alice B. Kehoe, Marquette

Brooke G. Schoepf, Connecticut

Maria Julia Panchet, Brazil

Berta Zapata, Mexico

APPENDIX E

Sol. Tax, President, 1968-1973
Department of Anthropology
University of Chicago
Chicago, Illinois, 60637 U.S.A.

LAWRENCE KNABER, Secretary General
Department of Sociology and Anthropology
University of Waterloo
Waterloo, Ontario, Canada

International des Sciences Anthropologiques et Ethnologiques
International der Wissenschaften der Ethnologie
International of Ethnological Sciences

9a. Commission on Use of
Comparative Knowledge of
Human Behavior in Policy:

Commission on Population Policy

~~by The Population Commission
Anthropological And Ethnological
Permanent Council of the
on September 7, 1973, end by
a plenary session on September 8,
ICAES Population Commission that
Permanent Commission was also~~

RESOLUTION: STUDIES ON ANTHROPOLOGICAL FACTORS IN POPULATION

Considering the widespread concern about world population problems and the possible contribution which the anthropological and ethnological sciences can make to their solution, it is resolved

- I. that the IUAES establish a permanent Commission on Anthropological and Ethnological Factors in Population to:
 - A. make relevant information more accessible to international organizations, governments and other agencies concerned with population policy and program execution;
 - B. to contribute to the international pool of knowledge on population;
 - C. to encourage international cooperation among anthropologists and ethnologists concerned with population;
 - D. to stimulate and encourage more anthropologists and ethnologists to become involved in the field of population through training, seminars, and exchanges of ideas and scholars;
 - E. to suggest, promote, and support intensive studies in population anthropology; and specifically, for example
 1. develop and prepare field guides;
 2. prepare a roster of anthropologists and ethnologists interested in population;
 3. prepare an annotated bibliography;
 4. review the present state of knowledge in the field; and
 5. define and identify new and emerging population questions of potential concern to anthropologists.

- II. that as 1974 will be the World Population Year, the IUAES should forthwith make arrangements to present to the Secretary General of the World Population Year a report on Anthropological Factors in Population and to encourage preparatory studies for the World Population Conference, such as those sponsored by the Smithsonian Institution's Center for the Study of Man.

Union International des Sciences Anthropologiques et Ethnologiques
International Union of Anthropological and Ethnological Sciences

SOL TAX, *President, 1968-1973*
Department of Anthropology
University of Chicago
Chicago, Illinois, 60637 U.S.A.

LAWRENCE KRAIDER, *Secretary General*
Department of Sociology and Anthropology
University of Waterloo
Waterloo, Ontario, Canada

- III. that the Commission seek the aid of the proposed new full-time IUAES Secretariat, which is in turn herewith asked to support the work of this Commission.
- IV. that the Commission present a report on its work to the Xth ICAES.

9b. Commission on Use of
Comparative Knowledge of
Human Behavior in Policy

PROPOSED RESOLUTION FOR CONSIDERATION OF THE IXth INTERNATIONAL
CONGRESS OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES.

Recognizing that

war is a very complex human institution requiring a
large-scale interdisciplinary approach for its
understanding

the social sciences have only begun to try to grapple
with some of the important questions surrounding an
institution that is now a species-threat

We, the members of the IXth International Congress of Anthropological
and Ethnological Sciences, request that the United Nations set up
a special agency, possibly connected with the newly adopted World
University, to study the causes of war and the conditions of
peace, and to disseminate conclusions for implementation.

9c. Commission on Use of
Comparative Knowledge of
Human Behavior in Policy

A RESOLUTION FOR CONSERVATION OF NON-HUMAN PRIMATES

PRIMATES ARE BEING USED AND THEIR CONTINUED USE IS CONTEMPLATED IN RESEARCH ON POPULATION GROWTH AND CHANGE.

THEREFORE:

- BEING AWARE OF THE UNIQUE VALUE OF NON-HUMAN PRIMATES AS MAN'S CLOSEST RELATIVES AND AS MODELS SERVING THE BIOLOGICAL AND MEDICAL SCIENCES IN THE ADVANCEMENT OF HUMAN HEALTH, WELFARE AND KNOWLEDGE;
- BEING AWARE OF THEIR RESPONSIBILITY TO PRESERVE THE EXISTENCE OF THE WHOLE SPECTRUM OF CONTEMPORARY PRIMATE SPECIES;
- BEING AWARE THAT EXPANDING HUMAN POPULATIONS AND THE GROWING USAGE OF NON-HUMAN PRIMATES HAVE THREATENED SOME SPECIES WITH EXTINCTION WHILE OTHERS HAVE BECOME DRASTICALLY REDUCED.

ANTHROPOLOGISTS AT THE ICAES URGENTLY REQUEST THE IUAES TO ENCOURAGE GOVERNMENTS TO ASSURE THAT:

1. SCIENTISTS BE SELECTIVE IN THE USAGE OF NON-HUMAN PRIMATES AND EMPLOY OTHER ANIMAL MODELS WHEN THEY ARE APPROPRIATE, AND REQUIRE THAT ENDANGERED AND RARE SPECIES BE LIMITED TO INVESTIGATIONS IN WHICH OTHER SPECIES OF NON-HUMAN PRIMATES ARE UNSUITABLE.
2. SCIENTISTS CONTRIBUTE TO THE CONSERVATION NEEDS OF NON-HUMAN PRIMATES BY:
 - INTRODUCING AND INSISTING UPON, HUMANITARIAN AND EFFICIENT PROCEDURE FOR THEIR CAPTURE, TRANSLOCATION AND MAINTENANCE PRIOR TO AND DURING THEIR USE;
 - INSISTING UPON METHODS OF ACQUISITION WHICH ENSURE THE ENFORCEMENT OF NATIONAL LAWS COVERING CAPTURE AND TRANSPORTATION AND THE INTERNATIONAL SUPPORT OF THESE LAWS;

- PROMOTING THE DEVELOPMENT OF KNOWLEDGE ON THE DISTRIBUTION AND STATUS OF NON-HUMAN PRIMATE POPULATIONS IN THE AREAS WHERE THEY OCCUR AND OF MANAGEMENT AND HUSBANDRY METHODS WHICH ENSURE THEIR SURVIVAL IN NATURAL ECOSYSTEMS AND AS ECONOMIC AND SCIENTIFIC RESOURCES;

- PROMOTING THE DEVELOPMENT OF PERMANENT BREEDING PROGRAMMES ACCORDING TO A LONG TERM REQUIREMENT FOR DIFFERENT SPECIES;

- ENCOURAGING THE URGENT COOPERATION, FINANCIAL SUPPORT AND INVESTMENTS FROM RESEARCH INSTITUTIONS, PHARMACEUTICAL AND OTHER INDUSTRIES TO ACCOMPLISH THESE AIMS FOR ENSURING THE CONTINUED EXISTENCE AND DEVELOPMENT OF NON-HUMAN PRIMATE POPULATIONS IN THEIR NATURAL ECOSYSTEMS AND/OR IN ESPECIALLY DESIGNED ENVIRONMENTS, SO THAT THEIR PLACE IN THE ECOSYSTEM BE PRESERVED.

~~2nd Draft~~ 2nd Draft

Report of Commission ~~IX~~ to the Permanent Council

Organization of the Union : ~~and~~

1. This report is the response of the Commission, prepared by a working committee, to its mandate to review the organization of the Union in the light of the evolution of its responsibilities, more particularly ~~xxx~~ in the context of a more active association with Unesco, ICPHS, and the International Social Science Council.
2. The interests of many anthropologists are such that they expect the Union to take a more active initiative in the establishment of continuing international scientific activity, in international cooperation for the advancement of the profession, in scholarly communication and liaison, and in furthering the welfare of mankind through the use of our skills. Association with international organizations sharpens the relevance of these goals.
3. It is recalled that at ~~a~~ Permanent Council meeting in London in 1967 (check date) the decision was taken not to create a staff or a financial base which would establish an active programme between Congresses. This decision is no longer in keeping with the active needs of the ~~ix~~ Union, as will be apparent when the potential functions of the Union ~~xxxxxxxxxxxx~~ are elaborated. Adoption of this report is in effect to ~~xxxxxx~~ change the policy of the Union from that adopted in London.
4. The report does not deal with the organization of World Congresses, which is a matter for host countries, except insofar as there is an implication for or interaction with other activities of the Union.

~~ix~~ Executive Functions of the Union

5. The Commission envisages that, to be effective under contemporary conditions, the Union must fulfill the following functions of an executive nature:

a. An administrative function:

- | | |
|------------|--|
| Membership | -- maintenance of membership lists |
| | -- recruitment and enrolment |
| Treasury | -- collection of fees |
| | -- budgeting |
| | -- accounting control |
| | -- financial reports |
| | -- action to obtain revenue |
| Meetings | -- preparation xxxxx of documents and agendas |
| | -- handling physical arrangements |

b. An international liaison function:

-- with international organizations. This is most immediate. It implied liaison with Unesco, ICPHS, ICSU, ISSC and other international scholarly organizations, with a view to establishing an effective scholarly role for the Union in relation to their programmes.

Similar activities can be envisaged for other organizations such as OECD, UN, FAO, WHO, ILO; regional organizations such as ECAFE and ECLA; and the new Uⁿ Environmental Agency.

From such liaison comes the possibility of direct contracts for the Union to sponsor scholarly research of an international character bearing upon official programmes; of identifying anthropologists who can serve as experts; and of exercising an input into the formation of such programmes.

- with national anthropological organizations and individuals. To obtain ideas about and inputs into programmes. To serve as a channel for the formation of scientific projects. To communicate information about scientific activity and developments. To mobilize anthropological opinion internationally on important issues.
- with foundations and national science organizations. To inform them about our goals and potentialities. To identify themes of mutual interest on the basis of which we can obtain funding.

c. A Research and Development (Projects) function:

- to establish Commissions to advise on scientific and professional issues, and to establish ways and means to follow up their recommendations.
- to form, support, and operate ~~xxxxxx~~ scientific international working groups and committees undertaking tasks between Congresses.
- to organize ~~a~~ scientific and professional meetings between Congresses.
- Through contracts, to undertake international scientific and professional projects in association with sister discipline organizations, and appropriate organs of the U.N. family.

d. An information and publication function.

- 2 - Cont.

To organize the dissemination of information internationally within the profession, to inform the profession of outside activities of interest to it, and to make known the interests, achievements and capabilities of the profession to external bodies.

To organize the publication of materials arising from the activities of the Union, including inter-Congress scientific meetings.

To act as a ~~xxxx~~ repository of Congress publication information and skill for the disposition of Congress organizers.

To ~~control any publication contracts entered into in the name of the union.~~

e. Meeting organization function.

To act as a repository of information and skill relative to Congress organization, for the disposition of future Congress organizers.

To be available for assistance in the organization of colloquia, ~~and~~ meetings between Congresses, ^{as well as Congress} under Union auspices.

An Executive Secretariat

6. It is agreed that these functions are best approached through the organization of an active Executive Secretariat (not to be confused with the Secretariat Members of the Executive Committee,

who under the Constitution are elected members of one of the governing bodies of the Union.) The development of the Executive Secretariat is a responsibility of the Executive Committee and the Secretary-General. It is envisaged that as the Executive Secretariat obtains adequate resources and personnel, it be eventually headed by an Executive Secretary, who would in effect be a Union manager, responsible to its elected officers and institutions.

7. This implies an ultimate distinction between the offices of Secretary-General, an elected unpaid office which carries with it important diplomatic and "political" activities on behalf of the President, and of Executive Secretary, an appointed and paid official, responsible for administering activities on behalf of the Union in such a way that policy is put into effect. At present, since there is no Executive Secretary, the Secretary-General undertakes the work of that office, for which he has no resources.

8. The functions outlined above are identified as roles for which there are executive correlates. These, when undertaken on a small scale, can be dealt with conjointly by a single full-time individual, or by a single individual with the ~~help~~^{help} of volunteer professional labour located in various parts of the world.

9. While the above solution may be forced on us for a while by limitations of resources, it is evident that the functions of the Union will not be adequately fulfilled until there is a corresponding executive staff upon which policy makers of the Union can place administrative burdens. A specialized staff for each function is ultimately likely, and growth should move in that direction.

10. The liaison function is best headquartered in Paris, although it extends well beyond the limits of that city. Other functions can be dispersed if there is a staff for a division of labour. Nevertheless the advantages of a single headquarters are important, and the offer of the French delegation to explore the possibility of appropriate accommodation should be examined positively by the Executive Committee.

Policy Making Responsibility

11. Responsibility is vested in the President, an Executive Committee, and a Permanent Council.

12. The most important position is the office of President. For approximately three years from his appointment the President is in a position to devote substantial time to the affairs of the Union. As the date of the Congress approaches, this time is reduced, and the weight of concern shifts to the Congress; while during the Congress, when many important Union decisions ought to be taken, it is impossible for him to devote attention to Union affairs unless he has considerable help at the policy level, as well as at the administrative level.

13. It is desirable for the President to appoint a Congress Secretary as early in his term as feasible to undertake all responsibility for Congress organization, and a number of Deputy Congress Secretaries to handle the affairs of the various sub-disciplines contained within the rubrics Anthropology and Ethnology.

14. On the Union side, it is desirable that the President allocate specific duties and responsibilities to members of his Executive Committee (elected Vice-Presidents and Secretariat Members in their constitutional designation). This delegation should be undertaken with the expectation of policy formation and initiative in the ~~various~~ fields of activity so allocated.

15. It should be recalled that the Secretary-General is an elected professional person, a full member of the Executive Committee. His role straddles that of ~~policy formation~~ participation and coordination in policy formation, and taking responsibility for execution. If the Union is able to move toward the establishment of an executive staff, he should be able to free himself of technical administrative actions.

16. The Secretary-General is by constitution the Treasurer. Insofar as this implies fund-raising, he has not been able to fulfill his role because

- a. The Permanent Council has not established continuing policies adequate to support the functions mentioned;
- b. There is no Executive Secretariat to back him up;
- c. He lacks a continuing Finance Committee with which he can work.

17. It is recommended that the Permanent Council establish a standing Finance Committee, chaired by a member of the Executive, of which the Secretary-General would be ex officio a member. It

should include among its duties:

- a. the ~~xxxx~~ preparation of budgets for presentation to the Permanent Council
- b. To authorize the financial implications of contracts on behalf of the Council
- c. To develop strategies and actions for the raising of revenue.

17. The research and development (projects) function implies a scientific and professional authority in which the Union can vest the responsibility for taking decisions about the desirability and viability of projects proposed in its name. It is within this realm that the scientific reputation of the Union will be at stake. This is too large and varied a responsibility for the President alone. Nor can decisions wait for five years for the Union in General Assembly, or every two and a half years or thereabouts for the Permanent Council.

18. It is recommended that a standing Research and Development (Projects) Committee be established under the chairmanship of a member of the Executive Committee.

19. It is also recommended that the Executive Committee continuously review the volume of business directed to the Union, particularly by the scholarly community, and be prepared to meet more frequently than it does at present to deal with business when proposals are made, and to see through their execution with efficiency and despatch.

20. The present Commission presents this report to the Permanent Council with the request that it be adopted as policy, ~~and that the Executive Committee be charged with implementing it.~~

[Partly in response to this report, a new constitution was drafted and approved by the Xth ICAES in India (1978).]

PROPOSITION OF THE SECTION # 721

The members of the section # 721 who came together on September 7, 1973 at nine o'clock to discuss the topic of "ASIAN AND AFRICAN HOT AND COLD DESERT AND STEPPE", have the honor to present the following proposition to the permanent council of the I.C.A.E.S.:

At the time when we, international researchers, are discussing problems of Man and his cultural heritage comfortably, one million of nomads and sedentary people are threatened with the cultural as well as physical disappearance in tropical Sahelian Africa.

Senegal, Mauritania, Mali, High Volta, Niger and Tchad are faced with a catastrophic famine which has moved the whole world.

Since anthropologists and ethnologists more and more recognize the importance of an applied anthropology, it seems to be of utmost urgency to us to manifest immediate as well as long-termed actions to bring help to these countries.

We propose the following measures:

- 1) to address a motion of the Congress to all the countries mentioned above,
- 2) to organize an urgent collection of 5 to 10 dollars per Congress member,
- 3) to ask the Congress to give the complimentary finances,
- 4) to send these funds to the countries mentioned above, either in the form of money or of other necessities,
- 5) that all the measures to be taken as suggested above should be under the responsibility of the present Congress and could rest on the already existing administrative structures and on the help of volunteers,
- 6) to plan in advance a section for the next Congress, dealing especially with problems of similar urgent situations and planning actions to be taken on the scientific as well as on the financial level.

We thank President Sol Tax and the members of the Committee for their attention for our proposition.

Marceau Gast (in charge of reporting)

in self-determination elsewhere (any reader of the international section of *Time* magazine could answer that question), but whether the writer is aware of current and past foreign literature. Obviously, one should not expect the titles necessarily to fall under the headings "Anthropology" or "Action Anthropology," nor should one expect to find them in English. A few examples of publications concerning action anthropology in Latin America are Janni (1961, 1967), Torres (1961), Fernández (1963), Gracitena (1965), Agulla et al. (1966), Marsal (1966), González Casanova (1967a, b), Verón (1968), Maldonado (1968), Solari (1969), Fals Borda (1966, 1968, 1972, 1973), IDAC (1975a, b). In these papers the reader will find that in Latin American social scientists have been dealing with the problems mentioned by Stanley for over 14 years (see especially Fals Borda 1972, 1973). Unfortunately for the monolingual English reader, some of these foreign papers are in French, Spanish, or Portuguese, but surely they can be found in the Library of Congress since they are at least two years old. Stanley might find in the above a remarkable distinction between American Indians and certain American anthropologists (presumably not meant): the former "do not as

~~with political and ideological stances (which are of necessity historically defined), they must resign themselves to the futility of preaching.~~

by DONALD TUGBY

*Department of Anthropology and Sociology, University of Queensland,
St. Lucia, Brisbane, Australia, 4067. 25 vi 75*

Tax's "The Bow and the Hoe" and Stanley's report of the Panajachel "Schriftfest" reflect the humanitarianism that has impelled anthropology since the middle of the 19th century. No doubt as this tradition is passed on in the course of teaching, action anthropologists will continue to be produced. I do not believe, however, that socialization as an anthropologist/humanitarian is a necessary or sufficient condition for becoming an effective action anthropologist. Effectiveness in action anthropology depends on ability to wrestle with political realities and political expediency. As a basic minimum, would-be action anthropologists should be familiar with the works of sociological generalists and writers on social change who work in the Weberian tradition to provide detailed models for the transformation of societies. A knowledge of such models should enable the action anthropologist to see himself in action, to take an emic view of his own situation.

Secondly, we need to recognise that there are different degrees of engagement in action anthropology and to provide alternatives for individuals of different interests and capacities. Perhaps no one can equal Sol Tax's achievements—this is too high an aspiration—but everyone can be encouraged to undertake some commitment. There is a need for studies of commitment that explore the alternative levels of participation. The "Schriftfest" report emphasizes the variety of societal types in which action anthropology has been carried out; what we now need is a study of varieties of action anthropologists.

My third point is that effective participation in action anthropology may well be limited by the internal organization of the anthropological profession. Engagement in social action is not normally given credit in academic life, and it may well be that the protection of an established and powerful patron is a necessary condition for it. Action anthropologists might have a look at the structure of the anthropological profession in different countries with the following question in mind: "To what degree is the present structure of the anthropological profession necessary for the maintenance of anthropological ideals?"

As a fourth point, I want to ask whether anthropologists are prepared to defend their cultural space, regardless of political expediency. An abhorrence of racism is a supposed value of the anthropological subculture; are anthropologists prepared to support the politicization of art, surely a panhuman form of expression modified by culture, in the form of, say, a Black Art conference in Africa?

Lastly, I should like to point out that the politically dominant are only temporarily so. In any specific political situation, roles can easily be reversed, as events in a number of countries in my own region of interest, Southeast Asia, have recently demonstrated. Anthropology in the United States and Britain frequently shares its values with the dominant group in developing countries, whatever it may be; it might be helpful in carrying out the world's work and assuring a future for action anthropology if we made sure that the potentially dominant were trained in the anthropological tradition.

An extract from a comment by Elias

Sevilla-Casas as part of a CA

Treatment, with a response by

Sol Tax:

~~anthropology~~; Tax manifests his sincere concern for the continued existence of ethnic groups which are more or less threatened by disguised or overt forms of ethnocide. I do not have any reason to minimize his sincerity (on the contrary, I admire his dedication and concern), but he may recall the fate of Article 3 of the Mandate for the IUAES Commission on Ethnocide and Genocide, drawn up at the Oshkosh meeting and discussed and approved in a special session of the IXth ICAES. The article read:

To encourage and to carry out activities which contribute to the options of aboriginal groups of determining their own future and reducing their morbidity and mortality, and coordinate the efforts of anthropological and other institutions in discouraging activities contrary to these ends.

It was intended to provide the Commission the opportunity of doing more than just "preaching." However, it was dropped the day before the final session of the Congress by the Executive Committee of the IUAES. To my knowledge this decision went against the opinion of the majority of anthropologists present at the final session and particularly of those whom Méndez-Domínguez (elsewhere in this issue) would classify as belonging to the "little traditions" in anthropology. A strong note of protest was presented by representatives of the International Work Group for Indigenous Affairs and by the Colombian anthropologists present at the Congress.

In this incident we can see clearly, in spite of Tax's good intentions (he was President of both the IXth ICAES and the IUAES Executive Committee), one of the contributions of established anthropology towards making sure that anthropologists will in the future play merely the role of "applauding audiences" ~~(see Stanley's reply)~~ for the desperate efforts at survival of indigenous groups around the world.

~~We can conclude that, unless action anthropologists accept the necessity of making an explicit articulation of their science~~

~~As it well knows that the boundaries between anthropology and other social sciences, especially sociology, are today not particularly evident.~~

Response by Sol Tax: *J*

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of

Assembly and resolutions of the Plenary Session of the Congress, will be taken by absolute majority of the votes of the members present. . . .

J The comment of Sevilla-Casas provides an opportunity to clarify some matters of the organization and politics of international anthropology. It is true that the Union's Permanent Council (under my Presidency) emasculated the recommendations of the Commission on Ethnocide and Genocide, but it is also true that the Congress (also under my Presidency) reversed that decision.

The 1968 Constitution of the IUAES (CURRENT ANTHROPOLOGY 10:467-69) provides for a permanent council of national delegations, each of which has one vote, which meets during each Congress and also in between. It will meet next in 1976, in Rome, and then during the Xth Congress, in Delhi. The Constitution gives to this council responsibility to approve the plans for each Congress (which before 1968 was independent of the Union). Responsibility for the Congress itself is given to an organizing committee of the nation in which the Congress is held.

In Chicago in 1973, there were two meetings of the Permanent Council. The first, on Sunday, approved continuation of three ongoing commissions, including the Commission on Ethnocide and Genocide (which had been formed in Tokyo in 1968), and the formation of five new ones. At the second meeting, on Thursday, plans and officers were presented by most of the commissions for discussion and approval. In addition to Article 3, quoted by Sevilla-Casas, there was a fourth article in the proposed charter of the Commission on Ethnocide and Genocide:

To cooperate with other organizations devoted to the interests of indigenous peoples, and to lend support to the attempts of indigenous peoples to organize for the purpose of defending their rights and their cultural identity (e.g. the attempt of the National Indian Brotherhood of Canada to arrange the Aboriginal Peoples First International Conference in 1974).

(The meeting mentioned was rescheduled for September 1975 and held in Port Alberni.) The Permanent Council, after long discussion, deleted Article 3 entirely and revised Article 4 to read simply "To cooperate with other organizations devoted to the interests of indigenous peoples, and to lend support to indigenous peoples."

The discussion indicated clearly that as individual anthropologists all the members of the Council probably agreed with the policy proposed by the Commission. As "national delegations," however, some felt that they could not vote for what might be interpreted by their colleagues at home, or their governments, as committing them to activist roles in situations anywhere, without opportunity of firsthand study. Of the 12 national delegations, 8 voted for the deletions. At the same time, the Council accepted as an addition to the Commission's report a letter from the International Work Group for Indigenous Affairs which stressed "its willingness to cooperate with the Commission."

The next day was the last full day of the Congress; the Assembly met in an afternoon plenary session. The Constitution says about the Assembly:

Article 31. The Members and participants of the Congress will hold a plenary session during the Congress. Their considerations will be transmitted to the Permanent Council. . . .

Article 36. All decisions of the Permanent Council and of the Executive Committee of the IUAES, resolutions of its General

Although the meeting of the Permanent Council was not tape-recorded, that of the Assembly (like other Congress sessions) was simultaneously translated and fully recorded; therefore I am able to review the significance of what happened. The reports of the commissions had been widely distributed, and Sam Stanley offered a motion to restore the charge of the Commission on Ethnocide and Genocide to its original form. There was much discussion, including a clear statement by the International Work Group that it could not work with the Commission unless its charge were restored to its original form and a threat by one American Indian member to leave. After an attempt at compromise wording failed, Stanley's motion carried by a substantial voice vote.

Somebody asked what power our vote had, and as President I said that it showed that we agreed with the spirit of the original resolution. Somebody else then asked what *this* meant, and whether our vote had "any impact whatever on what the Union is going to do." I answered as follows:

As I would interpret immediate current history, the impact is simply that now the International Work Group will be willing again to cooperate as they offered to do in the Commission and in the letter to me; that [name omitted], who spoke, will not leave our body; and that other people who feel strongly in one direction will stay with us. I don't understand what else could be meant by expressing the spirit of a body. The Permanent Council is committed to do the actions of the resolution without necessarily accepting the wording; this Assembly wishes to accept the wording and express its views that we should be actively involved in participating with indigenous people, we hope by reasonable and wise means in one country different from in another country. If, indeed, we establish the Commission as is suggested in the letter that I read, and a wise President of the Commission is in charge of its work, we shall be dependent upon the wisdom of the Commission in the interim between the meetings of the Permanent Council.

Later, the International Work Group for Indigenous Affairs sent a bulletin to its members reporting the adoption of the mandate of the Commission as originally worded. The release added, however, a cautionary note echoing the feeling of Sevilla-Casas: "That the above mandate was passed with an overwhelming majority in a plenary session of the congress, should not, however, disguise the fact that many well-known anthropologists, and even a majority of the members of the Permanent Council of the IUAES, did all they could to avoid any commitment by anthropologists to cooperate with the peoples from whom they for so long have drawn all their data."

Those who exercise principle and passion in a cause, frequently at great personal cost, are understandably disappointed in those who for any reason hold back. But not all people are equally passionate in person or equally free to be heroic, and this suggests a policy of patience and optimism toward colleagues slow to enter the lists: Assume that they are on the same side, in principle, and therefore will be grateful if we act where they cannot; doubly grateful not to be too often reminded; and triply grateful if they are not put in the position of having to raise their hands too publicly to say *Aye*. In turn, let us be grateful if they permit us to act without explicit and perhaps difficult affirmation. Each good act without a confrontation is not only an act gained, but precedent for another. To assure that the acts are well received, let us seek advice from the least passionate and committed, and then proceed with prudence.

Cherry Sun-Times Sept. 7, 1973

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9TH INTERNATIONAL CONGRESS
OF
ANTHROPOLOGISTS



Oshick
1973, CHERRY SUN-TIMES

"—and so, in conclusion, I propose that we start all over again."

Scientists urge Daley to boost Latin culture

By Alan Merriew

THE WORLD'S premier anthropological and ethnological sciences body last night called on Mayor Daley and Chicago City Council to declare Chicago "a multicultural, bilingual Spanish and English city."

The final plenary session of the Ninth International Congress of Anthropological and Ethnological Sciences also got into a heated discussion over ethnocide, the destruction of group cultures.

The congresses meet each five years. About 2,500 scientists, including 1,500 from other countries, attended this one. During the last week representatives of Chicago Latin health clinics, community settlement houses, youth services, and the Archdiocesan Latin-American Committee met with Mexican and South American specialists in bilingual education.

The result was the resolution adopted unanimously last night.

IT SAID the individual has the right to be educated in his first language, and that control of bilingual and bicultural education and health services should be in the hands of community residents.

The resolution said there are 70,000-plus Latinos in Chicago, and that institutions that have tried to serve them have lacked bilingual staff, "and have failed to understand our

The congress also unanimously adopted a resolution presented on behalf of the United Farmworkers Union, AFL-CIO, supporting the rights of American farm workers to organize and gain the economic benefits enabling them to "attain a human standard of living," and to maintain and enhance the "cultural identity threatened by the exploitative nature of present labor conditions."

THE CONGRESS also set up a commission to disseminate documented information about cases of ethnocide (the destruction of cultures) and genocide (the killing of members of racial groups), and to dispatch fact-finding teams for investigating such cases.

Earlier this week the Permanent Council of the Inter-

national Union of Anthropological and Ethnological Sciences rejected a's clause in the resolution concerning the rights of self-determination of aboriginal groups.

The clause said the commission would "encourage and carry out activities which contribute to the options of aboriginal groups of determining their own future and reducing their mortality."

Last night the congress re-versed the clause after John White, an American Indian, said that if it wasn't, the anthropologists would go back to their ivory towers with blood on their hands. He threatened to withdraw from last night's exhibition of accused Indian dances and have his name withdrawn from the gross receipt.



Tribune Photo by Nancy Winters

Conference spills into hallway

Anthropology discussion by youths for hotel hallway.

Tape Transcript

(final length:
15 typed pages)Closing Plenary (Tape 1) -- (from the Floor Tape)

Tax: Introductory remarks on the intellectual content of the session

- 1) Cultural pluralism of the world--Joseph Casagrande, Pres of the American Anthropological Association
- 2) Cultural Pluralism in the U.S.--Dr. Sam Stanley, Center for the Study of Man, Smithsonian
- 3) Visits to Chicago Communities -- including people from the communities

Youth For Mankind group participating in the whole

*
Will not accept any of the resolutions

Paris Charter flight will leave as scheduled on Sunday at 18:40--Air France 4524--see Enid Fogel in room 419 ~~ix~~ if there are any problems

Introduces Pfof. Joseph Casagrande who introduces Dr. Georgi Sinha, ~~xxxx~~ Indian ^{Swarajit?}
~~xxxxxx~~ Dr. Onido Otite, Nigeria, Dr. Sergei Aroutinouv, Moscow
For Anthro

Casagrande: A key intellectual issue is ~~xxxxxx~~ I think to explain the
*
simultaneous sense we have of both great differences and fundamental similarities among the peoples of the world. Unfortunately it is precisely these differences that have led to much conflict, stress, and tension as we can all observe in the modern world. However, as anthropologists we celebrate and cherish cultural ~~x~~ differences. After all, diversity is our business. However, in ~~ix~~ espousing the cause of cultural diversity I do not believe that we are either simply romantic or acting in self interest.

(Message for Madame _____) ~~Howevxxxx~~ As a species it behooves us to keep our cultural options open. Moreover it's precisely through such diversity that individuals I think gain a sense of their own unique worth, of their own dignity and identities ~~x~~ However, I think there's a ~~x~~ further stake we have in ~~ix~~ cultural diversity that goes beyond our human or scientific concerns. In both our capacities as anthropologists and as citizens of particular communities, states, and ultimately of this world as a whole, I think we must unite if we are to help establish throughout the world the attitudes and policies that will let the diversity that we cherish and celebrate flourish. Well with these few remarks then I'd like to introduce the first speaker who is Prof. Onido Otite

Otite: The theme of this ~~xxxxxx~~ conference "one species, many cultures" is perhaps also one way of referring to the unity in social and cultural diversity in most ~~ix~~ not all countries of the world. Anthropologists have always conceptualized and discussed this diversity by referent to the concept of pluralism. As most of you must have noted the purpose presented in this Congress and conclusions reached in corridor discussion _____ agree that relationships in plural societies are explainable and profitably discussed through the notion of ethnicity.

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International Union of Anthropological and Ethnological Sciences: Report of the Secretary-General

The 1Xth International Congress of Anthropological and Ethnological Sciences was held at Chicago, Illinois, U.S.A., September 1-8, 1973, Professor Sol Tax, President. With the accord of the Permanent Council meeting in Copenhagen in May 1971, a new format for the scientific meetings was introduced. The reading of scientific papers was discontinued, and instead, papers were circulated in advance of the Congress to participants in fields of their interest, as designated. An arrangement with Mouton and Company, The Hague, for publication of the proceedings was introduced at the same time.

The Congress was preceded by the convocation of pre-Congress symposia in Chicago and nearby cities August 28-31. These symposia were preparatory to selected sessions of the Congress.

At the meeting of the Permanent Council held at the time of the Congress, the following were named to the Committee of Honor: Professor Masao Oka, Japan; Professor Sergio Sergi, Italy; Professor Sergei Pavlovich Tolstov, U.S.S.R.

The outgoing officers of the International Union of Anthropological and Ethnological Sciences are the following:

- President: Sol Tax, U.S.A.
- Honorary President: Masao Oka, Japan
- President, Permanent Council 1971: Helge Larsen, Denmark
- Vice-Presidents: F. N. Agblemagnon (Paris), Togo; Ignacio Bernal, Mexico; Christoph von Fürer-Haimendorf, Great Britain; V. L. Grottanelli, Italy; Georges Olivier, France
- Secretary-General: Lawrence Krader, West Berlin/U.S.A.
- Secretariat: Yu. V. Bromley, U.S.S.R.; J. R. Hiernaux, France; Seiichi Izumi, Japan; Hisashi Suzuki, Japan.

The new officers, forming the Executive Committee of the IUAES for 1973-78, elected at the meeting of the Permanent Council are the following:

- President: L. P. Vidyarthi, India
- Honorary President: Sol Tax, U.S.A.
- Vice-Presidents: Christoph von Fürer-Haimendorf, Great Britain; Robert Gessain, France; Chie Nakane, Japan; I. Nzimiro, Nigeria; G. Rubio Orbe, Ecuador; Ilse Schwidetzky, German Federal Republic; V. P. Yakimov, U.S.S.R.

Secretary-General: Lawrence Krader, West Berlin/U.S.A.
Secretariat: Cyril Belshaw, Canada; Yu. V. Bromley, U.S.S.R.; Elizabeth Colson, U.S.A.; Jean Cuisenier, France; V. P. Grottanelli, Italy; Laila Shukry el Hamamsy, Egypt; Indera Singh, India; D. P. Sinha, India; Hisashi Suzuki, Japan; J. S. Weiner, Great Britain.

The Vice-Presidents of the 1Xth Congress, named at the meeting of the Permanent Council, are as follows: Hatim A. S. Al-Ka'bi, Iraq; Yu. P. Averkieva, U.S.S.R.; Cyril S. Belshaw, Canada; Branimir Bratanić, Yugoslavia; Venerando Correnti, Italy; T. Dzierzykraj-Rogalski, Poland; Fred Eggan, U.S.A.; Meyer Fortes, United Kingdom; Abdel Ahmed Ghaffar, Sudan; Gyula Ortutay, Hungary; Robert Gessain, France; Karakeev, U.S.S.R. (Kirghizia); Koentjaraningrat, Indonesia; Jean-Paul Lebeuf, France; Chie Nakane, Japan; Olga C. Necrasov, Rumania; O. O. Okediji, Nigeria; Anna Kutrzeba Pojnarowa, Poland; S. A. Rahim, Bangladesh; G. Rubio Orbe, Ecuador; Shankaliya, India; H. Siger, Denmark; Hisashi Suzuki, Japan; L. P. Vidyarthi, India.

The next meeting of the Permanent Council will take place in Italy in April 1976, on the invitation extended by Professor V. Correnti.

The invitation of the Indian delegation to hold the Xth Congress in India was accepted.

The Plenary Session of the IXth Congress recognized the continued function of three commissions with special areas of competence:

1. Commission on Urgent Tasks in Ethnology (A. Hohenwart-Gerlachstein, Austria, responsible).

2. Commission on Ethnocide and Genocide (Cyril Belshaw, Canada, in collaboration with International Work Group for Indigenous Affairs, Denmark, responsible).

3. Commission on Human Biology in relation to IUAES-ICAES (J. S. Weiner, Great Britain, responsible).

In addition, five new commissions were established:

4. Commission on Visual Anthropology (see Commission on Urgent Tasks, above).

5. Commission on Museums and Relations to ICOM (Robert Gessain, France, responsible).

6. Commission on Population Policy (Moni Nag, India, responsible).

7. Commission on Continuity of IUAES and Relations to UNESCO (Chie Nakane, Japan, and Cyril Belshaw, Canada, co-responsible).

8. Commission on Documentation, Bibliographic and Reference Tools (Monica Parrot, Wenner-Gren Foundation, U.S.A., chairman pro tem).

The ICAES and the IUAES have had separate historical careers through most of the time they have been in existence. The ICAES is now at the end of its fourth decade; the IUAES is 25 years old. They are now joined into one organization. They combine the fields of ethnology, social and cultural anthropology, linguistics, and folk creativity (folklore, folk music, folk art), under the term *ethnology*, and physical anthropology and human biology, under the term *anthropology*. Archaeology is included insofar as it is concerned with palaeoethnology and palaeoanthropology.

The ICAES was founded in 1934 and held its first meeting in that year in London. Its first president was the English classicist J. L. Myres. The second ICAES was held in

Copenhagen in 1938 under the presidency of T. Tomsen, Denmark. A lacuna of 10 years followed as a result of the Second World War. In 1948 the third ICAES was held in Brussels with C. Olbrechts, Belgium, president, and the four-year cycle of congresses was resumed. The fourth ICAES was held in Vienna in 1952 with Wilhelm Schmidt, Austria, president, the fifth in Philadelphia in 1956 under Froelich Rainey, U.S.A., the sixth in Paris in 1960 under Henri Vallois, France, the seventh in Moscow in 1964 under S. P. Tolstov, U.S.S.R., and the eighth in Tokyo in 1968 under Masao Oka, Japan. At this point the between-Congress interval was changed to five years, with the result that the ninth Congress was held in 1973 and the tenth is scheduled for 1978.

The IUAES was founded in 1948 at the instance of UNESCO and has been a member of the International Council of Philosophy and Humanistic Studies within the nongovernmental organizations of UNESCO since that time. When the International Social Science Council was founded by UNESCO in 1952, the IUAES was represented in it, as it has been ever since. From 1948 to 1964 the IUAES and ICAES were separate, albeit related, organizations. The first president of the IUAES was Paul Rivet, France, who served from 1948 to 1956. He was succeeded by Henri Vallois, France, who served from 1956 to 1964. The Secretary-General of the IUAES for 1956-64 was Pedro Bosch-Gimpera, Mexico.

In 1964, at the Moscow Congress, the IUAES and ICAES were brought into one organization *de facto*; in 1968 the organizations were united *de jure*. The president of the ICAES has since 1964 served as the president of the IUAES. At the time of the seventh ICAES in Moscow, Oka was elected president of the IUAES for 1964-68. At the eighth ICAES in Tokyo, Tax was elected president of the IUAES. Lawrence Krader was elected Secretary-General of the IUAES for the period 1964-73. The terms of service of its officers changed in conformity to the new five-year cycle.



SPECIAL EVENTS

2

SPECIAL EVENTS

In the tradition of anthropology, almost all of the Special Events are related to our intellectual interests. The Chicago Congress may have had more Special Events than others because it was a large Congress, but there were none that were only fun and no learning. This section contains a sample of what was available to the participants.

[Table of Contents]

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CHICAGO CHILDREN'S CHOIR

Children's Choir
(left hand page)

Hyde Park Herald
Aug. 22, 1973

the programing the
by the programing
distributed in
English at the
at the opening
Planning.

↑
First page of
French version
of program as
distributed at
Opening Planning.

o

Collage as
shown here

This side
French

~~Contents on second page
in English~~

(The first ^{number} 13 ~~of~~ ^{of} the total program are ~~listed~~ ^{listed} here) o

Children's Choir
(right-hand
page)

Program note
Full
program
of Final Planning
Session
6

(Top -- Eng/French of
Sept 8th program)

(Bottom -- Eng. "note"
on the Choir

~~Change speed~~)
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type double column.

8

First page of French
version of program as
distributed at the
Opening Plenary Session.

6

Choir will sing for anthropologists

*Hyde Park Herald
Aug 21 1973.*

On Saturday, September 1, as delegates to the Ninth International Congress of Anthropological and Ethnological Sciences gather in the Auditorium theater for the Opening Plenary Session they will be welcomed by the voices of the Chicago Children's choir.

The program these young people will sing to welcome the delegates comes from even more cultures than the choir itself; from Eastern and Southern Africa, from Mexico and Brazil, from England, Hungary, Russia and Germany, and from both the White and Black

heritages of the United States.

The choir sings this music in the musical styles in which it was written and, whenever possible, in the original languages.

Chicago Children's choir has always presented in concert as broad a repertoire of the music from the world's cultures as they have been able to

find. Through its appearance at the International Congress the choir hopes to locate and eventually perform even more authentic representative

At the Closing Plenary Session in the Auditorium theater on Saturday, September 8, the children's choir will sing a program of music from the Americas.

(The first 13 numbers of the program are listed here.)

6

CONGRES ANTHROPOLOGIQUE INTERNATIONAL
Chicago, 1973

SERENADE INTERNATIONALE
par THE CHICAGO CHILDREN'S CHOIR
Christopher Moore, Directeur
Larry Mendes, Accompagnateur

- NOW LET US SING (Chantons Maintenant) Gospel/USA
Un morceau de musique religieuse des noirs américains dans une adaptation de la Chorale et de son directeur, Joseph Brewer.
- SIMPLE GIFTS (Talents Simples) Copland/USA
Une mélodie provenant des Shakers, une secte religieuse américaine qui souligne l'importance des mouvements corporels extatiques, adaptation d'Aaron Copland.
- TWO RESPONSES (Deux Réponses) Sanders/USA
Les quatrains par Thomas Wolfe et Kenneth L. Patton, avec arrangement par Robert L. Sanders en 1963.
- SALVATION IS CREATED (Le Salut Est Créé) Tschesnokoff/Russie
De la liturgie russe orthodoxe, une adaptation du 19ème siècle.
- TINA SINGU Lesotho/Afrique du Sud
Trouvé en Lesotho, cette chanson est connue par de nombreux peuples du sud de l'Afrique.
- CHANSON FOLKLORIQUE KARAMAJONG Afrique de l'Est
Cette chanson nous a été présentée par un musicologue de passage ici, Mbabi Katana.
- GIVE ME JESUS (Donnez-moi Jésus) Work/USA
De la collection Fiske, adapté par John Work, ancien directeur des Jubilee Singers de l'Université de Fiske.
- LAS MANANITAS (Les Petits Matins) Mexique
L'interprétation chantée ici a été recueillie par Phyllis et Olcut Sanders.
- CANCAO DE SAUDADE (Chanson de Salut) Villa Lobos/Brésil
Un morceau peu connu par le plus célèbre compositeur brésilien du 20ème siècle.
- TUTTI VENITI ARMATI Gastoldi/Italie
Un madrigal de la Renaissance écrit à l'origine pour les voix d'hommes.
- AHRIRANG Korée
L'Ahrirang est une montagne célèbre en la Korée et cette version de la mélodie est en canon.
- SAKURA Track/Japon
Une chanson japonaise connue autour du monde sur les cerisiers en fleurs, une adaptation pour les Vienna Choir Boys.
- SEE THE GYPSIES (Voyez les Gitans) Kodaly/Hongrie
Une adaptation contemporaine pour les voix d'enfants, par Zoltan Kodaly, sur un ancien texte folklorique hongrois. Le texte en anglais est plutôt une substitution qu'une traduction.

Chicago Children's Choir is an extraordinary group of singers, aged nine to nineteen, whose backgrounds represent a broad cultural, racial, religious and economic spectrum of Chicago. You can hear and see for yourself the high caliber of the teamwork. The Choir was founded in 1956 by its director Christopher Moore for two dozen children of Chicago's First Unitarian Church. In 1963 in association with Urban Gateways, a citizen's corporation providing varied arts enrichment opportunities for culturally isolated youngsters and their families, the Choir began choral training programs at selected schools in inner city neighborhoods to qualify more youngsters for concert teams. At the same time it began open auditions in the city. Currently the Choir has over five hundred participants in neighborhood training units and the performing concert teams. Most voices in a concert team have two or more years of training behind them and some stay in program for six or eight years.

So far concert teams have performed in 27 of the fifty United States, two Canadian provinces and three countries of Europe in the course of several dozen weekend to six week long concert tours. Different teams sing over a hundred concerts a season at home and on tour.

The Choir sings in several languages a repertoire of the finest music written for children's voices and for mixed

chorus. The members of the Choir have come back from vacation early to participate in this Congress with the special purpose of securing your assistance in locating additional choral materials to represent more widely and deeply the many nations, cultures, and religions of our world. If you have musical materials or ideas and suggestions to share with us, please contact the Choir while you are here. We can be reached through the Congress office or Message Center. The Choir will also sing at the opening of the final plenary session of the Congress on September 8.

SERENADE DE LA SESSION PLENIERE DE CLOTURE

CONGRES ANTHROPOLOGIQUE INTERNATIONAL
le 8 Septembre 1973

par THE CHICAGO CHILDREN'S CHOIR
Christopher Moore, Directeur
Larry Mendes, Accompagnateur

- NOW LET US SING (Chantons Maintenant) Gospel/USA
- MY SHEPHERD WILL SUPPLY MY NEED (Mon Pasteur me Fournira Mon Besoin) Thomson/USA
- PSALM 23 (Psaume XXIII) Collier/USA
Composée en 1963 pour la Chicago Children's Choir.
- UNREST (Inquiétude) texte: Don Marquis; mélodie de l'état de Kentucky. Harmony/USA
- JESU CHRISTE HOMBRE Y DIOS (Jésus Christ, homme et Dieu) Cabezon/Mexique
Ecrit pour la consécration de la cathédrale de la ville de Mexique.
- AVINU MALKEYNU Janowski/USA
Prière en hébreu adaptée par un musicien important de synagogues
à Chicago.
- LONESOME VALLEY (Vallée Solitaire) Spiritual/USA
- GOOD NEWS (Bonnes Nouvelles) Spiritual/USA
- CANON COLONIAL: O LET MY NAME ENGRAVEN STAND (Que Mon Nom Reste Gravé) Billings/USA
William Billings fut le premier compositeur de la Nouvelle Angleterre.
- TWO DUETS (Deux Duos) texte: e e cummings; musique: Persechetti/USA
- THE BOATMAN (Le Chalandeur) Copland/USA
- CHING-ARING CHAW Copland/USA
- WOKE UP THIS MORNING (M'suis Réveillé Ce Matin) Gospel/USA
Une ancienne chanson des noirs américains dans la version
"chanson de liberté", improvisée.

" T A M U - T A M U "

Front of Book

photo of

MM + ST

at opera

Flash

Opera - p. 1

Apr 3, 1972
letter

Marge ?
ST MM GCM
photo

Sun-Times Dec 12, 1972
article

P. 5
H
Stogebill

Letters of
March 16, 1972
and
April 3, 1972
together on
one page

Opera - p. 2

P. 9
of
Stagebill

photo of
MM + ST
surrounded by
cast

Opera - p. 3.

NY Times
Sept. 16, 1973
article

photo of
ST + GCM
on stage

Opera - pp. 4 - ?

8

Synopsis

(set in type)

End

Union Internationale des Sciences Anthropologiques et Ethnologiques
International Union of Anthropological and Ethnological Sciences

Sol Tax, President, 1968-1973
Department of Anthropology
University of Chicago
Chicago, Illinois, 60637 U.S.A.

LAWRENCE KRADER, Secretary General
Department of Sociology and Anthropology
University of Waterloo
Waterloo, Ontario, Canada

March 16, 1972

Mr. Gian Carlo Menotti
Capricorn
Mt. Kisco, New York

Dear Mr. Menotti:

Our IXth International Congress, which will be held the first week in September 1973, will bring many leading scholars (mainly anthropologists) from all over the world. At our Congresses the host nation features some unique characteristic of its culture that is also of high artistic quality. In Mexico it was the Folklorico. In Moscow it was the Bolshoi. Here we propose to show off America in its plural-culture aspect, a theme especially appropriate to a Congress held in Chicago, which is in many ways a city of little countries.

It occurs to us that a composition on the theme of our diversity and vitality as a nation might long since have suggested itself to you. From south to north in Chicago, a street like Halsted touches most of the nationalities of the world, each as a community of Americans becoming more rather than less conscious of its special identity. The melting pot appears to be rather a many-toned singing teakettle, suggesting that such a composition might include the talented people themselves. Whatever characteristics of dance, drama, and song such a composition might have, one senses you would create a new form.

Please permit us therefore to invite you to develop what you think appropriate in this direction; and to ask you what conditions on our part would make possible your accepting such a commission. If the idea captures you, we hope you will consider with us a premiere performance for our international Congress audience primed in 1973 to appreciate a new interpretation of American civilization.

With best regards,

Sincerely,

Sol Tax

Sol Tax
President

ST:kt

7

CAPRICORN
MOUNT KISCO
NEW YORK 10549

April 3, 1972

Mr. Sol Tax
University of Chicago
Department of Anthropology
Chicago, Illinois 60637

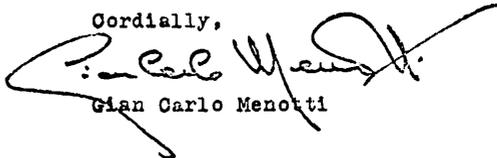
Dear Mr. Tax:

I am sincerely flattered by your invitation to write a new composition for the International Congress of Anthropological Sciences. The theme you propose in your letter is indeed a fascinating one and offers many possibilities for an interesting new form.

I must warn you, however, that my fee for a commissioned work is \$25,000. If money is not an obstacle, I shall be very glad to discuss the matter further. This fee also includes the writing of the eventual text. As you know, I always write my own.

Thank you again for your kind invitation. Please accept my warmest greetings.

Cordially,



Gian Carlo Menotti

Menotti's Hard Blow to the Gut

By PETER G. DAVIS

CHICAGO. COMPOSING operas these days is a chancy business, as no one must know better than Gian Carlo Menotti—he has, after all, been at it with unrelenting vigor for 52 years (his unofficial opus one was something called "The Death of Pierrot," written at age 10). Considering the mortality rate of most contemporary operas, Menotti has garnered amazing success with the public (if not always with the critics) and "The Medium," "The Telephone," "The Consul," "Amahl" and "The Saint of Bleeker Street" show every signs of achieving solid repute.

Of course, those works date back 20 years or more and the series of operas beginning with the uneven "Maria Golovin" (1954) through the silly "Last Savage" (1963) to the appalling "The Most Important Man" (1971) seemed to indicate steadily diminishing returns. "Tamu - Tamu," Menotti's new opera, premiered in Chicago's Studebaker Theater on Sept. 6, reverses the trend: it is a crafty, neatly made piece that aims at the gut and rarely misses. No doubt, anyone automatically allergic to the composer's personal brand of musical theater will not be happy with it—if you leached "The Consul," you will likely feel the same about "Tamu-Tamu"—but here at least Menotti is working at his own level again.

Disenchanted with opera houses, the composer once again directs a new work to theater audiences

One reason for this renewal is probably due to the circumstances that led to the opera's commission from the Fourth International Congress of Anthropological and Ethnological Sciences, held earlier this month in Chicago, to celebrate the Congress's theme of "One Species, Many Cultures." All of Menotti's greatest hits have been manufactured under just such off-beat circumstances rather than on the traditional large opera house circuit: "The Medium," "The Consul" and "The Saint" on Broadway, "The Old Maid and the Thief" on radio, "Amahl" on television. Whenever he writes for more formal surroundings, Menotti seems less sure of his audience—he has often despaired in print over the senile responses of ga-ga opera fans and somnolent Saturday afternoon subscribers sitting complacently in their "cultural cow palaces." Faced with the intriguing prospect of entertaining a body of anthropologists, Menotti has shed many of the self-conscious pretensions that beset his weakest operas.

Not that the basic recipe has changed much, as a glance at the plot of "Tamu-Tamu" shows. A young husband and wife in their urban apartment are uncommunicatively nursing hangovers and a sterile relationship at breakfast (like George and

Martha, one imagines, after their Walpurgis Night), when a ghastly photograph in their morning paper of an Indonesian family about to be butchered by soldiers literally comes to life on their doorstep. During the course of this fantasy visit ("Tamu-Tamu" is Indonesian meaning "Guests"), the wife tends to the wounded son, one woman gives birth, the grandfather dies, there is some hairless flirting and, in general, East meets West in a life-death cycle that creates a strong bond despite differences of race, language, culture, etc. Suddenly the soldier is burst into the apartment, complete the massacre begun in the photograph, while the husband and wife return to their empty trivialities.

Menotti's dramatic device here is a familiar one which he uses in almost all his librettos: a cozy but potentially explosive situation is ignited by the unexpected appearance of a disruptive outside influence. And provided one does not look too closely at what is really happening, the outward events

are fashioned into a tightly ordered, swiftly paced unit (the two acts last only a total of 70 minutes). Menotti, the canny master of cumulative melodrama, is right on form.

But isn't it all a bit artificial and contrived? Does it even, in fact, illustrate "One Species, Many Cultures"? True, in a common crisis we see the representatives of two cultures united, sharing the pains and the joys. But by depicting the husband as a nebbish, the wife as a nag and the Indonesian family as a collection of thoroughly unspoiled, warm human beings, Menotti appears instead to be emphasizing something quite different: whereas our materialistic culture produces only alienation, an idealized eastern culture generates sweet togetherness. Can an anthropologist really buy anything so simplistic?

Furthermore, when the American couple (not very subtly dubbed Mr. and Mrs. Income) return to their rapid lives as if nothing had happened, one assumes just that—nothing has happened and

the clever drama finally collapses into pointlessness. It's a mistake to look too hard at works of this sort that do indeed offer evidence of well-made drama, but Menotti always invites such scrutiny simply because he invariably strikes such moralizing attitudes.

What part, you may ask, is the music play in all this? Very little, actually. In Menotti's Gesamtkunstst

opera world, his easy, grasp music has always been of secondary importance, ~~underlining~~ rather illuminating. In "Tamu-Tamu" one hardly notices it at all. The chamber orchestra ~~goes~~ about its business with ~~great~~ efficiency, halting the action with more ~~than~~ sensibility, and very little time is wasted on arias, duets and the like.

There is only one real set number, a rather pretty lullaby for the wife cast in a sentimental vein recalling earlier moments in "The Merchant" and "The Consul."

For the Indonesians, Menotti uses an exotic gamelan-flavored idiom to contrast with the "western" song-orchestra patterns of the husband and wife. None of this is at all distinguished—musical substance has become even thinner since "The Consul"—but it does the job economically and effectively; no more, no less. The production, which

ends its 31-day run today, could hardly be improved upon: Menotti is the opera director par excellence, whether the work at hand is his or some other composer's, and the stage action accented every dramatic twist in the plot with vivid precision. Sandro La Ferla's antiseptic apartment set was just right and Christopher Keene conducted with his accustomed assurance.

As the American couple, Robert J. Manzari and Sylvia Davis made a more personable impression than might have been expected from a reading of the libretto, and both appeared to have healthy young voices. The four artists who sang the Indonesian parts also performed splendidly: Sung Sook Lee, Theresa Teng Chen, Sung Kil Kim and Sumiko Murashima. Douglas Perry took the thankless part of a skittish doctor, another one of those incredibly overdone teatime caricatures that seem to be mandatory in every Menotti opera.

"Tamu-Tamu" tells us little that we haven't already learned about Menotti's art. Like all of his operas, it is a vulnerable piece, easily dismissed by those who dislike having their emotions manipulated so flagrantly. Still, it does "work," one is engaged after a fashion, and audiences are going to love it.



THE NEW YORK TIMES
SUNDAY, SEPTEMBER 16, 1973

Sylvia Davis, right, as an American wife in Gian Carlo Menotti's "Tamu-Tamu" assists her Indonesian visitor, Sung Sook Lee, in the birth of her child. "East meets West in a life-death cycle that creates a common bond."

Tama - Tama

4/14/80

From Stogebill - inside ^(p. 5) cover &
ST's notes (p. 9) (on same page).

Re-type the March 16, 1972 letter
~~article~~ to Monette

STUDEBAKER THEATRE

418 South Michigan Avenue, Chicago

Phone 922-2973

PRESENTING

BY SPECIAL COMMISSION OF THE IXTH INTERNATIONAL CONGRESS
OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES

THE WORLD PREMIERE OF GIAN CARLO MENOTTI'S OPERA

TAMU-TAMU

Directed by

GIAN CARLO MENOTTI

Produced for the Congress by

KEN MYERS

Musical Director and Conductor

CHRISTOPHER KEENE

Lighting

F. MITCHELL DANA

Costume and Set Designer

SANDRO LA FERLA

President of the Congress

DR. SOL TAX

ONE SPECIES, MANY CULTURES

The few thousand working anthropologists in the world have in common a positive view about human differences. The major characteristic of our species, in contrast to the proverbial dinosaur, is flexibility. Most human behavior is learned in a lifetime rather than carried in the genes. More important still, it is learned in a unique cultural tradition which is the birthright of every child. The species has survived and flourished because very different cultures are all more or less successful experiments, providing alternatives available to others who can then avoid the trap of cultural myopia. Exchanging differences is being human. To lose our cultural communities, and hence the selective advantage of our species, seems to us fatal. So the "thing" anthropologists have in common is pluralism.

It is not surprising that our world Congress should express, celebrate, and hope to win others to such a view. It is especially appropriate in America, which values a merging of peoples and cultures. The uprising of our day is not alone against the exploitation of a people, but against a solution which requires that they submerge their own identities and values.

Nations which host international Congresses like to show their guests the best of their own cultural expressions. Thus in Mexico it may be Folklorico, in Moscow, the Bolshoi. For the IXth International Congress, voices told us to commission a great new work expressly to deliver our message.

Gian Carlo Menotti, a man of two cultures and a composer for the people, was an easy choice. On March 16, 1972 I wrote him, and quote now the second of three short paragraphs:

"It occurs to us that a composition on the theme of our diversity and vitality as a nation might long since have suggested itself to you. From south to north in Chicago, a street like Halsted touches most of the nationalities of the world, each as a community of Americans becoming more rather than less conscious of its special identity. The melting pot appears to be rather a many-toned singing teakettle, suggesting that such a composition might include the talented people themselves. Whatever characteristics of dance, drama, and song such a composition might have, one senses you would create a new form."

He responded positively under date of April 3rd, and after several exchanges by telephone, we arranged a meeting in New York in which the composer and I were joined by ten other anthropologists, including Lita Osmundsen, Director of the Wenner-Gren Foundation, which hosted our meeting. Our task was to show that although we don't always know what our concepts mean, they nevertheless are worth creative expression. In that room on Tuesday, May 2, 1972 the idea for *Tamu-Tamu* was born, but Mr. Menotti kept it to himself. Now it belongs to the world, a work of magnificent conception.

This note is written on August 22, 1973 to keep the historical record straight. The first rehearsal was yesterday in New York. I have heard today that Menotti's music and stagecraft are also magnificent. But that is hearsay, superfluous to those about to see and hear what some claim is the first opera since "Aida" to be commissioned for an occasion. That was for the opening of the Suez Canal, and Verdi missed his deadline. We play safe. Our Congress meets every five years!

SOL TAX

*President, IXth International Congress
of Anthropological and Ethnological Sciences*







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Use it and where

Arts at large *space permits*

'Tomu-Tomu,' or, a day at the opera

By Thomas Willis

THE GROUP at the audition in the Happy Medium were discussing Gian Carlo Menotti's forthcoming new opera.

"I think it's in two sections," said the man who was hearing the singers. "We understand part of it is to be sung in Indonesian," added a local publicist. "But Menotti keeps saying it isn't to be confused with any sort of protest."

A third man, who described himself as a volunteer for the Ninth International Congress of Anthropological Sciences, interjected a new theme: "Cultural pluralism" is what our Labor Day week series of cultural events is all about. The new opera will fit in with that.

THE CONGRESS has commissioned Menotti, who at 62 is the most conspicuously successful composer of American operas, to bring forth a new work by Sept. 4. It is scheduled for 16 performances thereafter in the Studebaker Theater. The local auditions were seeing six Indonesian singers and actors. By the end of the two and one-half hour open call, only seven prospects had appeared. Only one was Indonesian.

"There may have to be changes," said the audition director Alan Stone, "Menotti held auditions in New York earlier this month, but didn't find what he was looking for. Originally he told us he wouldn't accept anyone who wasn't Indonesian. But now I think he will have to adapt."

It hasn't been easy for the local personnel. Producer Ken Meyers, formerly of Goodman Theater, has been in Munich on business. Menotti is notoriously difficult to reach at his in Mount Kisco, N. Y., which he shares with another well-known composer, Samuel Barber.

"YOU WOULD never believe what we've been thru trying to get the spelling of the new title," said Stone. "It had originally been called 'Arrival,' but Myers told us on his way out of the country that it had been changed. Over the phone, it sounded like he said 'Tumu-Tumu.'

"We couldn't reach Menotti, and our first brochure had to go out yesterday," continued the publicist. "We began calling Southeastern Asian language authorities all over the Midwest to find the right spelling.



Tribune/Charles Assood

Alan Stone directs auditioner Emiko Suzuki.

"One discovered a word in Malaysian, 'Tombo-tombo.' He said it meant 'a plot of land.'

"Another at the University of Wisconsin knew an Indonesian word 'tama-tama,' but said he doubted if it was what we wanted. It means 'lice.'"

DICTIONARIES were no help, nor were the reference departments of several research libraries. Finally, Mr. Menotti was found at home. According to the best local authorities, he told them the new title was "Tamu-Tamu," which is Indonesian for "The Guests."

The end of it? Not quite. I finally reached Menotti myself. He confirmed that he is indeed composing a hiracial chamber opera in two acts and four scenes, set in "a living room in American suburbia," requiring a cast of 11, only 9 of which sing. The set will be designed by Sandro Laferla of Chicago. The singers and a 15-member orchestra will be conducted by Christopher Keene, whom I have heard, at the New York City Opera. Rehearsals start in New York City Aug. 20.

As he has previously with "The Consul," "The Saint of Bleeker Street," "The Medium," "The Telephone," "Help, Help, the Globolinks" and "The Most Important Man," Menotti has written his own libretto and is doing his own stage direction.

IS IT FINISHED? "No." When will it be completed? "The day before the performance, as usual with me." Will you tell the plot? "That is to be a surprise. The presence of the two races is the crux of the matter."

And the name—"Tamu-Tamu?" I spelled it as it had been spelled to me. "No," he corrected, "'Tomu-Tomu.' It means 'The Guests' in Indonesian." Anyone for "Tzena, Tzena, Tzena?"

Menotti writing opera for anthropologists

By Robert C. Marsh
Sun-Times Music Critic

Some operas are about love. Others deal with revenge, lust, murder and other strong passions.

Gian Carlo Menotti is writing an opera about cultural pluralism.

Moreover, he is writing it for Chicago on commission from the Ninth International Congress of Anthropological and Ethnological Sciences, which will take place here Aug. 28 to Sept. 8, 1973 at the Conrad Hilton Hotel.

Menotti discussed the project at a press conference Monday in the Sherman House.

Menotti is accustomed to writing operas about unusual themes. His recent "The Last Savage" was, he says, about himself, about the feeling one has from time to time in the modern world that it would be nice to go somewhere and live in a cave. He also has written operas about mediums, young women who love to talk on the

talk, "Suddenly the commission appeared to me very much because from my past work I believe that art has to survive as more than just a luxury item. We must make an effort to appeal to a wider audience."

Tax, he says, is "taking a terrible chance" in combining an international meeting of scholars with an event of this type, but that it is clear that Tax's entire view of the congress is highly innovative and central to his idea is that all disciplines related to anthropology in its broadest humanistic sense will be represented.

Menotti is delighted that an organization of scholars would commission a work of art. This is a move toward placing the artist back in society as a whole, an objective close to Menotti's heart. "I want to be a part of humanity, not only a part of what might be called the cultural life."

Composing an opera "for the

whole world" touches him greatly, and at 61, Menotti hopes it may be "a crowning achievement" for his career.

Menotti likes his works to surprise the audience, but he indicates that this will be a full-length opera in which the congress theme of "one speaks, many cultures" will, indeed, be found. The work will be a tragic drama, involving Americans and Indonesians, and making use of the two languages.

Christopher Keene, a young American conductor associated with Menotti's summer festival in Spoleto, Italy, will direct the score. It is hoped that some assistance in mat-

ters of chorus and the like can come from the Lyric Opera of Chicago, but no arrangements have been made.

There are problems, the inevitable one of writing a new work, rehearsing it, and getting it on the stage in a year, and the additional difficulties of finding a suitable theater. What Menotti would like is a modern stage, a large orchestra pit and about 1,000 seats, — but especially in Chicago. Ideally he would like to tailor the score for the theater, which makes a theater search the first order of business for his visit to Chicago. And Monday he was busily searching.



GIAN CARLO MENOTTI

telephone, consular officials, and the nativity. So, he would appear to be the right man for an assignment of this type.

It was suggested to him last March by Sol Tax, professor of anthropology at the University of Chicago and president of the congress.

His first response was slightly incredulous. "I thought somebody was pulling my leg," he observed. But on reflection and with further

CHICAGO SUN-TIMES
DEC 12 1972

Anthropology

Verdi's "Aida" was commissioned by the khedive of Egypt and Stravinsky's "Circus Polka" by Barnum and Bailey. But music's unlikely patron can be claimed by Gian Carlo Menotti, whose latest opera, "Tamu-Tamu," was commissioned by the International Congress of Anthropological and Ethnological Sciences, which convened last week in Chicago.

Since the sodality of anthropologists (there were 3,000 from all over the world) meets only once every five years, congress president Dr. Sol Tax wanted this convention to be memorable. One hundred one countries were represented,

rican and Indian music in earlier works. I chose Indonesian because it is so universal a language in that part of the world. And because it is an exotic language which lends itself beautifully to music."

The two-act, four-scene chamber work opens on a typical American couple at Christmas time, living in a high-rise apartment, the husband hustling for a living, the wife bored and petulant. As the husband (sung by Robert Manzari) reads his morning paper, a picture from it is projected on a scrim center-stage, showing a battered, bloodstained Southeast Asian family menaced by soldiers carrying bayoneted rifles. A moment of compassion is all that can be spared before he rushes off to work and the wife (Sylvia Davis) begins to tidy up. Hearing a knock, she opens the door and finds that bloodstained family on her doorstep.

Lust: The Asians—two old people, a husband with two wives, and two children—take refuge right there in the apartment. And the tragic tone quickly modulates into comedy, a kind of Oriental "Beverly Hillbillies." "Don't forget the rice," sings the wife to the husband going out grocery shopping. The gas-log fireplace stymies the Orientals in their homespun attempts to cook. The American husband eyes with some envy his Eastern counterpart's two wives and sings: "She is for children and she is for fun." In fact he leers at Indra, the fun one (Japanese soprano Sumiko Murashima), and ber bare breasts with such lust that he provokes his wife to a similar display. (Says Menotti, "It wasn't easy to find two sopranos with good voices and good breasts.")

It's not all comic. The Eastern family cannot escape the fate foreshadowed by that newspaper picture: the old man dies, the second wife (sung by Sung Sook Lee) gives birth to a baby onstage and those rifle-toting soldiers arrive, herd the family outside and shoot them.

Musically Menotti utilizes song-speech, liberally laced with recitative. Arias are rare, melody suggested rather than developed. The music accompanying the Asians tinkles delicately with bells and resounds with gongs while a beavier, less subtle sound envelops the Americans.

Menotti was quick to deny his opera is a commentary on Vietnam. "The opera," he says, "is about the confrontation of cultures and the responsibility of all men toward each other, not just a war." The anthropologists delighted in the opera. Margaret Mead called it "a beautiful, magnificent thing" and added, "What's really important is that this opera was commissioned by scientists." The critics in Chicago, more concerned with music than mankind, were less sanguine. Menotti accepted this philosophically: "They bother my friends more than me." For him it was the first—and maybe the last—step toward retirement as a composer. "I'm older and tired," he says in the tone of a man who has given all he's got. "Musical history will place me somewhere. I can't be bothered with all that."



Murashima, Manzari: Confrontation

including New Zealand, Tanzania and Senegal. Among individual luminaries, Margaret Mead and Vine Deloria Jr., the North American Indian author, stood out. Tax asked Menotti to write an opera along the line of the conference theme: "One species, many cultures." "At first I thought it was a joke," the composer told NEWSWEEK's Tony Fuller. "And not a very funny joke to play on a 62-year-old man." But Tax also offered Menotti \$25,000. That was a species-gold—Menotti could not resist.

Last week in Chicago's Studebaker Theatre, something of a throwback to the Pliocene age in theaters, "Tamu-Tamu" opened a twelve-day run. The Indonesian title means "the guests" and it's about an Indonesian family abruptly dislocated into a suburban American apartment. It's a bilingual opera: the guests speak and sing Indonesian and the Americans English. "The Orientals don't have to be Indonesian," says Menotti. "I had used Af-

Arab Oil

8
From
JERSEY JOURNAL
Jersey City, N.J.
E-92,000
AUG 30 1973

Manotti in Chicago
CHICAGO (UPI) — Composer Gian Carlo Menotti has arrived here for the Sept. 5 world premiere of "Tamu-Tamu," the first opera commissioned by a scientific organization.

112
From
JOURNAL
Atlanta, Ga.
E-250,000

CHICAGO — Composer Gian Carlo Menotti arrived here for the Sept. 5 world premiere of "Tamu-Tamu," the first opera commissioned by a scientific organization. The opera centers on the relationship between Indonesians and their white visitors. The composer has won international fame for his works including "Amahl and the Night Visitors," "The Medium," "The Telephone" and "The Consul." Menotti, 62, said he chose "Tamu-Tamu," which means "The Guests" in Indonesian, because he wanted to show "how races understand each other and deal

Pomona, Calif.
Progress Bulletin
(Cir. D 43,332)
AUG 29 1973

Allen's P.C.B. Est. 1888

Composer ready for 'Tamu-Tamu'

CHICAGO (UPI) — Composer Gian Carlo Menotti arrived here Tuesday for the Sept. 5 world premiere of "Tamu-Tamu," the first opera commissioned by a scientific organization. The opera centers on the relationship between Indonesians and their white visitors. The composer has won international fame for his works including "Amahl and the Night Visitors," "The Medium," "The Telephone" and "The Consul." Menotti, 62, said he chose "Tamu-Tamu," which means "The Guests" in Indonesian, because he wanted to show "how races understand each other and deal with sociological problems."

Medford, Oregon
Mail Tribune
(Cir. D 22,987)
AUG 31 1973

Menotti In Chicago For Opera Premiere

CHICAGO (UPI) — Composer Gian Carlo Menotti has arrived here for the Sept. 5 world premiere of "Tamu-Tamu," the first opera commissioned by a scientific organization.

From
PRESS
Savannah, Ga.
E-24,000

AUG 29 1973



Carlo Menotti

Hayward, Calif.
Review
(Cir. W. 41,315
S. 41,626)

AUG 29 1973
Allen's P.C.B. Est. 1888

Daily review of...

People



Composer Gian Carlo Menotti, 62, arrived in Chicago yesterday for the Sept. 5 world premiere of "Tamu-Tamu," the first opera commissioned by a scientific organization. The opera centers on the relationship between Indonesians and their white visitors. The composer has won international fame for his works including "Amahl and the Night Visitors," "The Medium," "The Telephone" and "The Consul." Menotti, 62, said he chose "Tamu-Tamu," which means "The Guests" in Indonesian, because he wanted to show "how races understand each other and deal with sociological problems."

LAW BULLETIN
Chicago, IL
D C 8,B32

AUG -29-73

Composer Menotti a visitor to Chicago

By United Press International
Composer Gian Carlo Menotti arrived here Tuesday for the Sept. 5 world premiere of "Tamu-Tamu," an opera commissioned by the International Congress of Anthropological and Ethnological Science. The scientific organization is scheduled to convene here Sept. 4. The opera centers on the relationship between Indonesians and their white visitors. Menotti, 62, said he chose "Tamu-Tamu," which means "The Guests" in Indonesian, because he wanted to show "how races understand each other and deal with sociological problems."

From
AUG 29 1973
PRESS SCIMITAR
Memphis, Tenn.
E-130,000

World Premiere

Composer Gian Carlo Menotti arrived in Chicago Tuesday for the Sept. 5 world premiere of "Tamu-Tamu," the first opera commissioned by a scientific organization. The opera centers on the relationship between Indonesians and their white visitors. The composer said he chose "Tamu-Tamu," which means "The Guests" in Indonesian, because he wanted to show "how races understand each other and deal with sociological problems."

Menotti Premieres New Opera

CHICAGO (UPI) — Composer Gian Carlo Menotti has arrived in Chicago for Wednesday's world premiere of "Tamu-Tamu," the first opera commissioned by a scientific organization.

"Tamu-Tamu," which in Indonesian means "The Guests," was commissioned last year by the Ninth International Congress of Anthropological and Ethnological Sciences, scheduled to convene here Tuesday.

The opera will play a two-week engagement at the Studebaker Theater.

HERALD-EXAMINER
Los Angeles, Calif.
E-732,000 S-726,000

SEP 1 1973

Son Diego, Calif.
Evening Tribune
(Cir. 0 119,591)

AUG 30 1973

Allan P.C.B. Est. 1888

Premiere due for new opera

CHICAGO (UPI) — Composer Gian Carlo Menotti has arrived here for the world premiere next Wednesday of "Tamu-Tamu," the first opera commissioned by a scientific organization.

The opera centers on the relationship between Indonesians and their white visitors.

The composer has won international fame for his

works including "Amahl and the Night Visitors," "The Medium," "The Telephone," and "The Consul." Menotti, 62, won international fame for works, including "Amahl and the Night Visitors," "The Medium," "The Telephone," and "The Consul," commissioned by a scientific organization.

The Italian-born composer chose Indonesia as the national locale for the opera to represent a non-caucasian setting in which he could depict "how races understand each other and deal with sociological problems."

The theme is the interaction between Indonesians and their white visitors.

From
LEDGER-STAR
Norfolk, Va.
E-105,000

SEP 5 1973



Rocky Mountain News
Denver, Colo.
M-200,000 S-220,000

AUG 31 1973

COMPOSER GIAN CARLO MENOTTI arrived in Chicago for the Sept. 5 world premiere of "Tamu-Tamu," an opera commissioned by the International Congress of Anthropological and Ethnological Sciences.



The scientific organization is scheduled to convene here Sept. 4.

The opera centers on the relationship between Indonesians and their white visitors. Menotti, 62, said he chose "Tamu-Tamu," which means "The Guests" in Indonesian, because he wanted to show "how races understand each other and deal with sociological problems."

COMPOSER ARRIVES — Gian Carlo Menotti has arrived from Italy for the world premiere in Chicago of his opera, "Tamu-Tamu."

TIMES
Hammond, IN
Morning C 63,

AUG -30-73

'Tamu-Tamu' Opera

CHICAGO (UPI) — Composer Gian Carlo Menotti arrived here Tuesday for the Sept. 5 world premiere of "Tamu-Tamu," an opera commissioned by the International Congress of Anthropological and Ethnological Sciences.

The scientific organization is scheduled to convene here Sept. 4.

The opera centers on the relationship between

Whittier, Calif.
Daily News
(Cir. 0 20,000)
AUG 29 1973

1876
WORLD PREMIERE
CHICAGO (UPI) — Composer Gian Carlo Menotti arrived here Tuesday for the Sept. 5 world premiere of "Tamu-Tamu," the first opera

Palo Alto, Calif.
Times
(Cir. 0 43,489)

AUG 31 1973

Menotti to lead world premiere of new opera

CHICAGO (UPI) — Composer Gian Carlo Menotti arrived here Tuesday for the world premiere

Everett, Wash.
Western Sun
(Cir. 0 4,800)

AUG 31 1973

Menotti opera premiere set

CHICAGO (UPI) — Composer Gian Carlo Menotti arrived here Tuesday for the Sept. 5 world premiere of "Tamu-Tamu," the first opera commissioned by a scientific organization.

The opera centers on the relationship between Indonesians and their white visitors.

The composer has won international fame for his works including "Amahl and the Night Visitors," "The Medium," "The Telephone," and "The Consul." Menotti, 62, said he chose "Tamu-Tamu," which means "The Guests" in Indonesian, because he wanted to show "how races understand each other and deal with sociological problems."

Indonesians and their white visitors. Menotti, 62, said he chose "Tamu-Tamu," which means "The Guests" in Indonesian, because he wanted to show "how races understand each other and deal with sociological problems."

Lyons Den

By LEONARD LYONS

NEW YORK — A memorandum by Gian Carlo Menotti is completing "Tamu-Tamu," an opera dealing with conflict between American and Indonesian youths.

July 12, 1970

269 A W. 73

ARRIVAL

SYNOPSIS

G. Menotti
27 E. 62

Scene I

A typical living room in a small house in suburbia. A few days before Christmas. It is early morning, and it is snowing heavily outside. The Husband, fully dressed, has just finished preparing his breakfast and is settling down in front of it looking forward to reading his morning paper in peace. As he is about to taste his orange juice, the Wife appears from the bedroom. Still in her negligee and half asleep she pauses in the doorway as she notices her husband's disappointment. The usual morning bickering. They resume a fight begun the previous night. She admits ~~to~~ having been drunk. They finally make up in a rather perfunctory way. He resumes reading his paper. While she's preparing her own breakfast, she thinks sadly of her unhappy marriage, her failure to have children, her ~~barren and plastic home~~ loneliness.

Suddenly the Husband is struck by a war photograph in the newspaper and shows it to his wife. (At the same time the photograph is flashed enormously enlarged on the back screen.) It shows an Indonesian family fleeing a bombed village ~~and~~ (pursued by a group of soldiers with machine guns) In the very front of the picture is a screaming little girl, next to her is a slightly older brother covered with blood, behind them the father, the mother and another woman, and farther back the old grandfather and grandmother. The terror in their eyes and their desperate attitude of flight make a tremendous impact. Both Husband and Wife stare at it for awhile, evidently shocked. (The picture on the screen slowly fades away.) They comment briefly

on it. It is awful isn't it?... At the same time what can one do about it? ... There is enough to worry about at home... Perhaps they deserve this fate... How can one judge without knowing all the circumstances? ... They are foreigners in a remote country whose name they cannot even pronounce ... Can man's pity reach that far?

It's getting late. The newspaper is folded, the picture forgotten. The Husband must hurry to the office - he probably will have to walk as the heavy snow seems to have stopped all traffic outside... Bye bye...A perfunctory kiss. The Wife is left alone. She lights the plastic Christmas tree and starts straightening up the room while humming to herself.

The doorbell rings. Who can it be so early in the morning? ... Has the Husband forgotten something? She opens the door and is struck dumb. The snow outside has disappeared. Against a blazing sky the Indonesian family seen in the newspaper is standing in front of her in real life and in the exact same attitude. For a few seconds they stand frozen as in a tableau. But before the Wife can utter a sound, the little girl runs screaming into the apartment, the wounded boy falls in a faint at her feet and the rest of the family rushes inside, quickly locking the door behind them. The Wife, horrified by the bleeding boy at her feet, has little time to ask questions. While trying to calm the little girl, who is still screaming, the Wife helps the family to transport the boy onto a couch, and tries, as best she can, to stop the flow of blood from his wounded arm. As she bandages the boy and directs questions at the rest of the family - all standing there helpless and uncomprehending, still carrying bundles of their household belongings on their shoulder - the Wife begins to

realize that there is something unreal, uncanny about the whole situation. Is it all in her mind? ... How could those people be there? ... Is she going crazy?

As the family begins to settle in the apartment, stretching out on the floor among their bundles and falling into exhausted sleep (except for the wounded boy who keeps moaning in pain and the little girl who is still trembling hysterically) the Wife runs to the telephone and calls her doctor. From her conversation it becomes clear that the doctor suspects her of suffering from ~~her condition~~ ^{one of her frequent nervous breakdowns} the snowfall makes it almost impossible to come anyway... He'll do his best whenever he can. The Wife then calls her husband at the office. Her incoherent story evidently convinces him that she is ~~extremely ill~~ ^{in a bad way}. He promises to come back home ~~right away~~ immediately.

Left alone with the sleeping family, the Wife wanders in amazement among the bodies stretched out on the floor. By now the wounded boy has quieted down, and only the little girl is still awake - lost - frightened. The Wife, her maternal yearnings reawakened, approaches the child and gives her an old doll she has kept from her own childhood. Delighted with the gift, the little girl quiets down, takes the doll in her arms and sings an Indonesian lullaby to it - In turn the Wife takes the child in her arms and sings her to sleep with an English song.

Scene II

Back from his office after braving the snow storm, the Husband enters the room and finds everyone asleep, including his wife who is holding little Aka in her arms. Completely bewildered, he makes a violent scene, threatening to throw

everyone out of the house. Who are they anyhow?... How did they get there?... He calls the police in a fury but doesn't make much sense on the telephone. "He doesn't know who the people are... Yes, he knows... They were in the newspaper, but there they were in Indonesia... No, they don't seem to want anything... He can't throw them out... They are hardly clothed..." He realizes the police must think him mad - he puts down the phone and begins to study the situation.

In the meantime, the Indonesian family has made it clear that they are hungry. The distraught Wife has some frozen food which they look at helplessly. Then, fortunately, she discovers a box of rice. The Indonesians get their own utensils and try to cook the rice over the electrical flames flickering in the fireplace. Little by little, both the Husband and the Wife become involved in the family's problems, and face the difficulty of making themselves understood. In trying to help the Indonesians understand their way of life, they provoke incidents which are often hilarious, often touching. From one of the girls, Secours, (a semi-naked Cauguin like beauty who knows a few words of English) they also begin to understand some of the Indonesians customs and taboos. They learn that both girls are married to the young man, that they find kissing indecent, that the left hand is unclean, etc. The Husband, utterly fascinated by the young ~~girl~~ and ~~more~~ beautiful ~~girl~~, helps her to undo the bundle they'd been carrying. Unusual and colorful utensils are strewn all over the floor. Clothes are being washed and hung on a clothes line. The apartment already begins to look more like an Indonesian household than an American one.

The doorbell rings again. The Indonesian family looks terrified, but it is only the doctor who has finally

arrived. At the sight of such confusion, he becomes disgusted and irritated. What will people do to get ~~servants~~ ^{servants} ~~now a days?~~ ... How can they expect to lodge all those people in those few rooms? ... Yes of course the boy's badly wounded, he should be taken to a hospital immediately ... How did it happen? ... What does he mean they don't know? ... The whole family should be quarantined... The old man too looks sick... Sick?... Can they see the old man is dead?... He will not take any responsibility... Let them call the hospital, the police... There is nothing he can do. He leaves in a fury.

The family, realizing that the grandfather is really dead, gathers around the body. ~~And while~~ Wailing religious chants, they undress the body and prepare him for the funeral. Out of nowhere (in these sequences the back wall of the room is made to disappear, revealing a completely cloudless sky) an Indonesian priest appears with two attendants. In a colorful ceremony the body is finally borne away and the little procession disappears behind the wall.

Scene III

By now the two families are getting to know each others' ways. They have exchanged clothing. The young boy who is feeling better, is trying to handle the American household gadgets. The Wife is teaching games to the little girl. When the TV is turned on in the bedroom, they all gather in front of it except the Husband and Secouro. He tries to show her how to dance. She makes him sit down and dances for him. While she dances, in her slow exotic way, he tells her - who of course does not understand - how much he is in love with her and how somehow she represents the exotic dreams of his youth - the ideal woman he always dreamt of. He tenderly touches her body, she smiles.

But as he tries to kiss her she shrinks away with horror, for in Indonesia a kiss is indecent.

Suddenly the other Indonesian wife begins moaning. It is obvious that she is about to give birth to her baby. New confusion. The American Wife, completely hysterical, runs to the telephone hoping to find the doctor at the hospital. The phone has gone dead. The grandmother stops her, and in a calm serene way shows her how to cope with the situation. ~~One woman holds the head of the~~ The Indonesian woman is stretched out on the floor. One woman holds her head, and the other two hold her by the legs. Birth begins.

Scene IV

Everyone is celebrating the child's birth. Indonesian cakes are being baked. The room is festooned with exotic paper decorations. The children are playing as the whole family is about to sit on the floor at an elaborate meal.

The doorbell rings. Everybody stares at the door in surprise. Orders are being barked outside. The door is battered down and a group of soldiers armed with machine guns rushes into the room. They order the Indonesian family against the back wall (which disappears, leaving them silouetted against the sky). Clinging to each other in terror, the Indonesian family stares at the soldiers as they aim their guns at them. The American couple runs screaming to the children in an effort to protect them. They are both overpowered and held back by some of the soldiers. As they stare in horror, the officer shouts an order and the soldiers begin to shoot. The whole family tries desperately to run to the end of the stage, but falls under the barrage of bullets. Last to die is the little girl.

who wanders for a few seconds in a daze, and turns to stare at the American couple before falling.

Darkness. The vision has disappeared. The room returns as it was. It is snowing outside. The Husband and Wife are sitting at the breakfast table as in the beginning, reading the paper.

P.S.

The action of this opera does not refer to either Vietnam or Cambodia. It could apply just as well to Africa or India. The soldiers at the end are not American soldiers, but soldiers of a neighboring ^{indonesian} country. The country itself is left unidentified. The white couple too is not necessarily an American couple; they could just as well be English, French, or Italian.

I L L I N O I S A R C H A E O L O G I C A L T O U R

The ILLINOIS STATE MUSEUM, SPRINGFIELD; TOURISM DIVISION of the DEPARTMENT OF BUSINESS & ECONOMIC DEVELOPMENT; and COMMISSION ON INTERNATIONAL VISITORS

welcome participants in the

IXth INTERNATIONAL CONGRESS OF
ANTHROPOLOGICAL & ETHNOLOGICAL SCIENCES

to an archaeological tour of Illinois

ITINERARY

Tuesday, August 28, 1973

- Leave Hilton Hotel, Chicago, on chartered bus,† 8:00 a.m.
Arrive Dickson Mounds* approximately 11:30 a.m.
Luncheon provided courtesy of Illinois State Museum
Tour conducted by Dr. Milton Thompson, Director, Illinois State Museum; Wayne Shields; and Allen Harn
Leave Dickson Mounds approx. 2:00 p.m.
Arrive Koster Site* approx. 3:30 p.m.
Tour conducted by Dr. Stuart Struever, Director, Foundation for Illinois Archaeology
Leave Koster Site approx. 5:30 p.m.
Arrive Pere Marquette State Park* approx. 6:00 p.m.
Dinner†; overnight accommodations†; breakfast†; box lunch for Wednesday†

Wednesday, August 29, 1973

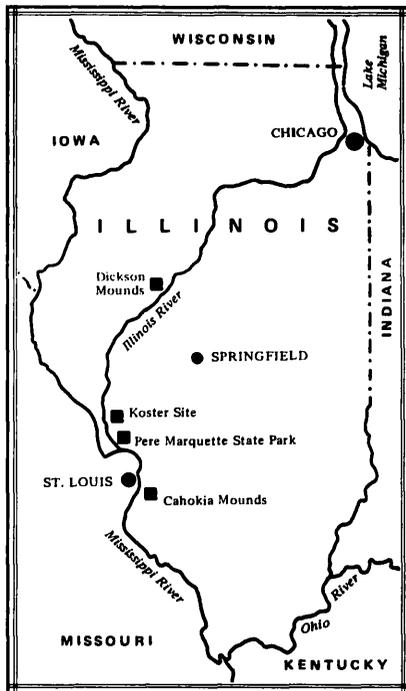
- Leave Pere Marquette State Park 9:00 a.m.
Arrive Cahokia Mounds* approx. 10:00 a.m.
Tour conducted by James Anderson and William Iseminger
Box lunches
Leave Cahokia Mounds approx. 2:00 p.m.
Arrive Springfield approx. 3:30 p.m.
Tour Illinois State Museum,* conducted by Dr. Milton Thompson, Director; Dr. Bruce McMillan, Assistant Director; Dr. Walter Klippel, Chief Curator, Anthropology; and Dr. James King, Curator, Paleobotany
Refreshments 5:30 p.m. at Illinois State Museum, courtesy of Illinois State Museum Society
Bus leaves Museum 6:30 p.m. for Holiday Inn East
Dinner†; overnight accommodations†; breakfast†

Thursday, August 30, 1973

- Bus leaves Holiday Inn East for Illinois State Museum 9:00 a.m.
Individuals free to meet with Illinois State Museum curators for consultations *or*
Tour Springfield Lincoln shrines* with bus, tour conducted by Clascenna Harvey, Chairman, Commission on International Visitors
Bus leaves Illinois State Museum for Clayville Stagecoach Stop* 12:30 p.m.
Luncheon at Clayville† 1:00 p.m.
Leave Clayville 2:30 p.m. for Lincoln's New Salem Village*
Leave New Salem 4:00 p.m.
Arrive Chicago, Hilton Hotel, 7:30 p.m.

*Brochure enclosed

†Approximate costs itemized on sheet enclosed



VISITS TO ETHNIC COMMUNITIES

(3) 8

CHICAGOANS: ONE SPECIES, MANY CULTURES- Wednesday, September 5th

The Congress has set aside the afternoon of Wednesday, September 5th, for your visit to Chicago's varied and diverse communities. The communities have been preparing for these visits for many months and are waiting to meet and welcome you. Many communities have prepared video tapes in anticipation of your visit. These video tapes are being shown daily in the Belair Room, Third floor, Hilton Hotel, 9-5 PM, Tuesday-Friday.

ETHNIC EDUCATION: A SYMPOSIUM ON PLURALISM IN VALUE EDUCATION

Hosts : Communal Schools and Catholic School Board of Chicago

Time: 3-10 PM

Discussion of several ethnic schools. Complimentary dinners.

CHINESE-AMERICAN COMMUNITY

Host: Chinese-American Civic Council

Time: 1-4 PM

Tour and visit which will feature a discussion in Chinatown's Town Hall. Optional dinner at participants' expense.

NATIVE AMERICAN PROGRAM (AMERICAN INDIAN)

Host: A support service for American Indian students at the University of Illinois is sponsoring two hour tours. Complimentary refreshments.

Time: 2-4 PM, 4-6 PM

UKRANAIAN COMMUNITY

Hosts: Leaders of the Ukranian Community

Time: 3-9 PM

Walking tour and discussion with complimentary dinner. Private car pick-up from the hotel and return home.

JAPANESE-AMERICAN COMMUNITY

Hosts: Japanese-American Citizens League and the Japanese Community

Time: 1-10 PM

Visit to photo exhibit: "Executive Order No. 9066" at Museum of Contemporary Art,

viewing of film, and panel discussion.

Cost: \$1.00 Museum entrance fee and \$6.00 for dinner at Hanna East Restaurant.

POLISH-AMERICAN COMMUNITY

Hosts: Polish-American Organizations and Groups

Time: 1-10 PM

Tour, viewing of video tape prepared by community, and panel discussion. Complimentary dinner.

SCANDINAVIAN COMMUNITY (SWEDISH, NORWEGIAN, DANISH, FINNISH AND ICELANDIC)

Hosts: Local specialists in Scandinavian activities

Time: 1-10 PM

Tour and round-table discussion of Scandinavian community in Chicago. Dinner costs \$4.25.

LITHUANIAN COMMUNITY

Host: Balzekas Museum of Lithuanian Cultures

Time: 1-8 PM

Tour of Balzekas Museum and of Lithuanian community in Marquette Park area. Dinner in Lithuanian restaurant, \$3.50.

GREEK COMMUNITY

Host: Hellenic Council on Education

Time: 1-10 PM (Orientation to the visit in Williford Room, Hilton Hotel at 1 PM)

Tours of the old and new Greek towns and visit with Prince Peter. Complimentary Greek drinks and food, and interchange of ideas.

BILINGUAL-BICULTURAL EDUCATION IN CHICAGO

Host: Illinois Teachers of English to Speakers of Other Languages (TESOL)

Time: 4:30-8:00 PM

Photo exhibit of students in bilingual, bicultural classrooms in Chicago. Round-table discussion of evolution and current status of bilingual, bicultural education in the United States. Carry-out buffet dinner- \$3.00.

A JEWISH COMMUNITY

Host: Peterson Park Improvement Association

Time: 1-10 PM

Visit to a community which testifies to a congenial co-existence of one species, many cultures; with complimentary dinner at the famous Catholic convent of Felician Sisters.

WORKING CLASS COMMUNITIES OF VARIED ETHNIC GROUPS

Host: Illinois Labor History Society

Time: 1-9 PM

Walking tour, film and video presentations, and discussions with union officials and members. Visit to wall paintings in the Black community. Buffet dinner- \$3.50.

ITALIAN-AMERICAN COMMUNITY

Host: Joint Civic Committee of Italian-Americans

Time: 1-10 PM

Visits to diverse Italian communities in Chicago and suburbs. Visit to cultural center of Italian-Americans at the Villa Scalavini, a home for the Italian aged. Dinner and reception in the community- \$2.50.

BLACK YOUTH

Host: Good Citizenship, Inc.: A Self-Help Program for Black Youth in Chicago

Time: 1:00 -10:30 PM

Visits to 3 colleges to talk with Black Youth and educators. Evening reception in community. Lunch and dinner at participants' expense (moderate).

SOUTH CHICAGO: A BLACK AND LATINO COMMUNITY

Hosts: South Chicago Organized for Peoples' Efforts (SCOPE) and the Mexican Community Committee

Time: 2-10 PM

Reception and walking tour. Performance by the Chicano Theatre Group and discussion. Soul food dinners at participants' expense (moderate).

CHICAGOANS

Page 4

PULLMAN: A CLASSIC UTOPIAN LABOR TOWN

Host: Pullman Community

Time: 1-9:30 PM

Walking tour, slide presentation, visit to museum at Labor Hall Local Union 1033, and discussion on Labor history. Dinner- \$3.95.

OAK PARK: A SUBURB OF CHICAGO

Host: Oak Park Community

Time: 1-6:30 PM

A stabilized, multi-ethnic, multi-racial community. Visit to Oak Park Library for discussion of history of community. Bus tour of area including famous Frank Lloyd Wright homes and visit to family living in one. Complimentary refreshments and reception.

CONVERSATIONS WITH JEWISH HIGH SCHOOL STUDENTS

Host: Board of Jewish Education

Time: 7-10 PM

Tour of Jewish Community Center and conversation with high school students. Complimentary refreshments.

You must register NOW for the visit of your choice at the Community Visit desk in the foyer of the Grand Ball Room, 2nd floor, Hilton Hotel.

Assembly point: at designated times in the lobby of the 8th St. entrance of the Hilton Hotel, where your free bus will await you. The same bus will return you to the hotel.

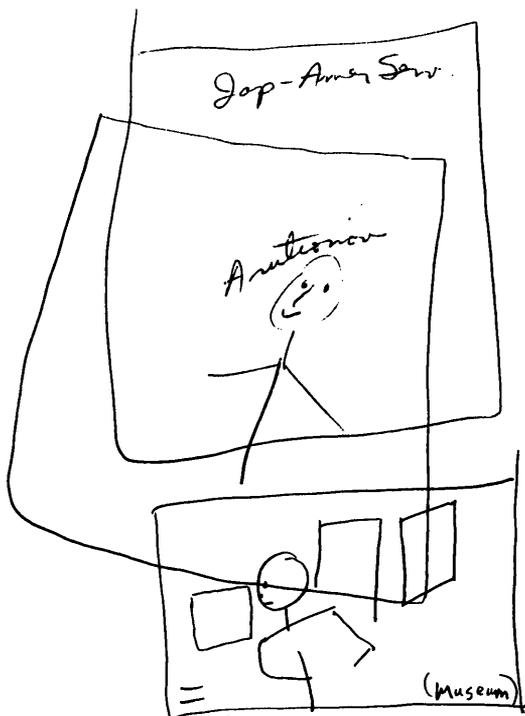
FOLLOW-UP MEETING

All participants in the Community Visits are asked to attend a session on Thursday, September 6, 2 PM in Parlor 547. We will there plan for the report to be presented to the Congress, our hosts, and Chicago at the closing plenary session on Saturday, September 8th. We need your contribution and cooperation.

A sweet, bitter kiss
(yellow box only)

Right hand
page
8

The
Greek
Story



The 18 Wed/Off visits were
introduced by an illustrated lecture on the history
presentation by Prof. A at
7:00 P.M. ~~the~~ ~~later~~ ~~visits~~
~~the~~ article in the Chgo S-T...
bore the introduction:

of Chicago
ethnic groups

left hand page

(Have the 4 page
list of communities
set in type,
2 columns.

FRA NOI

(Oct 1973)

(sideways)

(Could be combined
with another
article)

Anthropologists Visit Villa On Community Tour

Sixteen anthropologists from all over the world visited the Italian American Community during a packed 10-hour schedule while attending the 9th International Congress of Anthropological & Ethnological Sciences held in Chicago Aug. 28 through Sept. 3.

Theme of the Congress was "One Species, Many Cultures," as more than 3,000 scientists and scholars from 120 countries made Chicago the mecca of anthropology and ethnology — the studies of man and his society.

HIGHLIGHT of the two week Congress of scholarly sessions and discussions was the scheduling of visits to Chicago's ethnic communities.

Nineteen ethnic communities hosted a bevy of Congress participants on bus and walking tours, discussions, films and dinner on Sept. 5.

The Joint Civic Committee of Italian Americans hosted 16 members on a visit to the 24th & Western Avenue neighborhood, a tour, lecture and discussion at Villa Scabrin, in Northlake, a visit to the Italian Cultural Center in Stone park and a dinner and roundtable discussion at Como Inn.

The group was guided by JCC members Frank Pellegrini, Anthony Sorrusino and Charles Carosella.

Anthropologists who participated in the JCC-hosted tour were: Dr. Nephin Saran (Turkey), Tullio Tentori (Italy), Armando

RIGHT: Anthropologists be fore visit to Villa Scabrin, BELOW: They are pictured in FRA NOI office in Villa. Their convention was Page One Story in September.



film is concerned with growing up and living in the old Italian American Community of Chicago — and the values of young Italian Americans.

"Italians In Chicago" by Robin Strasser. Among its many features, this film spotlights the

Ferrara Bakery and Florence Scala as well as symbols and percentages of the Community.

"FRA NOI: An Italian American Newspaper" by Paul Steinfeld and Rev. Paul J. Acciolla C.S. This film depicts the making of a community newspaper, its meaning in the community, the technical aspects of news-gathering and the unique position of the ethnic press in Chicagoland Italian American Community as alternative press. Information concerning the use of the tapes may be obtained through the Filmmaking Department of the University of Illinois-Chicago Circle.

THE UNIQUE Congress — whose president was Dr. Sol Tax of the University of Chicago and whose chairman was Dr. Margaret Mead — brought the world to Chicago and Chicago to the world.

Kudos to Dr. Tax and his colleagues for visiting our city.

FRA NOI

Italian American News

Villa Scabrin, Melrose Park, Illinois 60161

Telephone: Chicago, MA 6-1252; Suburbs, 645-9668

Calenario (Italy), Tuneso go Circle — were invited to make videotape documentaries depicting some aspect of the life of their communities.

Seven communities produced 12 documentaries dealing with ethnic Chicago. The films were on view during the Congress.

Three of the films concerned Italian Americans in Chicago. They are: "Life Is Something More Than Between Taylor & Halsted" by Raaf Zaritsky, Frank Pellegrini and Mary Ellen Batmich. The

IN CONJUNCTION with the Congress, individual ethnic communities — in cooperation with the University of Illinois-Chicago

AUG 31 1973

VOL. 70—NO. 3515—THURSDAY, AUGUST 23, 1973

4731 N. WESTERN AVENUE, CHICAGO, ILLIN

Chicago's Hellenic community subject of study during Anthropological Congress meeting

Chicago this year is hosting the IXth International Congress of Anthropological and Ethnological Sciences. Held every five years over 4,000 delegates from 100 countries (including about 12 from Greece) are expected to attend and participate in this Congress.

The motto of the Congress is "One Species, Many Cultures" — the thesis behind it being that the health and future of mankind depend upon recognition and respect for group differences. Since Chicago is a composite of numerous ethnic backgrounds, the Congress has been structured in a novel way to afford the delegates the opportunity to expose themselves while in Chicago to actual ethnic situations and experiences of their choice.

Thus, on Wednesday, September 5, the 4,000 Congress participants will move from their formal research and general sessions in the Conrad Hilton Hotel to a series of public meetings and special events sponsored by ethnic, racial, religious and community groups in Chicago's neighborhoods and suburbs. The Greek element of Chicago was invited and accepted to be a part of this dynamic approach to learned gatherings.

The Greek Committee sponsored by the Hellenic Council on Education is planning a full day's activities for those who will choose first hand exposure to Chicago's Greek Community. The day will culminate in an Interdisciplinary Forum to be held at St. Andrews Auditorium, 5649 North Sheridan Road, Chicago, starting at 7:30 P.M. on

Wednesday, September 5.

During the first hour six distinguished Greek American scientists will focus as noted below on various aspects of the theme:

PROFILES OF THE GREEK EXPERIENCE IN CHICAGO

History, A Few Historical Notes, Dr. Andrew Kopan of DePaul University.

Sociology; Sociological Characteristics, Dr. George Kouvertaris of Northern Illinois University.

Psychology; Transcultural Psychological Dynamics, Dr. Nicholas Dunksas of Chicago Medical School.

Business/Politics; Occupational and Professional Thrusts, Dr. Gus Economos of DePaul University.

Education; Perspective in Educating Greeks, Dr. Angeline Caruso of the Chicago Board of Education.

Living; Folklore and Customs Alive, Ms. Pat Bartholomew, Doctoral Candidate of the University of Chicago.

The moderator of these talks will be Leon Marinakos of the General Electric Company.

During the second hour special guest Harry Mark Petrakis (if his commitments permit) and three other delegates to the Congress will join the Forum for further discussion on the above theme. There will be ample opportunity for questions from the floor. A social hour with refreshments will follow the Forum proper.

Attendance at the Forum is open at all. Please plan to attend. It promises to be a most interesting evening.

Chicago Daily News, Sept. 1-2, 1973

Chicago as ethnic laboratory

Chicago is hosting a gathering of scholars that likely will not be repeated in the United States in this century. It is the 9th International Congress of Anthropological and Ethnological Sciences, meeting to study and discuss man's diversity as well as those things that bind humankind together. Some 3,000 scholars from more than 100 countries are meeting here to pursue the congress' theme: "One Species, Many Cultures." University of Chicago anthropology Prof. Sol Tax has spent two years organizing the meeting.

It is good to see that the scholars are taking advantage of Chicago's rich assemblage of ethnic and cultural communities as part of their work. Some 20 of these communities have

worked with University of Illinois Circle Campus students and teachers to produce videotaped documentaries about urban life in an ethnic setting. And during the conference the scholars who have viewed the tapes will go into the communities for follow-up talks with the people.

The congress is building its work on the thesis that the well-being of mankind depends upon recognition and respect for group differences. That's a worthy idea, but one that is too rarely accepted, and the lack of respect for diversity has cost the world much in human tragedy. If the conferees gathered in Chicago can make just a small step toward advancing us all toward more understanding of each other, their time will be well spent.

8



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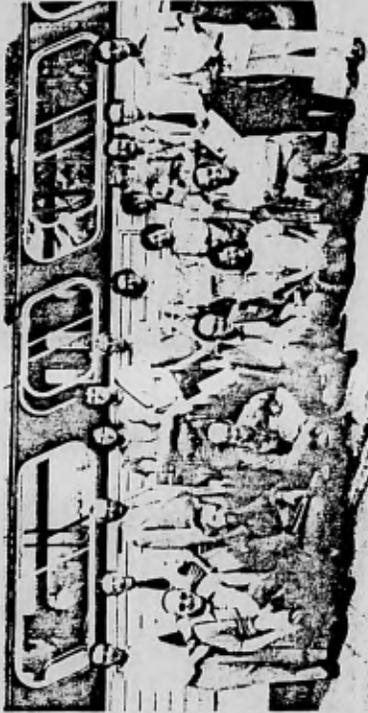
Japanese American Service Committee
Senior Citizens Work Center



8



Anthropologists Visit Villa On Community Tour



RIGHT: Anthropologists before visit to Villa Scalabrini.
BELOW: They are pictured in FRA NOI office in Villa. Their convention was Page One Story in September.

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PROFILES OF
GREEK

A sweet,

By William J. Adelman

Chicago is a city that contains between 76 and 83 distinct ethnic groups. It is a city that is made up of 76 separate communities, surrounded by another 182 suburbs, each of which has a character of its own.

The uniqueness of Chicago was why some 3,000 anthropologists from all over the world came to Chicago last August to study and visit the city and its suburbs and to see how so many people of different races and nationalities were able to work together, and nationalities were failed.

At the opening session of that 9th International World Congress of Anthropologists, I shared the stage with Margaret Mead, and I gave the world congress a little of the history of the many peoples who have come to Chicago and the problems they found.

bitter history

On these pages, I wish to share with you a part of that presentation. To show you what happened to each group as they arrived, where they settled, where they live today, where newspapers and other ethnic groups thought of them. Some of the tragic things that happened to them.

I can't do this for all 83 ethnic groups, but I've selected some of the major ones, which are presented here. Illustrations (by Ed Corey and Jerome Walker) have replaced the slides that I used in the original presentation.

William J. Adelman is associate professor of industrial relations at the University of Illinois.

Drawn
by Ed
Corey
and
Jerome
Walker

CHICAGO SUNDAY SUN-TIMES

MINNEAPOLIS STAR TRIBUNE
MAY 4, 1974

Japanese-American Service Committee
Senior Citizens Work Center



strat and friends
their

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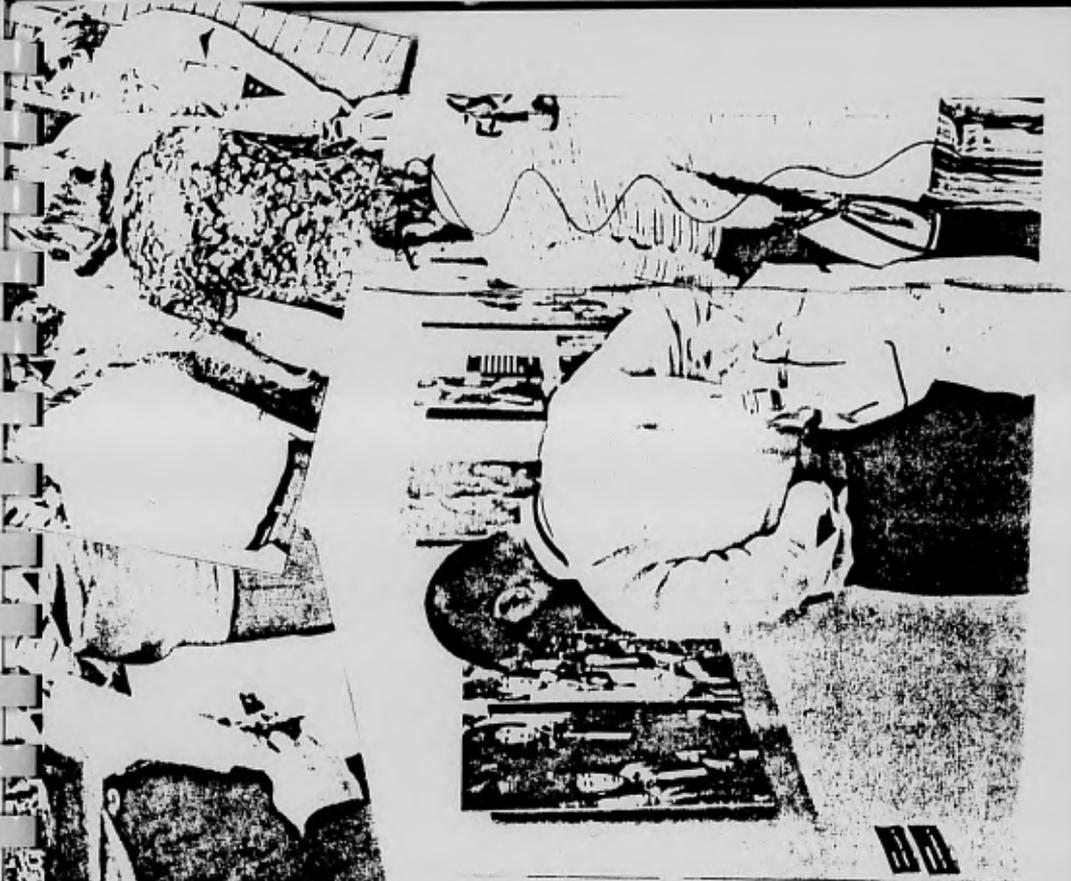
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run proper.

Attendance at the Forum is open to all. Please plan to attend. It promises to be a most interesting evening.

The 18 Wednesday afternoon visits to Chicago's ethnic communities were introduced by an illustrated lecture on the history of Chicago's ethnic groups by Professor Adelman at the Opening Plenary Session. His later article in the Chicago Sun Times bore the above introduction.



A M E R I C A N F O L K C O N C E R T

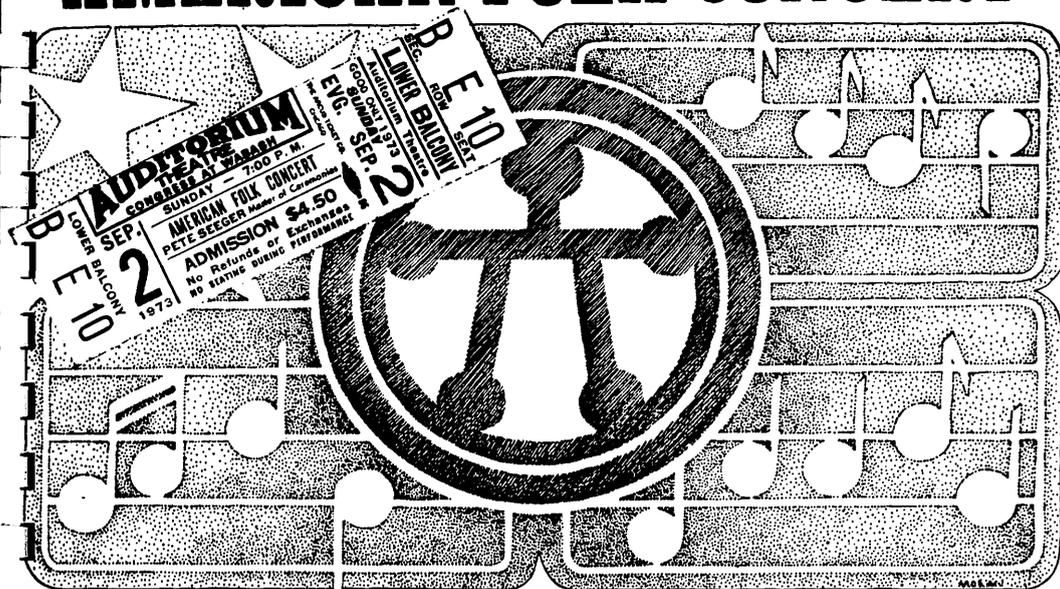
Proceedings Vol -- Folk Concert

1 Typeset Ringler article - double column

2 Include blue poster + ticket

3 Add montage of news clippings, incl.
all of Daily News, Sept. 4 in center, with
parts of other stories + photos, eg. Daily News
Aug. 31st, San Times Aug 31st (photo),
headlines of Rudis + Van Matre reviews.

AMERICAN FOLK CONCERT



AUDITORIUM THEATRE

70 EAST CONGRESS

WITH **PETE SEEGER** AS MASTER OF CEREMONIES

- ACAPPELLA SINGING CONVENTION • *Sacred Harp Singers, Chicago*
- BALFA BROTHERS • *Cajun Social Music, Louisiana*
- POISTER AND NANCY CALDWELL • *Holliness Singers, Reark, Ky.*
- MOVING STAR HALL SINGERS • *Shouts and Spirituals, Johns Island, S.C.*
- BERNICE REAGON • *Traditional Black Church Songs*
- ALMEDA RIDDLE • *Balladeer, Arkansas*
- "BUKKA" T. WHITE • *Blues Singer, Mississippi*
- NIMROD WORKMAN • *Balladeer, West Virginia*
- CLEOFES VIGIL • *Penitente Singer, Taos, N.M.*

SAT., SEPT. 1 & SUN., SEPT. 2; 7 P.M.

TICKETS: \$3.50, \$4.50, \$5.50, \$7.00

Available at Auditorium Theatre Box Office, All TICKETRON OUTLETS, & All Chicagoland Sears Stores.

Concert arranged by Smithsonian Institution's Division of Performing Arts for IXth International Congress of Anthropological and Ethnological Sciences.

Edit
down

Rinzler
6

by Ralph Rinzler

The concerts of American folk music at the Ninth International Congress developed from Sol Tax's invitation to the Director of the Smithsonian's Folklife Program, Ralph Rinzler, to demonstrate the diverse musical cultures of the United States. The Festival of American Folklife, sponsored by the Smithsonian Institution since 1967, was a summertime event featuring not only folk music, song, and dance, but also demonstrations of traditional crafts, the folklore of technological processes, and other forms of traditional expressive and material culture, in public, outdoor presentations on the National Mall in Washington, D.C. The component of the Festival presentations which could be most easily transplanted to the Congress was the musical programming. The Festival itself had been established to celebrate the diversity of American culture, so its experience matched the theme of the Congress. As announced in advance:

An American Folk Concert will be an opportunity for Europeans, Asians, and Africans to hear the best of our native musicians and singers. One great concert will bring together the whole panorama of the varied musical traditions of North America.

("Special Events - Scheduled as of February 23, 1973")

The two folk concerts, along with workshops and informal activities during the daytime, were well-received by the attendees at the Congress, who were, in Ralph Rinzler's words, "Surprised at the variety and strength with which folk traditions have survived."

In selecting performers for these concerts, Rinzler chose from among those who had previously participated in the Smithsonian Festivals. Alan Lomax suggested the importance of including a bluegrass band, as an example of the development of a form of orchestral music in the United States equalling the folk orchestral traditions of Europe. Pete Seeger suggested the inclusion of Cleofes Vigil, a penitente singer from New Mexico, as an example of Spanish-language sacred ritual music. The program struck a balance between the desire to illustrate cultural variety and the economic limits to doing so comprehensively. Rather than choose among the numerous ethnic communities of the United States, the presentation was limited to French and Spanish-speaking traditions; the multitude of ethnic-American folk music styles could not be represented. The program focussed, instead, on illustrating diverse approaches to common themes. The concert included, for instance, classic ballad singers from both the Anglo-American and Cajun traditions. It included sacred music of a ritual or ceremonial character, from Hispanic and Afro-American traditions, rather than pop-gospel or commercial sacred music. It included both black and white groups singing shape-note hymns. It demonstrated the use of traditional forms of music to present topical messages in working for social change.

Arrangements for the folk concerts were made by George Holt and Ernestine Potter of the Smithsonian staff, working under the direction of Ralph Rinzler, who coordinated the program content with Alan Lomax and Pete Seeger. Seeger was the master of ceremonies for the concerts and helped to present the daytime workshops. Most of the performers participated in an informal, intimate workshop during the Congress. One workshop,

for instance, featured the Balfa Brothers Cajun band performing the widest variety of styles of Cajun music, from unaccompanied ballads and solo and twin-fiddle tunes to modern popular Cajun songs. The workshops were well-attended and allowed Congress participants to learn more about the music they had been introduced to in the concerts.

The concerts were also well-received by members of the public and press. Al Rudis said in the Chicago Sun-Times: (Sept. 3, 1973)

And it was probably the concert of the year. Pete Seeger, who emceed the show, subtitled it "cultural pluralism" and said it served to show that "the people in this country are not all homogenized." The twelve acts illustrated this overwhelmingly, proving that diversified traditions make for some mighty good entertainment, too.

Lynn Van Matre wrote in the Chicago Tribune: (Sept. 3, 1973)

... the point of all this is precisely not the slickness and stage presence associated with professional performers but the honest joy and poignancy of people who still make their own music in their own communities - homogenization notwithstanding.

The performers included in the folk concerts were:

THE ACAPELLA SINGING CONVENTION

The Convention, founded by Rev. J.C. Johnson, began their work at Chicago's Shiloh Missionary Baptist Church in 1955. The group, led by their president Ollie Gill, sings shape-note hymns from the books published by the Stamps-Baxter company. The music is notated in these books in

shape-notes, rather than conventional Western musical notation, and is sung in a liquid, relaxed style.

THE BALFA BROTHERS

The Balfa Brothers from Southwestern Louisiana play and sing the tunes they heard their father perform with his own accordion, fiddle, or harmonica accompaniment. They differ from other Cajun bands from the rice-fields and prairies of Louisiana in that they use unamplified acoustic guitar, twin-fiddles, triangle, and occasionally omit the accordion.

FOISTER AND NANCY CALDWELL

Foister and Nancy Caldwell are known as Holiness Singers to the people in their small mountain community of Roark, Kentucky. Holiness Singing is a special tradition of evangelical spiritual singing. The Caldwell's emotional vocal style, sometimes known as the "high lonesome sound," is characteristic of the mountainous regions of Eastern Kentucky.

MOVING STAR HALL SINGERS

Moving Star Hall is the last surviving old-time meeting or "praise" house on Johns Island, South Carolina. The Moving Star Hall Singers perform traditional shouts and spirituals in complex rhythms and styles that have disappeared from most other, less secluded, areas of the South. The hymns preserve much of the African heritage and shouting style of singing and were performed by six members of the thirty-person group.

JUAN RIVERA AND BETO LAGUNA

Laguna plays the Mexican jarana, a large harp, to the accompaniment of Rivera's guitar. Their Jarocho music, from the Veracruz coast of Mexico, shows its Spanish origins in the vocal quality and instrumental

style, and its African influences in the overlapping vocal parts. Both were Chicago residents.

BERNICE REAGON

The daughter of a Baptist minister from Albany, Georgia, Bernice Reagon is one of the most powerful creative figures to emerge from the civil rights movement of the early 'sixties. One of the original Freedom Singers, she brings songs of the movement to people throughout the country and works for the preservation of traditional black musical styles.

ALMEDA RIDDLE

The daughter of a singing-school teacher in Cleburne County, Arkansas, Almeda learned most of her extensive repertoire of songs and ballads from relatives and other members of the musical Ozark mountain community. Maintaining a true respect for tradition, she has adapted the songs to her own personal tastes and high standards with the utmost respect for tradition. Her style, as with most traditional balladeers, is unaccompanied and highly ornamental.

SACRED HARP SINGERS FROM HACKLEBURG, ALABAMA

This group, under the direction of Lloyd Woods, takes the name of their music from the Sacred Harp, a shape-note hymnal first published in 1844. The tradition is still thriving in the South, sung in hundreds of churches, both black and white, and at informal get-togethers called "sings" or "singings."

EARL TAYLOR AND THE STONY MOUNTAIN BOYS

Earl Taylor's group plays a high-powered form of country string

music known as "bluegrass." The repertoire and vocal and instrumental styles draw significantly from the large body of songs, ballads, dance tunes, and sacred harmonic song structures common throughout the South for the last century. Taylor, a gifted mandolin player and singer, has been known for a number of years as a leading bluegrass performer.

CLEOFES VIGIL

Cleofes Vigil learned traditional Penitente singing in New Mexico, where he was born and raised. The Penitente tradition originated centuries ago in Spain with a religious sect known as the Brotherhood of Jesus of Nazareth, and travelled with that sect to the American Southwest in the 17th century. Today, Cleofes is one of the few active Penitente singers.

BOOKER T. WHITE

Booker White of Houston, Mississippi, sang the soulful blues of the Mississippi Delta in a gravel hoarse voice to the accompaniment of his powerful, driving guitar. These trademarks were first captured on a commercial recording in 1930. Until his death in 1977, Booker White took his music to bars, dances, festivals, and concerts all over the country.

NIMROD WORKMAN

Since contracting the dreaded black lung disease a few years ago, West Virginia coal miner Nimrod Workman has become a militant labor organizer and has done a great deal to promote reform in the coal mining industry. He has written many songs protesting the hardships of miners, and in addition he commands a large repertoire of traditional material, which he sings in a vigorous, unaccompanied style.

Music

Smithsonian folk — a rare musical showcase

PETE SEEGER brings his banjo and a folk-music bonanza to the Auditorium tomorrow and Sunday: roughly a dozen groups and individuals performing authentic ballads and blues of the mines, mountain communities, Cajun country, and blues-drenched deltas of America's past and present. With the annual University of Chicago Folk Festival

about the only short-supply folk nights of concert hardcore folk afoot up, at least. Best announcing and song or two of his

- Nimrod Workman: former coal miner, worked the mine, forced his retired Workman deals in the trials of the Childs ballads.

- Booker "Buk" Singer-guitarist from singing delta blues.

- Almeda Riddle: who specializes in O traditionally unaccompanied

- Balla Brothers from Louisiana, different style in that the acoustic guitars, doubt eliminating the accompaniment this music.

- Foister and Nancy mountain music from the region's "high and low"

- Earl Taylor and Boys—country string-band

- Cleofes Vigil—one of the penitential forms enchanting and published in the 16th and 17th is now northern New Mexico

- Bernice Reagon—traditional black church songs rights movements of a decade ago.

- Three gospel groups are also represented. The Sacred Harp Singing Group, from Hackleberg, Ala., takes its name from an early hymnal and takes a dynamic approach to the gospel style. The Accubell Singers

Convention, formed in Chicago in 1955, takes a more relaxed approach to the same type of music. And the Moving Star Hill Singers, from Johns Island, S. C., specialize in shouts and spirituals in the African tradition.

Shows are at 7 each night. The concerts, packaged by the Smithsonian

Chicago Tribune
Aug 31, 1973

American music with ethnic roots



Almeda Riddle sings traditional Southern songs as part of an evening of American folk music in the Auditorium Saturday and Sunday at 7 p.m.

Music

A 'just-concert' home show

By Lynn Van Matre

PETE SEEGER came on stage banjo and talking of cultural pluralism the anthropologists that made up the just-folks element, Seeger said it in this country," he explained, "are To prove the point, the Smithsonian

nearly a dozen samples of "traditional anared the singing Seeger as emcee, on stage for two nights at the Auditorium for the benefit of those attending the progress of Anthropological and Ethnological progress here—and anyone else who might

As traditional folk concerts go, this one, capable of being viewed two distinct romanticized lenses. The performers' remaining links with days gone by. Tak glasses off, what you have in quite a few cracking voices, not of tune guitars and an Reality lies somewhere in between; and precisely not the slickness and stage presence professional performers but the honest joy

CHICAGO DAILY NEWS

Lively music

By Jack Halperkamp

The idea was a natural. Who should be more interested in a concert of traditional American music than a gathering of the world's most distinguished anthropologists?

The scholars are in Chicago for the Ninth International Congress of Anthropological Sciences, and the concert was presented to them and the general public by the nation's museum, the Smithsonian Institution, on Saturday and Sunday nights at the Auditorium Theater. Pete Seeger (but naturally) was host.

In a way it was fitting that the concert was presented by the museum: Although the program was lively and engaging, one couldn't help but feel a curious distance from the various musical styles presented. Obviously this was distinctly American music, but from a non-urban America of long ago and

not to notice the unmistakable presence of Age.

Maybe I'm overly dramatic but watching 74-year-old Nimrod Workman and O. Riddle, and Mississippi bluesman Bukk White, I couldn't help think that in a short time these people will be sorely missed.

Take the Moving Star Hill Singers, for instance. From Johns Island off the coast of South Carolina, the four singers came here to represent the very last of the island's "praise" houses where shouts and spirituals are performed with a beautifully unconscious rhythmic pattern. As they put it, "We love to make a noise for the Lord."

One still viable rural Southern tradition

Music

Sept 3, 1973

A 'just-folks' concert of down home sounds

By Lynn Van Matre

PETE SEEGER came on stage Saturday night toting his banjo and talking of cultural pluralism—thinking, perhaps, of the anthropologists that made up most of the audience. For the just-folks element, Seeger said it another way: "The people in this country," he explained, "are not all homogenized."

To prove the point, the Smithsonian Institution packaged nearly a dozen samples of "traditional American" sounds, snared the singing Seeger as emcee, and put the whole thing on stage for two nights at the Auditorium over the weekend for the benefit of those attending the ninth International Congress of Anthropological and Ethnological Sciences currently in progress here—and anyone else who might want to show up.

As traditional folk concerts go, this one was right in tradition, capable of being viewed two distinct ways. Viewed through romanticized lenses, the performer could be seen as his remaining links with days gone by. Taking the rose-color glasses off, what you have in quite a few of the cases is cracking voices, out of tune guitars and an indulgent audience. Reality lies somewhere in between; the point of all this is precisely not the slickness and stage presence associated with professional performers but the honest joy and poignant

...will make their own music in their own

CHICAGO DAILY NEWS, Tuesday, Sept. 4, 1973

When the roots went to town

By Al Rudis

Pop singers are always talking about getting back to roots. Well, the roots—in person—were on the Auditorium stage Saturday and Sunday.

Called "An American Folk Concert," it was part of the ninth International Congress of Anthropological and Ethnological Sciences being held here, but it was open to the public. And it was probably the concert of the year.

Pete Seeger, who emceed the show, subtitled it "cultural pluralism" and said it served to show that "the people in this country are not all homogenized." The 12 acts illustrated this overwhelmingly, proving that diversified traditions make for some mighty good entertainment, too.

NEARLY ALL THE PERFORMERS departed after Sunday, but two of the best (and most well received by the audience) are still bearable if you hurry. They are Mexican harpist Beta Laguna and guitarist Juan Rivera, who are playing at Laguna on Wabash near Balbo.

Laguna is from Vera Cruz and is schooled in the barp, tradition of his native city, but, beyond that, he is a genuine virtuoso. His instrument has a semicylindrical, cupped post to add echo to the vibrating strings, and at times he sounds as if he were playing a zither, a bouzouki and a barp all at the same time.

The Balfo Brothers Orchestra from southern Louisiana, a favorite of the University of Chicago Folk Festival, also tore the house down during its brief set. There were not as many funny facial expressions and amused nudging as there were when they played a zither, a bouzouki and a barp all at the same time.

but accordion...

Lively music at folksy best

By Jack Haffertamp

The idea was a natural. Who should be more interested in a concert of traditional American music than a gathering of the world's most distinguished anthropologists?

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not to notice the unmistakable presence of Age.

Maybe I'm overly dramatic, but watching 74-year-old examiner and labor organizer Nimrod Workman, and Omark great-grandmother Almoda Riddle, and Mississippi bottleneck bluesman Bukkah White, I couldn't help think that in a short time these people will be sorely missed.

Take the Moving Star Hall Singers, for instance. From Johns Island off the coast of South Carolina, the four singers came here to represent the very last of the island's "praise" houses where shouts and spirituals are performed with a beautifully unself-conscious rhythmic pattern. As they put it, "We love to make a noise for the Lord."

One still viable rural Southern tradition is sacred barp singing. (The name refers to a style of musical notation that a particular shape —



Folk singer Pete Seeger

Harp Singers) — afforded a particularly revealing contrast in cultural reverends.

AFTER INTERMISSION the program concentrated on much more vigorous and visible musical styles. From Louisiana there were the Balfo Brothers and their Cajun music from Cinchona, Earl

original Freedom Singers, Bernice Reagon. A woman with both a powerful voice and presence, she cajoled the audience into some group singing.

On Sunday Pete Seeger even sang a couple of songs. And Pete, in case you still don't know why people laughed when you sang "Little Birdie,"

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55, takes the same type Hall Singers, e in shouts tradition.
The concerts, n-
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Roots

onal of an music in rday and p.m.

CHICAGO TRIBUNE FRIDAY 9/11/73



Pete Seeger, in town to introduce some of his favorite people this weekend.

ANTHROPOLOGICAL

FILM FESTIVAL

FILM FESTIVAL (and other A-V things)

Throughout the Congress week, there was a large audio-visual component. Perhaps the most prominent was the Anthropological Film Festival organized for the Congress by Paul Hockings and the Comite International du Film Ethnographic. Day-long screenings included the history of ethnographic film and offered a broad sample of the best films of the past ten years from around the world. On September 5th the Daily Bulletin listed the following films:

(reproduce Daily Bulletin here)

In addition to the Anthropological Film Festival, audio-visual presentations were made during the scholarly sessions; special midnight film screenings were organized for Congress Service Corps members; and smaller special-interest screenings were arranged as necessary.

The Congress not only provided the occasion for presentation of already completed works, but itself was the subject of a variety of audio-visual documentation. All major scholarly sessions using the simultaneous translation facilities were also tape recorded in all languages. Session organizers were provided with copies of these tapes for use in the World Anthropology volumes emerging from their sessions.

Countless individuals made still photographic records of the proceedings. An organized effort to provide Congress members with a photographic memento of their participation in the Chicago Congress was run by Joan Eggan and Columbia College (Chicago).

The videotape project associated with the Visits to Chicago Ethnic Communities is described on page 000 of this volume.

Perhaps the most ambitious effort was the Video Documentation Project of the IXth ICAES. Using videotape equipment loaned to the project by the University of Illinois in Chicago and a small grant through Margaret Mead from the Institute for Intercultural Studies, Dobbi Kerman organized this massive undertaking to make a videotape record of the IXth Congress. Her report follows:

Dobbi Kerman

Due to the scarcity of passengers, the North run of the shuttle service will be cancelled. The South route, however, (Field Museum, Museum of Science and Industry and the University of Chicago every 1½ hours or so) will remain unchanged. Additional information concerning bus service can be obtained on the second floor. Please do not confuse this notice with the Community Visits at 1 p.m. which are not affected.

Video tape of a Purdue University "spring rite" by Raul Zaritsky will be shown at 1:30 p.m. in Belair room.

A part of the proceeds from the sale of individual photographs will be used to defray the Congress expenses. Contact sheets of photographs taken Tuesday will be mounted on bulletin board near registration.

Papers have been reproduced for use of registrants in advance of the Congress and during the Congress. Paper orders should be picked up before registrants leave the Congress. An incomplete order means the missing papers are unavailable.

No individual orders other than for the author's own paper can be filled after today, Wednesday 5 September.

Need Ride: to either Louisiana or Southern California after Sept. 8th. Can drive automatic or stick shift. Will help pay for gas. Leave answer, name and how to contact you in Room 419. Julia London.

THERE IS A MESSAGE CENTER ON THE 2ND FLOOR, OUTSIDE REGISTRATION. DELEGATES SHOULD CHECK THERE PERIODICALLY TO SEE IF THERE IS ANYTHING FOR THEM.

Data sheets and information on the Vth International Directory of Anthropologists are available in room 512 through Friday September 7th. The IV International Directory appeared in the December 1967 issue of CURRENT ANTHROPOLOGY.

Congress papers may be purchased in the Continental Room next to the Book Fair from 9-5 p.m. Prices are posted. Orders may be picked up the next day in the Continental Room.

FILM SCHEDULE - Waldorf Room

9:00	Dedeheiwa Washes His Children (Asch)	
9:15	Dedeheiwa in the Garden (Asch)	
9:30	Nang Yai: Thai Shadow Puppet Drama (Drebs & Kosalwat)	
10:00	Invisible Walls (Cowan & Turner)	
10:15	Vukumo Mask (Gerbrandts)	
10:30	Dead Birds (Gardner)	
12:30	Khevfuretay (USSR) 1970	
12:50	Sabantoy (USSR 1973)	
1:15	Anasteneria (Coundouros)	
1:30	Les Fet de Belgique (H. Storck)	
3:30	Abimbola	5:30 A curing Ceremony (Marsh)
3:45	Zeca	5:45 Under the Men's Tree:
4:00	Le Grand Masque Molo (Le Moal)	6:00 Raga (MacDougall)
4:15	The Raft	7:30 Emitai (Sembene)

FILM SCHEDULE - Bel Air Room

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FILM SCHEDULE - Bel Air Room

9:15 Eles Dios
10:00 Orangutan Makes Stone Tool
10:15 Goodnight Socrates
11:00 Fata Lobbi
12:45 Pilgrimage to the Malma Sanctuary
1:30 Videotape of a Purdue University Spring Rite
2:00 Orangutan Makes Stone Tool
Three Films by HRH Prince Peter
2:10 Tibet Before the Catastrophe 3:00 With Buddha's relics in Nepal
3:35 Bhutanese Dances
Three films by Corneille Jest
4:05 Tarp Lavallee Aux Chevaux Excellents (English Subtitles)
4:25 Tarap La Fete du 6 eme Mois
4:45 Ma-Beig, La Mere, Peinture D' Tankha
5:10 Kwakiutl (First public showing of new version) (E. Curtis)
6:15 Bride of the Andes

8

Excerpts from:

Video Documentation of the Ninth International Congress of
Anthropological and Ethnological Sciences

by

Dobbi Kerman

Video Documentation Objectives and Catalogue
of Tapes for the Ninth International Congress
of Anthropological and Ethnological Sciences

Four major objectives determined the content of the twenty-five hours of video footage recorded at the Ninth International Congress of Anthropological and Ethnological Sciences. Objective I: Video Overview of Congress; Objective II: Panel Discussions, Interviews, and Reports Arranged Specially for Video Documentation; Objective III: Indepth Coverage of the Urgent Issue of the Film and Video Documentation of World Culture; Objective IV: Video Coverage of the Congress Meeting on the Visits to the Ethnic Communities of Chicago.

Objective I: Video Overview of Congress

The first objective of videotaping the IXICAES was to provide documents in video that would present a general overview of the congress. This was attempted through numerous means. 1) Portions of the congress sessions were videotaped in order to be representative of the central planned activity of the congress. The congress sessions taped in part include the following: a. Anthropology Today and Tomorrow; b. Psychological Anthropology; c. Affective Response in Man; The Visual Arts; d. Folklore in the Modern World; e. Face-to-Face Interaction. 2) The press conference held by Dr. Margaret Mead and Dr. Sol Tax was videotaped in full. This press conference was consciously directed to present a selective overview of the important events and innovations of the IXICAES and their significance. The press conference footage stands all on its own as a dynamic conceptual overview of the congress. 3) The Final Plenary Session which served as the Congress's own summation of its sessions was videotaped in its entirety as a wholistic overview of the congress organized and presented by congress members themselves.

Objective II: Panel Discussions, Interviews, and Reports
Arranged Specially for Video Documentation

Video documentation of more than a few official congress sessions would have been repetitive and inefficient use of video capacity since these sessions were already preserved on audio tape for the congress. The presentation oriented format of most of the official congress sessions did not generally facilitate a great deal of discussion due to time limitations and packed agendas. Interviews and discussions arranged with key participants of different congress sessions for video coverage in our Hilton Hotel room based video studio offered a means of documenting important aspects of the congress which would not otherwise have been preserved. The more informal format of discussions, interviews, and reports among small numbers of scholars in our video studio facilitated social and intellectual interplay dynamic and interesting to watch in the video medium.

The following is the basic format of the panel discussions, interviews and reports arranged specially for video coverage. The anthropologist and ethnologists taking part in interviews were asked to discuss numerous issues. 1. They were asked to discuss what they thought was most significant in the congress sessions they participated in. 2. They were asked to tell something about their own work. 3. If they were representative of a delegation from a country other than the U.S.A., they were asked to discuss the special contribution of their delegation to the congress and key important areas of work in process in their own country. They were also asked to discuss significant issues or controversies in congress sessions.

The following list includes the panel discussions, interviews and reports specially arranged for video coverage.

A. Dr. Richard McKeon delivered a talk on "Anthropologists: What Will They Study?"

B. Dr. ^{Willis}~~William~~ Sibley gave a report on the session on Southeast Asia which he chaired.

C. Dr. ^{Dwight}~~A~~ Heath gave a report on the preconference on Alcohol Studies and Anthropology.

D. Dr. ^{Martin}~~A~~ Nettleship and a panel including Dr. ^{Cara}~~Gerald~~ Richards, Dr. Robert ^{Bigelow}~~Nicolson~~, Dr. ^{Clifton Amstrong}~~Amisberry~~, and Dr. Henry ^{Clayson}~~Klauson~~ reported and discussed the preconference on War -- its causes and consequences chaired by Dr. Nettleship.

E. Dr. Dana Raphael reports on the sessions on women held at the congress.

F. A panel of women anthropologists and ethnologists including Dr. ^{Rhoda Mettany}~~Rocher Metro~~, Dr. Manisha Roy, Dr. Dana Raphael, and Dr. Maria Pierre discussed the topic of women anthropologists and anthropology.

G. Dr. Stephen Wurm presented a synopsis of congress sessions on linguistics.

H. Dr. Stephen Wurm and Dr. ^{Einar}~~Iner~~ Haugen discuss the Importance of Language in Shaping Thought.

I. Dr. Gerhart ^dHirschfeld, executive director of the Council for the Study of Mankind and representatives from Youth for Mankind discuss man's need above the needs of nations, and the importance of forming a council to bring this about.

J. A panel discussion was held with representatives from the ^{Congress}~~Youth Service Corps~~ and ^{Lance}~~Lois~~ Lindquist, their organizer, on their experience of attending the congress.

The large representative participation of delegations from nations besides North America and Western Europe was of major importance at this congress. Therefore panel discussions for video coverage were arranged with groups of delegates from some of the different nations represented at this congress including India, Africa, Russia, and Japan.

K. The representatives of the Indian Delegation are Dr. ^{L.P.} Vidyardi^A, Head of the Dept. of Anthropology at Ranchi University and head of the forthcoming 10th ICAES; Dr. ^{I.P.} Singh^A, Head of the Dept. of Physical Anthropology at the University of Delhi; and Dr. ^{B.N. a y} Sah^A^o, the secretary of the forthcoming International Congress.

L. The Representatives of the African Delegation are Dr. ^{Ajato} Amos^A of Nigeria, professor at the University of Lester in England; and Dr. ^{Sory} Camara^A of the University of Bordeaux and a professor from the University of Kartoum (name indistinct).

M. The representative of the Russian delegation is Dr. ^{Ya.V.} Bromly^A, Director of the Institute of Ethnography of the Academy of Sciences of the U.S.S.R. located in Moscow and Leningrad.

N. The Representatives of the Japanese delegation are Profes-
^{Chie Nakane} sor ~~Chinakoni~~^{Masao} of Tokyo University, Professor ^{Okazaki} Okazaki, Professor
^{Hisashi} Suzuki, Chairman of the Department of Anthropology of the
National Science Museum, and Professor ^{Takao} Sofue^A of ^{Meiji} ~~Mase~~ University.

Objective III: Indepth Coverage of the Urgent Issue of the
Film and Video Documentation of World Culture.

The third objective of the congress video documentation was to identify and document indepth an issue of major importance at the congress. The need for the film and video documentation of the different cultures of mankind was the issue of paramount importance at the congress chosen for indepth video coverage. For the indepth coverage of this issue a special meeting on the urgent issue of visual anthropology was taped in entirety and two panel discussions and one presentation with key anthropologists, ethnologists, and film makers were specially arranged for video coverage.

Anthropologists, ethnologists, and film makers involved in making and studying anthropological films and video tapes were asked to discuss: 1) The urgent issue of visual anthropology at the congress, 2) The creation of a world-wide regionally based network of anthropological and ethnological film and video archives and production centers as well as a world wide system for the distribution of these documents, 3) Examples of their own work, and 4) New developments in the anthropological and ethnological use of film and video.

This special meeting on the urgent issue of visual anthropology and the three panel discussions with important documentors in this field stand on their own merit as quick-paced, highly charged documents exploring the multi-dimensional importance and possibilities of the film and video documentation of world culture.

The series of video tapes on the urgent issues of the documentation of world culture includes:

A. A special meeting was held on the issue of visual anthropology.

B. A panel discussion was held. Participating members included Jean Rouch, "the Father of Visual Anthropology", Richard Sorenson, ^{Alan} ~~Allen~~ Lomax, Ralph Rinzler, and ^{Moise} ~~Moise~~ Le-court.

C. A second panel discussion included Richard Sorenson, Corneille Jest, and Jean Lajoux^x.

D. A third presentation was arranged with Prince Peter of Greece and Denmark.

Objective 1V: Coverage of Congress Participants Response to Visits to Chicago Ethnic Communities.

This feed-back meeting with anthropologists, ethnologists, and other congress participants who took part in visits to Chicago ethnic communities was videotaped at the request of Dr. Tax. It is intended to be complimentary to the series of videotaped documentaries generated by members from the different ethnic communities visited. This documentary series on Chicago was an innovation for the congress.

.....AND OTHER LEARNING EXPERIENCES

7

.....AND OTHER LEARNING EXPERIENCES

In addition to the welcoming address at the Opening Plenary Session by Vine Deloria (pp 000), Native North Americans organized an Arts and Crafts Fair, and a sample of Indian dances in a Pow-Wow on Friday evening (pp 000-). Justine Cordwell organized a number of other exhibits of artifacts and photography which were on display in the Hilton Hotel (pp 000) and at the Museum of Science and Industry and the Field Museum of Natural History. Branimir Bratanic brought from Yugoslavia and displayed in the Congress Library the major materials of the European Atlas, which formed the basis for a Congress session, and are described in Cuisenier's volume (pp 000). The American Anthropological Association contributed its expertise in the management of the publishers' exhibits (pp 000) and the program book ads. And Michael Salovesh, in cooperation with Northern Illinois University, undertook the organization of a Book Fair at the Congress (pp 000). The largest exhibit came to Chicago from Georgia in the form of the Mobile Archaeological Laboratory which was in front of the Museum of Science and Industry.



8

NATIVE ARTS - CRAFTS FAIR

Native North Americans will provide their best Arts-Crafts for sale

Members are invited to bring
-and/or arrange with native artists-craftsmen from any part of the world to bring-
examples of arts and artifacts which can be produced for the world market

IMPORTANT: Please send advance notice to avoid difficulties at U.S.A.
customs, describing materials to be brought or sent,
at the earliest possible date.

A one-time opportunity for scholars and librarians to participate in
an international book and serials redistribution

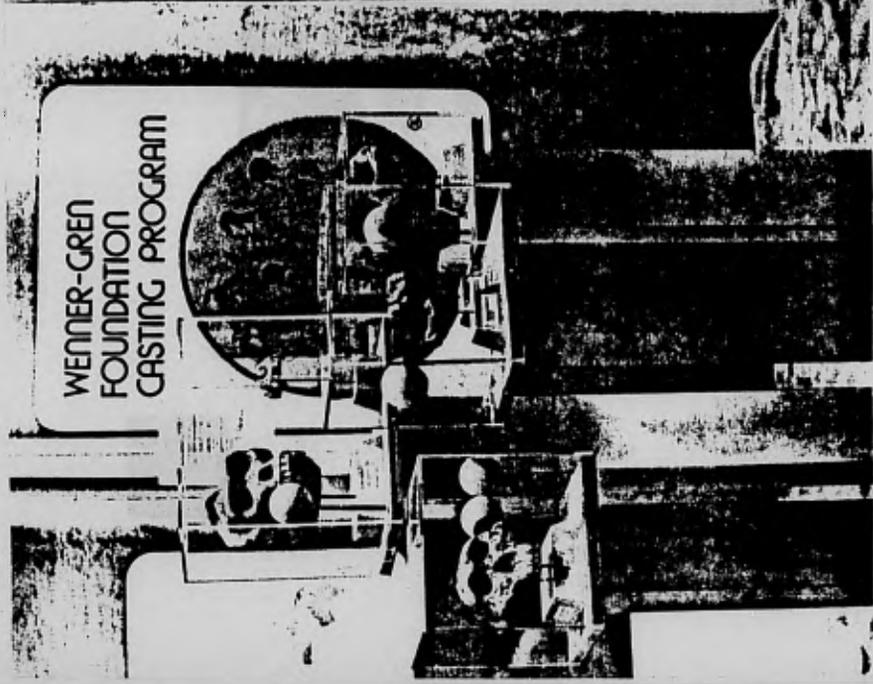
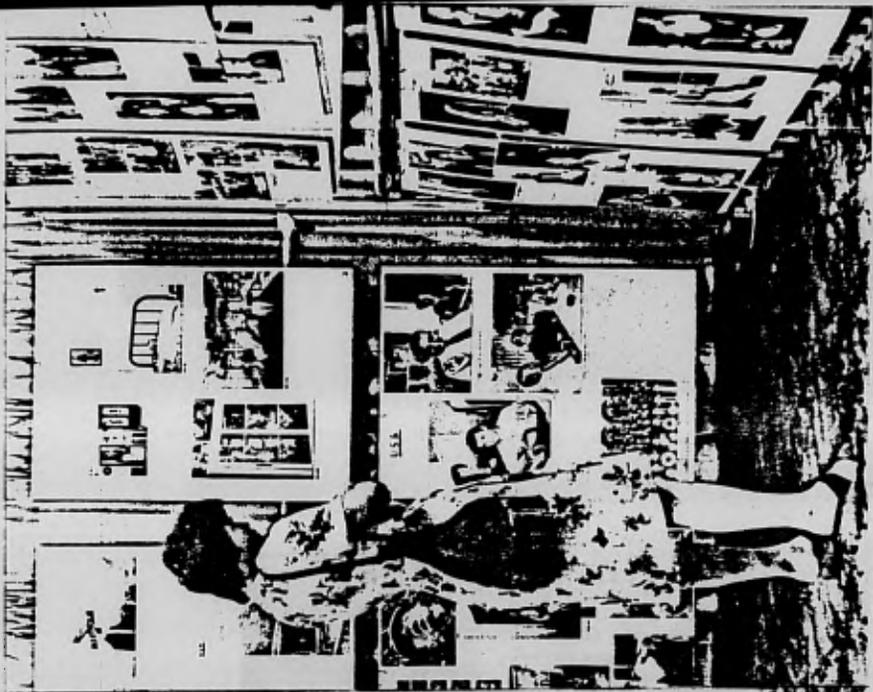
BOOK FAIR at the Congress

American scholars will send their excess books on
all subjects of the Congress and on all geographic areas

MANY WILL BE RARE

MANY BARGAINS

Publishers will send overstocks of **NEW BOOKS AT BARGAIN PRICES**
Members around the world are invited to bring their librarians or library funds



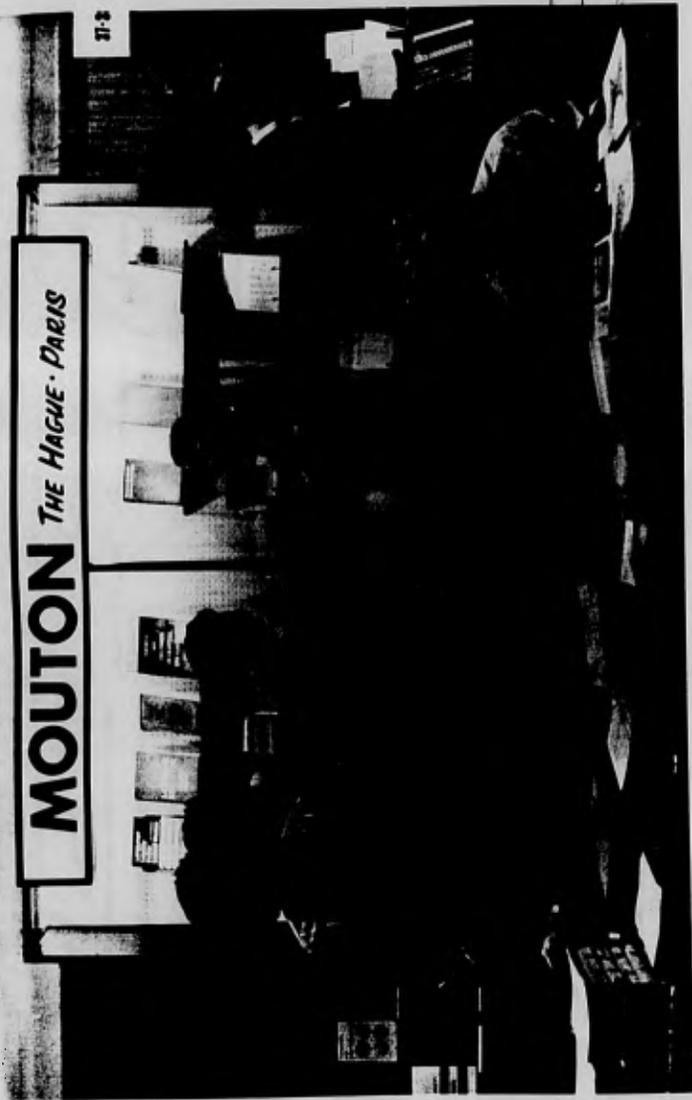
By Kathryn Christensen



For everyone

Cajun social music, black singers, a sacred harp singing group and Spanish American Penitente songs will be included in two full nights of folk music at the Auditorium Theatre, at 7 p.m. Saturday and Sunday. Almost a dozen varied groups will be introduced by folk artist Pete Seeger. The concert is staged by the Smithsonian Institution, and tickets (\$3.50-\$7) are available at the box office.

The culture, character and life-styles of Chicago's varied ethnic communities will be featured in a photography exhibit this weekend at the Museum of Science and Industry. More than 200 photos will be displayed depicting life-styles of different nationalities within the city. Another exhibit features a series of photos taken in the Lawndale area by student photographers. Free.



8

ST - I think I promised Schneider we'd see his paper in the Proceedings. It isn't long; it is the easiest way to describe this special event, and it's in an example of a paper without a home/book.

\$ 1.00

1973 INTERNATIONAL CONGRESS OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES
THE CONGRES INTERNATIONAL DES SCIENCES ANTHROPOLOGIQUES ET ETHNOLOGIQUES
Chicago, U.S.A. August-September 1973

MONOGRAPHICARY RESEARCH:
THE MEXICAN ANTHROPOLOGICAL LABORATORY

by

E.A. Schneider, J.Z. Embase, and J.D. Spaulding

6 *Amicus*

Gay

INTRODUCTION

The term "specialized, technological, multidisciplinary, scientific" as applied to archeology appear with increasing frequency among the writings of archeologists. These terms point rather dramatically to the recognized need among archeologists and prehistorians for more exacting tools and skills which can increase precision of analyses of the past. Modern archeological studies require the use of scientific equipment and personnel both expert in their technical fields and trained to deal with problems of prehistory. Since its earliest days, however, archeologists have had to rely upon the talents of geographically dispersed specialists unfamiliar with the subject of archeology for assistance in data evaluation and interpretation. Similarly, archeologists on the whole have had minimum exposure to the tools and language of the allied sciences. The resulting loss in transmission of information between specialists and prehistorians has vitally affected the quality of knowledge derived.

A recent innovation, one designed to foster and promote close collaboration among archeological and scientific communities, is the University of Georgia Mobile Archeological and Environmental Laboratory. Staffed by the Geochronology Laboratory, the objectives of the mobile laboratory program are two-fold: a) to make generally available a training-demonstration facility in which major technical means of elucidating the past are

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J

PROCEEDINGS
of the
IXth INTERNATIONAL CONGRESS
OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES

Edited by
Sol Tax
Gay C. Neuberger

Section 3
Feedback
The Organization

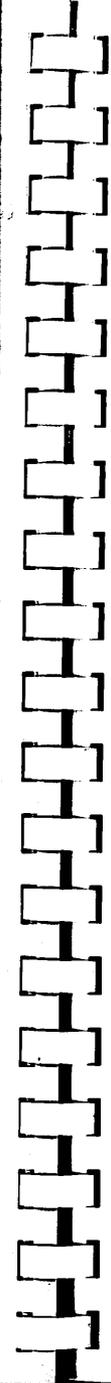
The University of Chicago
Chicago, Illinois

1973

PROCEEDINGS VOLUME

SECTION 3

1. Feedback
2. The Organization



FEEDBACK

FEEDBACK

We began receiving feedback on the Congress while it was still in progress from colleagues (see letter below and pp 000) and from the press (pp 000-). Reactions continued to arrive after the Congress in the form of letters (for example, pp 000-) and published reports by representatives of national delegations in their own newspapers and journals (examples on pp 000-).

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THE *Conrad Hilton* CHICAGO

September 5, 1973

Dear Sol Tax:

As members of the present Congress, and expressing also the opinions of a number of other Congress members with whom we had opportunity to talk, we should like to offer some comments and suggestions for the future. We don't wish to do this in commissions or present it officially to the Permanent Council of the IUAES and to the Plenary Session, but we should be glad and grateful if you, as the President both of the Congress and of the Union, would accept our points of view, as we hope you will, and advocate them energetically in the appropriate form, at the appropriate time, and on the appropriate occasion. You are guessing already that we are speaking of the new organization of the Congress.

First of all, the Congress was founded as a scientific concern, and strictly scientific it should remain. We greatly appreciate your efforts to make the Congress a common thing to all of us, acting selfreliantly, without pressures of any sorts of national or international establishments. But the theory and practice seldom coincide, in any case it seems that with the present "revolutionary" reorganization too much was attempted to be done too fast. We, as scholars, cannot solve directly the current human and life problems. We can only try to translate them into proper scientific problems and to find scientific solutions for them. Then we can do our duty, as honest men and citizens, according to our conscience. In science, just as in life, vigor of the youth and experience of the old have their definitive places. But too much "democracy" easily turns into anarchy or, worse still, into unscrupulous ochlocracy. Screaming militant and extremist propaganda or naive wishful thinking cannot do any good in science. The best it would be if there were no "-cracy" at all, but if we had the common efforts of thoughtful and responsible men (or, say, persons) by free agreement.

Such as it is now, the organization of the Congress does not fulfil even those functions which were in one or another way fulfilled at former Congresses. If papers are not to be read, they must be accessible to all members well in advance, which requires not only impeccable organization, but also enormous costs which cannot be covered by the participants themselves. The present Congress is prohibitively expensive for its members, especially for those from poorer countries. And if discussion is to be fruitful, the time allotted to it may not be too short, and it may not be cutt off, at the most interesting moment, by mechanical devices or uninterested chairmen (or chairpersons). In the past, at this Congress of ours, you could, when you were free, drop in whatever session seemed interesting, and thus make new acquaintances and gain new knowledge. This is almost impossible when papers are not read. Much precious (and dearly paid for) time was thus wasted. Furthermore, in a congress of such magnitude, the lack of a list of registered participants makes it difficult for the experts in a given field to find one another.

Probably, because of the cost and because of the propagandistic character of a considerable part of the program, there are, comparatively few known names in ethnology present. For us, as the members of the group ETHNOLOGIA EUROPAEA, the absence of competent European ethnologists is especially embarrassing. Whole countries (Germany, Britain, Scandinavian countries, also Eastern Europe, with few exceptions) are grossly underrepresented. And the future of our sciences cannot be seriously planned if left to "scientific tourists", sightseers, ambitious amateurs, dilettanti, and propagandists of all shades.

If the present trend in the organization of the Congress is to be continued and if the desired results are to be achieved, then it would be necessary to ensure enormous financial means and effective collaboration of prospective participants well ahead of time; and that seems hardly possible. If this cannot be done, a compromise, a gradual carrying out of the whole plan is the only possibility. The papers should be read, but perhaps only as a longer summary, say for 10 minutes. An author can stress his points in voice and by gestures to direct the attention of the audience, while a participant would often not understand the proper meaning of a paper, even if he had read it in advance. And the proposal that we have made at two previous occasions, together with the late Jorge Dias, could be a means for better preparing the Congress. A conference like the "Anthropology Today" could do the most of the scientific preparatory work for the Congress. There competent experts would prepare exhaustive papers on definite themes, and these would be discussed by equally competent experts. Then the result could be presented to the Congress. And that is something quite different than the present multitude of accidental, often mediocre or plainly bad papers.

Sincerely,

Paul Leser
Paul Leser

B. Bratanić
Branimir Bratanić

Rohan
G. de Rohan-Csermak

Man, oh mankind, what a happening

How Chicago's Sol Tax is running a shoestring into a World Series Be-in of scholars

By Jack Hafferkamp

SITTING AMID the claustrophobic clutter of his office at the University of Chicago, you'd never guess the soft-eyed, kindly gentleman with the gray hair and bushy eyebrows to even more than a distinguished professor of anthropology, director of the Smithsonian Institution's Center for the Study of Man, and president of the International Union of Anthropological Sciences, Dr. Sol Tax just doesn't look like a hustler.

Yet that's what he is: only a hustler of the first magnitude could hope to pull off an intellectual caper as majestic as the ninth International Congress of Anthropological and Ethnological Sciences, which is set for Chicago's Conrad Hilton Hotel Sept. 1-8.

"We are trying," says Tax, "to make this a truly international and mammoth congress. It is the most ambitious ever."

SO WHAT MAKES a clamor for epoch-making such a big deal? Well, this is no ordinary intellectual busman's holiday.

Even before the gavel's first official thump, Tax's congress is being called The Congress, the prototype for all future gatherings of international academic disciplines.

Some 4,000 scholars including the most respected names in the field — from more than 100 nations (Communist, non-Communist and neither) — will come together to discuss 1,000 treatises on every aspect of social and physical anthropology, the study of the origins, culture and development of man. Subjects range from the causes of war to cultural change in the Middle Pleistocene Age to the status of women to cross-cultural perspectives on cannabis (marijuana) and alcohol to the dental condition of Chinese living in Liverpool.

MANY OF THESE TOPICS may seem so much picaresque ivory Tower escapism, but peculiarity and diversity of interest always has been the hallmark of anthropology. No other discipline has assumed the responsibility of

studying mankind in all its historical, physical, cultural and geographic diversity.

Accordingly, only anthropology — with its painstaking analysis of seemingly obscure differences — can teach us respect for our basic human sameness: Just ask an anthropologist. "To us anthropologists," says Tax, "there is no doubt that despite all our differences, there is only one species of man."

In fact, that's the theme of the congress: "One Species, Many Cultures."

And quite simply the purpose of this grandiose affair, which occurs only once every five years, is to acquaint anthropologists with the depth and breadth of their discipline, and to review its most recent developments.

"IN ADDITION TO the congress," says Tax, "we have arranged a series of pre-congress conferences to be held at various campuses in and around Chicago. Scholars will have a chance to exchange special information, and prepare presentations to the general congress."

To pull everything together, and assure that high-level intellectual interchange will indeed occur, Tax has instituted two novel — even revolutionary — changes in procedure.

Instead of the traditional method of scholars reading papers to their colleagues at the sessions, all papers have been submitted in advance. Thus precious session time will be used for discussion by experts who already have digested the arguments and prepared their responses.

The other innovation will overcome the obvious language barriers. "We have arranged," Tax says, "for simultaneous translation into any of five world languages (English, French, Spanish, German and Russian), plus a secondary system of translation into any language. Thus any scholar will be able to talk to any other."

That may not sound like such a big deal, but the complex system of simultaneous translation (with enough wireless headsets to cover all interested ears) will cost \$100,000.

A Taxing schedule

BORN in Chicago in 1907 and educated at the University of Chicago, Dr. Sol Tax is widely respected for his lifetime work in anthropology.

An originator of action anthropology — a form of thought that holds that an anthropologist should be less a passive receptor for information than a force for positive change — Tax has focused his own studies on the North and Middle American Indian. He was one of the major organizers of the American Indian Conference of 1961.

At the University of Chicago, he has served as chairman of the Department of Anthropology and associate dean of the Division of Social Sciences.

HE ALSO served six years on the U.S. National Commission for UNESCO, on a presidential task force on American Indians; has been a consultant to the U.S. Office of Education since 1965, and was director of the Carnegie Cross-Cultural Education Project from 1963-68.



Sol Tax

In 1959-60 he was president of the American Anthropological Assn. And since 1957 he has been editor of the professional journal, "Current Anthropology."

Something for everyone

HERE ARE SOME highlights of the Ninth Annual Congress of Anthropological and Ethnological Sciences that will meet in Chicago Sept. 1-8.

"Tanu-Tanu" — an opera commissioned by the congress and composed by Gian Carlo Menotti. Performances are Sept. 5-6 at the Studebaker Theater, 410 S. Michigan.

An American Folk Festival — With Pete Seeger as host, the concert will bring together ten North American traditional musicians and singers Sept. 1-2 at 7 p.m. at the Auditorium Theater, 70 E. Congress.

Arts and crafts fair — designed primarily to display the work of U.S. and Canadian Indians, the fair also will display crafts from selected peoples of the world. It will run throughout the congress at the Conrad Hilton Hotel, 720 S. Michigan.

Anthropological Film Festival — featuring the best in anthropology films of the past 10 years will run during the entire congress at the Hilton.

Yach for adolescents — a special conference of 15- to 18-year-olds from all parts of the world. Organized by Chicago-area high school students, its aim is to explore youth's role in the world they will inherit. Young people will address the congress in a special meeting at the Hilton Sept. 7.

PERHAPS THE clearest indication this congress intends to be remembered as a true special is that it has commissioned the famous composer, Gian Carlo Menotti, to create an original opera on the congress' theme of cultural pluralism. It's probably the first time such a body of scientists ever has authorized such a work. Especially on cultural pluralism.

Called "Tanu-Tanu" (roughly translated from Indonesian it means "Guests" or "The Arrivals"), the opera chronicles the conflicts and confrontations of an Indonesian refugee family that is somehow magically transported to an apartment in Chicago. They arrive, it seems, shortly after breakfast: just as the city-dwelling husband is setting out for work. He opens the front door, and the family falls in. The two families mingle with one another in English and Indonesian.

In addition to the opera, other special events have been scheduled in song, dance, film and art, as well as an international youth conference.

From its own Chicago-centric outlook, probably the most interesting special event will be "A Study of American Culture." Each of 15 or 20 Chicago ethnic communities will have given the technical help to create documentary films about themselves and their attitudes.

Along with general material on Chicago history, geography and dynamics, the films will be studied by scholars from around the world, who, likewise, will be filmed as they present their impressions of Chicago's ethnic diversity to the congress.

IN SHORT, THIS IS on lightweight gathering. In fact, according to Tax, the congress will turn out to be — literally — a million-dollar bash.

The obvious question is: how does a mid-managed anthropologist who favors 19th-Century opera come up with \$1 million? The answer is that by working very hard on the project for two years, and by relying on good planning, good will, and good luck, he doesn't have to.

Tax calls his method for organizing the whole shebang "co-ordinated anarchy." And it is.

"Chicago was chosen as the congress site," he admits, "only when on other country expressed an interest in undertaking the financial burden."

In truth, there was a danger the previous congress, which took place in Tokyo in 1968, would have the last. I carried an invitation, which I hoped I would not have to present — since the U.S. already had hosted the congress in Philadelphia in 1964. I wasn't even certain I had the necessary backing to support the invitation, but when Italy and West Germany withdrew their offers, I had to present mine."

OF COURSE, simply putting up any old kind of congress wouldn't be all that difficult. One simply issues a call, and awaits the arrival of those who can afford to make the trip.

Unfortunately, the Tokyo experience showed that sort of arrangement to be a user's liability. Such a congress is international in name only. It ends up as a gathering of the rich, industrialized, arrived nations.

"Certainly these countries have many common problems to discuss," Tax allows. "For instance, whether it's possible for an industrialized country to maintain the individual personalities of its ethnic and cultural groups."

"Yet for most of the world, such questions are not relevant. Much more important to Third World nations are the pressing prob-

lems on next page



lems of trying to create industry in a culturally fragmented, impoverished environment."

To ignore anthropologists from developing regions that aren't wealthy enough to send a delegation is to ignore most of the world's population. Thus Tax hoped that at least one-quarter of the scholars would come from places other than the U.S. and Western Europe.

YET HE QUICKLY found that making his plan and carrying it through were two different species. First he discovered he could not count on any federal funding — at least no direct support. And he also discovered that anything he could pick up from the various foundations would cover only a fraction of anticipated costs.

Then fortune smiled. Peter de Ridder, a Dutch publisher, offered to advance the congress \$20,000 in return for the rights to publish the books the meeting inevitably would

generate. And suddenly it all became possible. Once the congress' governing board had given its assent, Tax set about raising other money.

Registration fees would generate another \$100,000. Tax then realized that while the government wouldn't contribute to the congress itself, it would spend money to support conferences on specific topics; such as cannabis and alcohol abuse. So, too, would a variety of foundations and corporations.

Next Tax found certain foundations could give money for Eastern European and Third World scholars' travel expenses. And once the funds were allocated, Tax found he could stretch them by chartering two planes from Europe.

"WHEN IT BECAME obvious we couldn't underwrite the expenses of all the needy scholars," Tax says, "I turned to printing extra fancy invitations, which look so impres-

sive that a poor but enterprising anthropologist could use it to finagle money from his own government or university."

Another successful technique was to tell the non-wealthy that if they would somehow manage to get here, they would find \$300 waiting to cover their expenses in Chicago.

Tax even has worked out a scheme whereby he can retain a suite of rooms, and rent them individually. The profits will go toward buying the liquor anthropologists will drink between sessions, in the interests of cross-cultural friendship.

Of course all the receipts don't add up to anything like \$1 million. But that's all right. According to Prof. Tax's figures, the whole \$1 million extravaganza can be put on for around \$400,000. At the moment he doesn't quite have his hands on \$400,000, but he's not worried.

"AFTER ALL," he says, "there is still the potential revenue from Menotti's opera." Actually, the opera was one of those light-bubb ideas that's supposed to kill two birds with one stone. In dreaming of how he would stage his congress, Tax thought it would be a grand opportunity to create a great new piece of art "on the order of Leonard Bernstein's 'Mass', which had been commissioned by the Kennedy family."

So he wrote to Menotti suggesting the idea. At first the composer of "Amahl and the Night Visitors" thought it was a joke, but then he decided, yes, he would do it for \$25,000.

Less than a month before its scheduled premiere no one has seen the finished product. But, then, neither has the congress paid for it.

Which is a bit of a problem.

Tax had hoped National Educational TV would be interested in supporting it in return for TV rights. But thanks to President Nixon's vetoing of a key public television bill, that wasn't possible. Then Tax tried to interest the commercial networks, but they wanted to see it first.

Obviously Tax doesn't want to spend any of his precious travel expense money on it, but at this point he isn't quite certain where the funds will come from — both to pay for it and produce it.

If worst comes to worst, the congress may have to sell its rights. However, Tax is hoping there is an angel or two out there who would care to invest a healthy percentage. Interested angels should contact Dr. Tax.

THE IMPORTANT POINT in all this financial wheeling-dealing is that if Tax is successful, the congress will support itself for the first time.

Which means it will no longer be a financial drain for less-than-wealthy nations to sponsor succeeding congresses. And for the profession itself, success in Chicago means that every five years anthropologists will have an incentive to thoroughly review and update their knowledge.

If you ask his feelings about the general public attending sessions of the congress, Tax's first inclination is to say, "If we didn't have to get some money to support it, it probably wouldn't be functional to have any general public interest."

"Yet," he adds, rubbing those eyebrows, "On the other hand it is important that the public know what we're doing here. I want an audience not because we really need it that badly, but because we want our information to get to people.

"We must learn to respect the differences among people. That's the whole point, isn't it? I think we can do it. We're an optimistic profession."

Scholars in chaotic congress

By Alan Merridew

MAYBE IT was the greening of anthropology. It seemed more like chaos.

Anthropology is supposed to be the integrated science of man. The theme for the Ninth International Congress of Anthropological and Ethnological Sciences, held in Chicago this month, was "One Man, Many Cultures."

The congress president, Dr. Sol Tax, said its greatest interest would be in preserving the cultural differences of mankind, in avoiding "destroying the flower garden thru homogenization." If the congress is a pointer, man is in for confused times.

TAX, PROFESSOR of anthropology at the University of Chicago, editor of Current Anthropology, and not unlike Charles Chaplin to look at, is both hero and whipping boy of the affair.

Anthropologists do not form a rich and powerful profession, like say, doctors or lawyers. So far they haven't been able to afford full-time highly paid professional organizers and public relations firms. Yet what Tax tried to do was set up, without government backing either, the most sophisticated and revolutionary scientific meeting of its size ever.

To finance the congress, Tax "sold" it, literally, to the academic Dutch publishers Mouton. Mouton advanced \$250,000 in pre-publication royalties, expecting to sell the congress proceedings in 78-volume sets at \$2,000 a pop.

Tax organized a volunteer work corps of 300, mostly anthropology students from the U.S. and Canada. He set up a simultaneous translation system in five major languages and several secondary ones for all scientific sessions.

The congress commissioned, for \$25,000, Gian Carlo Menotti to compose the opera "Tamu-Tamu" to premiere during the congress. Chicago critics panned it, New York critics praised it, while congress chairperson Dr. Margaret Mead, who is one of the last people to gush, cried "beautiful, magnificent."

The congress subsidized travel costs so that Third World scientists could get here and Americans wouldn't hog the show. And it organized a parallel smaller congress of high school students from around the world.

The most revolutionary aspect of the congress was that altho "thousands" of scientists were coming, no research papers were to be formally read.

THE IDEA was to get these research papers beforehand, print them and mail to the participants to read and digest before they left home. Then valuable time could be devoted solely to discussion and argument.

However, procrastinators by the score were still writing their papers as they got into the Conrad Hilton Hotel from O'Hare Airport. Only two-thirds of promised papers were available when the Congress opened. More than a handful were junk.

Reporters and news executives who had expected a goldmine were disappointed. "Tamu-Tamu" got the most lineage, locally and nationally.

There was no real discussion in many sessions. Some people insisted on reading their papers anyway. "No, for most of us it wasn't worth coming for academic quality, but it's excellent to be able to meet these people who were only names before," is a fair paraphrase of what many said.

A more cynical explanation was: "A lot of these people are adroit at stringing polysyllabic words so they might appear to be saying something—they get a trip out of it and another publication credit."

A conspiratorial view had it that there is a moratorium for the rest of the Nixon term on publishing or revealing anthropological data—or intelligence—which could be used, or abused, politically or militarily. Last year's American Anthropological Association annual meeting in Toronto saw a hassle over military use in counterinsurgency warfare in Indochina of anthropological research.

In an interview, Dr. Tax said there's no general withholding of anthropological research results, altho some Asian specialists may not be publishing now. He said the overall quality of congress papers was about the same as that being published in the journals.

In a final session, Tax read a letter from three "old friends of mine," who said the congress had attempted too much too fast.

THEY DEPLORED the "gross underrepresentation" of West European ethnologists of any note and warned that sciences can't be planned by "scientific tourists, sightseers, ambitious amateurs, dilettanti, and propagandists of all shades."

Tax noted that at that point, eight days after the congress opened, there was no way of counting how many people had registered or taken part. "I apologize for anything which went wrong," he said.

A gentleman from India—which hosts the 1978 congress—moved in effect a vote of confidence in Tax. He got a standing ovation. Tax called for the "No" vote. "I shan't look," he said, covering his eyes, and turning away. There was no "No" vote.

Alan Merridew is a Tribune reporter.

TRIBUNE
Chicago, IL
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Soviet anthropologists call U.S.S.R. ethnically diverse

By Donald M. Schwartz

Fifty-six years after the Russian Revolution, ethnic groups haven't "melted" or merged in the Soviet Union any more than U.S. ethnic groups have. It was reported here Wednesday.

A group of Soviet anthropologists attending a scientific congress in Chicago said there are still 130 ethnic groups in the U.S.S.R. that maintain a diversity of languages and other earmarks and show no signs of disappearing.

"It is possible in the remote future — several hundreds of years from now — that there will be merging and total assimilation," said Julian V. Bromley, "but in the future we can foresee there will be nothing of that kind, especially if we consider large ethnic groups."

Bromley, a member of the Institute of Ethnography of the

Academy of Sciences, Moscow, is the head of the 34-man Russian delegation attending the International Congress of Anthropological and Ethnological Sciences being held through Saturday in the Conrad Hilton Hotel.

Bromley said ethnic cultures in Russia are not only persisting but are being enhanced — with literature, opera and ballet developing within many different cultural groups. Bromley and others in the delegation, who held a press conference in the Hilton, noted that Russian variety comes from national sources — such as Soviets who are Finnish, Turkish or Baltic in origin — and also stems from differing religious traditions, for example Greek Orthodox, Islamic and Roman Catholic.

One result of continuing ethnic development, said Bromley, is large-scale publishing in a variety of languages.

"In every republic of Russia the number of books published in the native language and in Russian are both rising," said Bromley.

The picture the Soviet scientists drew was of unique groups developing their own character further and at the

same time mastering general Russian ways.

The visiting anthropologists said many Soviets are bilingual, using both ethnic language and Russian.

Ilya Gurvich, a specialist on the Northern Russians who until recently were primitive peoples, said these reindeer-breeders, hunters and fishermen still follow those primitive occupations but have been trained to use tractors, snowmobiles and other advanced methods.

At the same time, said Gurvich, "folk arts are being kept in full measure."

One of the Russians was amused at a question about whether ethnic languages were permitted by the Russian government. He said that what he described as "native" languages are "aided and supported" by the government and are the official language in specific areas.

Bromley said that since the Russian Revolution in 1917 Russia has approved of ethnic diversity and has sought only to bring about "integration," such as one ethnic group reading books produced in the language of another.

Anthropologists look for hopeful note on man, war

By Michael Miner

What venerable institution — celebrated in song, painting and prayer — finds man coming to the service of the common good, putting to good use the ideals of the sporting field, and expressing the deepest sentiments of fathers for their sons?

War.

Although a panel of anthropologists acknowledged Tuesday that war is too human to be abolished by humans without enormous — perhaps untimely — effort, they did their best to strike a hopeful note.

"I don't think any of us felt that war is inevitable," said Cara Richards of Transylvania University, in Kentucky. "Peace is as much a construct of man as war is."

Robert Bigelow, a zoologist from New Zealand, said that primitive man couldn't have reared his young "without the ability to cooperate, these early humans could not have responded as a group."

"At this time we have the biological mechanisms to maintain world peace," Bigelow said. "We lack the educational and cultural institutions to make full use of these capabilities."

Looking at the bright side of war, Clifton Ambury of Contra Costa College, in California, said, "You couldn't have a world war

unless you had co-operation among a tremendous number of groups."

The panel met with the press to report on discussions of some three dozen papers submitted to a conference, "War: Its Causes and Correlates," held last week at the University of Notre Dame.

The conference was a prelude to the Ninth International Congress of Anthropological and Ethnological Sciences now under way at the Conrad Hilton Hotel, with some 3,000 scientists on hand. Such congresses are held every five years.

The panel was asked about a paper submitted by Norman MacDonalid that argued man's biological makeup is the basic factor in his war-making and asserted:

"Man being what he is, violence is for ever. It is liable to break out whenever one group wishes to assert its will over another, or, less culpably, whenever men feel unjustly done by or rejected."

The panel was quick to put the best interpretation possible on MacDonalid's remarks. The press was told MacDonalid was playing the devil's advocate and in fact he is as optimistic as anyone else that war can be stopped.

And in truth MacDonalid did go on to say there are things that men theoretically can

do.

"When war has broken out, we have first of all to contain it, irrespective of the rights and wrongs of the situation. (Emphases MacDonalid's).

"If we mean business, when war does break out, there must be an agreed and rapid cut-off in supplies to both sides with the dispatch of an international force to separate the combatants and the provision of an international forum for them to state and verbally contest their cases."

A more pessimistic paper was submitted by Richard G. Sipes. Sipes examined the proposition that sports are a healthy outlet for human aggressions.

The truth seems to be the reverse. Nine of 10 "warlike" societies he studied feature "combative sports" and 5 of 10 nonwarlike societies do not.

Martin Nettleship, a social anthropologist who organized the conference, was asked at Tuesday's press session if a future slump in attendance at professional football games could be taken as an index to declining bellicosity in the United States. Nettleship said it might.

Sipes claimed that sometimes war works. At the level at which war does not shatter the victor as fully as the vanquished, "it still is better to have warred and won than never to have warred at all."

He said that after two or three generations of a national program that eliminated combative sports, military and quasi-military organizations, and references to war, riots, murders and other violence in media, and aggressive "game conditions" in social institutions were minimized, that nation would probably have shed the capacity to start war.

"It also would make that nation a sheep in a world of wolves," Sipes said. "Wolves are seldom converted to eating grass by the presence of sheep."

He wrote, "In theory, there is a way to bring lasting peace to our planet; in fact, I cannot foresee it happening."

A paper by Maurice N. Walsh and Barbara G. Scandahis cast a Freudian eye on war. It linked the way that old men send young men into combat to initiation rites of mankind and the "Oedipal rivalry, i.e. the murderous rivalry between father and son for the affection of the mother . . ."

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Chicago Today Sept. 4, 1973

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World science panel scans mental illness

PEOPLE IN DIFFERENT kinds of societies may be susceptible to different kinds of mental illnesses. And treatments that seem like barbaric rituals to modern Americans may work better for people in other cultures than a session on the analyst's couch.

These possibilities are being examined by a group of sociologists, psychiatrists, psychologists, and anthropologists meeting today as part of the ninth International Congress of Anthropological and Ethnological Sciences in the Conrad Hilton Hotel.

Dr. Joel Mathless Teitelbaum of Pennsylvania State University, a participant in the session, said the group has also discussed:

- Whether women in male-dominated societies may develop special kinds of mental disorders.
- Whether people in a society like the United States—where the individual is exalted—may have vastly different experiences with the use of drugs than people in more communal oriented cultures.
- Whether the use of drugs or alcohol causes or is caused by mental disorders.

The social scientists who met on "Anthropology and Mental Health," one of 103 scholarly sessions being held during the once-every-five years world conference, will present a report to the Congress today.

TEITELBAUM EXPLAINED why the group was looking at how causes and treatment of illness varies from culture to culture. When someone contracts a mental illness, Teitelbaum said, "you can't blame everything on the individual." Anthropologists look at "cultural environment

—the context in which the illness occurs."

That isn't to say that anthropologists want to blame society alone for causing mental illness, Teitelbaum emphasized. But there is evidence that both kinds of illnesses and effective treatments vary from society to society.

Teitelbaum's study of the way Arab communities in Tunisia perceive illness is one of the scientific papers under discussion.

Teitelbaum found that the Tunisian Arabs blame illness on "bad blood." They believe that if a person's close friend or relative does something to make him angry, his blood will literally boil, and then it will rot. This rotting of the blood in turn causes whatever illness the person contracts.

THEIR TREATMENT of illness, then, was based on the way they perceived its cause—they used leeches for bloodletting. This treatment, Teitelbaum found, often proved to be effective therapy for them.

After the Tunisian government banned bloodletting, the Arabs sought similar treatment from modern doctors—they wanted to be punctured by hypodermic needles. This also had a therapeutic effect, said Teitelbaum, explaining that if they believed it worked, it did. And, Teitelbaum concluded, "there's no difference between psychiatric sessions and bloodletting."

The scientists' look at the relation of drugs and alcohol to mental illness in different societies has resulted in general agreement that "no one drug has a specific effect on the body," Teitelbaum said. Rather, the effect can vary according to how drugs are used in a certain society.

Convening Anthropologists Reflect Diversity of the Races They Study



Dr. Julian V. Bromley, director of the Institute of Ethnography in Moscow, at the anthropological meeting in Chicago. At left is Dr. Serghel Aroutounov, translator.



By WILLIAM E. FARRELL

Special to The New York Times

CHICAGO, Sept. 7.—They tend to be genial and are very adept "schmoozers" in hallways and corridors.

They are quick to exchange name cards and are generally regarded as lousy tipsters.

Sometimes what they call cultural interaction can also be called flirting. They have in common a profession that an outsider might think was somewhat grandiose, a job that Webster's New World Dictionary describes as "the study of the races, physical and mental characteristics, distribution, customs, social relationships, etc. of mankind."

Like the people they study, they are short, tall, light, dark, fat, skinny, loud, quiet, bored, alert.

For the last week the habitat for several thousand of them has been the vast Conrad Hilton Hotel here, where anthropologists from all over the world convened the ninth International Congress of Anthropological and Ethnological Sciences.

"Just people getting together to do their thing together," said Dr. Sol Tax, professor of anthropology at the University of Chicago and the man who worked for two years to bring the students of man's quiddities together under one roof.

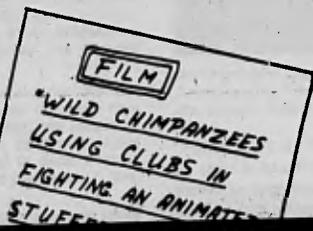
The theme of this year's congress on man was "One Species, Many Cultures," Dr. Tax said recently. "Our great interest is in the cultural differences of mankind."

There is an inherent danger that the sweep of modern civilization will bring too much homogenization of cultures, Dr. Tax said, "like fruit salad that comes out of a can that tastes all alike."

Anthropologists need to gather together as they do every five years from all parts of the globe to meet each other, exchange information and learn, he said.

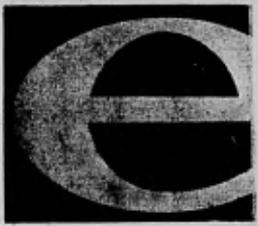
"An anthropologist comes into a situation like a child and learns it in its own terms," Dr. Tax, a friendly man with a passing resemblance to Groucho Marx, said. At the opening plenary

Continued on Page 62, Column 1



Chicago Daily News
Sept 6, 1973

7



'Tender Gift': Mom can nurse adopted child

By Sandra Pesmen

It is literally the milk of human kindness — the milk of love. And it flows — sometimes sparsely, sometimes abundantly — from the breasts of adopting mothers into the mouths of babes others have borne.

How can that be? Is it really possible for the mother of an adopted infant to put him to her breast and nurse successfully?

"Sure it is. But you must distinguish carefully between nursing and breast-feeding," warned Dana Raphael, noted anthropologist, who reported the first scientific experiment on nursing, adopting mothers in her new book "The Tender Gift: Breast-feeding" (Prentice Hall \$4.95). She had successfully nursed her own adopted daughter, Jessa, 12 years after she stopped breast-feeding her second natural-born son.

"Every one of the mothers in our study nursed successfully. To do that you need only a mammary gland that has been stimulated to produce the hormone prolactin, which enlarges the milk ducts and fills them with the yellowish pre-milk fluids called colostrum; lots of liquid to drink, and a suckling infant to keep the gland stimulated," Mrs. Raphael explained. "Breast-feeding is another matter altogether. That means providing the baby with nourishment from the breast, but we weren't concerned with that in our study. It didn't matter what quantity or quality of fluids the adopting mothers produced, because nobody was going to die as a result of too little nourishment. We were able to give supplementary feeds whenever necessary."

THE IMPORTANT POINT is that most women in this country, including physicians, are amazed when they're told it is possible to

large quantities of coconut milk. ("While studying these people, Ms. Mead personally tested the weight and growth of two sets of twins, one of each breast-fed by his own mother and the other by the adopting mother (the grandmother), whose milk supply had been restimulated. Ms. Mead found that all four had similar growth patterns and good health.

"Recently an Indian obstetrician asked me whether American women had a harder time re-establishing their milk than Indian women," Mrs. Raphael recalled. "I had to admit that we do, not because American women are physically different or deficient, because most don't know it can be done — so they don't try."

THE 40 SPECIAL mothers who tried nursing adopted infants along with Mrs. Raphael in her experiment found the experience rewarding, joyful, fulfilling, she reported.

They were all white, middle-class wives whose husbands held good white-collar jobs. They had an average of two years of college. They were articulate, self-confident and much older when they adopted than the majority of American women during their childbearing period. Most were in their 30s. The youngest was 25, the eldest 42.

As a group they had in common the willingness to take a chance and to expend time and energy first by adopting, and second by attempting to breast-feed. They were highly motivated and determined to make it work. "And that's a vital part of the success," Mrs. Raphael declared.

Almost all these women prepared their



Anthropologist Dana Raphael, author of "The Tender Gift," nursed her adopted daughter Jessa after she stopped breast-feeding her second natural-born son.

"FOR MOST OF THESE, the attempt too short to be effective, but it did give women an opportunity to acquire some experience with babies, and more inner

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Chicago Sun-Times Sept 8 1973

Natives want to help

Margaret Mead tells anthropology trend

By Donald M. Schwartz
 Anthropologists are finding that the peoples they study have begun to insist on taking a hand in the studies, Margaret Mead said here Friday.

Miss Mead, an anthropologist who did pioneer research on primitive groups, said that "a great movement today (in anthropology) is that the different peoples of the world want to do their own anthropology, along with other people (the visiting anthropologists)."

Miss Mead and others at a press conference in the Conrad Hilton Hotel said one of the newer techniques in anthro-

pology was for film makers in the field to show their footage to the tribes filmed and to get their assistance in editing.

The famous scientist talked to reporters along with Lawrence Krader, secretary general of the International Union of Anthropological and Ethnological Sciences, and Sol Tax, a University of Chicago anthropologist who is president of the 9th International Congress of Anthropological and Ethnological Sciences.

The congress, which drew 2,500 delegates from throughout the world, will conclude with a session at 1 p.m. Saturday in the Hilton.

Krader and Miss Mead indicated that one of the concerns of their profession is the disappearance of primitive cultures under the pressures of technological change and contact with the advanced world.

However, the blunt Miss Mead said: "Nobody is trying to preserve anything untouched. Human beings don't live in a zoo."

She said that rather than trying to preserve primitive peoples as museum exhibits, the anthropologists would like to see them enabled to make the choices on what elements of their cultures they want to preserve.

Tax said the congress, which meets every five years, will meet next in India, probably in New Delhi.

28 CHICAGO SUN-TIMES, Fri., Sept. 7, 1973

'extended' black family

By Donald M. Schwartz
 Black family organization was not destroyed by the pressure of slavery but persists in a workable form that stems from its African origins, according to papers prepared for a Thursday session of a scientific meeting here.

An extract of the "extended" black family, according to the scientific papers, is that children are often raised by adults who are not their biological parents — they may be relatives or other adults or older children.

Joyce Aschembreuer, one of the authors who provided background material for a discussion, observed that the "prevailing view concerning the black family is that it suffered destruction under the conditions of slavery and never recovered from the devastating experience."

Prof. Aschembreuer, an anthropologist at Southern Illinois University at Edwardsville, and several other anthropologists at the U. of I. at Urbana, said that the black family structure survived slavery and still has similarities to its origins.

The papers prepared for the anthropological congress in the Conrad Hilton Hotel said

extended American black families — which include not only legal relatives but also "adopted" members — provide economic help to family members, co-operate in child raising and aid family members in rearing in distant cities.

This system, which in general provides group or "shabby" support for blacks, has been operating ever since slavery days but has been overlooked by social scientists, one of the papers said.

That paper, by three authors from the University of Illinois, said black reluctance to discuss the family system was part of the reason it wasn't discovered by scientists.

Dennis A. Frate, a U. of I. research assistant who is co-author of the paper, said discovery of the extended American black family system is a recent trend in anthropology. His co-authors are Dharrit G. Shinnih, professor and anthropologist at the U. of I. at Urbana, and Gloria J. Louie, a student there.

Another paper that added to the extensive kinship picture reported that one-fifth of the children studied in welfare families in a Midwest city were living with "kin" — not their mothers or fathers.

The authors of that research, Carol B. Stack of Boston University, said a number of different women may act as substitute mothers of one child, some of them being "just old-fashioned Aunt Fanny."

She defined the humanum as including "a recognition of essential human characteristics — experience, feeling, a sense of personal worth — as contrasted with an instrumental evaluation in terms of success, competence, "personality."

Prof. Aschembreuer said that blacks not only derive deep-seated personality values from their extended-family heritage but attempt to preserve them while competing in the success-oriented American culture.

"While blacks admire characteristics leading to success," she asserted, "they regard them as essentially strategies rather than personal qualities."

"But when competence or success are achieved with the qualities of 'style' (civility under pressure) and 'soul' (a feeling of oneness with all blacks), they are felt to be genuine expressions of self. . . . Thus achievements are . . . ornaments of the person" rather than reflecting duty or social pressure."

The papers were prepared for a discussion on the black family held at the International Congress of Anthropological and Ethnological Sciences scheduled through Saturday.

ending September 8, 1973

THE NATIONAL OBSERVER

POT OR BOOZE: How You Get 'High' Tells Something About

By William J. Lanouette
FROM CHICAGO

you have trouble holding your liquor you should try smoking marijuana. Maybe you shouldn't use either. Or you should use both.

really depends on your disposition, where you live, if you look at how people of countries and marijuana. Dozens use alcohol and marijuana. The world's two most popular drugs, one stands out: Personal and social are much more important in determining a drug is "good" or "bad," for how strong it is or how often you

People's Drink

views were shared by most of participants at conferences here ask about cultural perspectives on and alcohol. The conferences—alcohol, the other on marijuana—nultaneously with combined meetings through the week. The conferences directed by the Smithsonian Institution Center for the Study of Man and the National Institute of Health (NIMH). For four days anthropologists, botanists, psychologists, geneticists, doctors, sociologists, and other assorted researchers talked about how and why people "high."

Questions are essential," said Michael Beaubrun of Jamaica, head of the University of the West Indies and President of the World Federation of Health. "Why is it that in every country marijuana is in the hands of poor people, the dropouts? And,

why is alcohol usually the drug of the Establishment?"

He says answers to both questions lie in three related themes: culture, personality, and economics. "Heavy drinking is usually associated with the upper classes, who tend to be extroverts and strive to succeed," Beaubrun says. "Alcohol releases aggressive drives and is an ideal drug for materialism-oriented, Western societies."

"Marijuana is preferred by people who are more introverted, more passive. They need it to help make relationships with others. They are more dreamy, more imaginative, and, sometimes, rugged individualists who prefer to go their own way."

You See a Pattern?

The idea is not new, but it underscores a timely similarity between drug use in other countries and in America today.

"In a culture where both drugs are freely available, and equally legal and comparatively priced, you see a pattern," Beaubrun says. "The introverts tend to use alcohol and the extroverts use marijuana. But where you have only one drug, such as alcohol, heavily prescribed by society, as in the U.S.A., some people may be taking alcohol as their drug when they are unsuited to it. And they get into trouble with it. It's just the wrong drug for them."



In papers, talks, and films several anthropologists described various social situations where attitudes about marijuana were positive and where it was used to enhance work and play: in Nepal, Canada, Jamaica, Cambodia, Mexico, Greece, and the United States.

"Marijuana has the quality to induce whatever, experience a culture expects," said Dr. Vera Rubin, the conference coordinator. "If people expect it will make them work hard, they work hard. If they expect it will make them relax, they relax."

Cocktail Party

In Katmandu, capital of the Himalayan nation of Nepal, "older people use marijuana to while away their time, and to ease their aches and pains," one anthropologist said. "where it's socially acceptable there are no adverse results," said Munir Khan, a Pakistani clinical pharmacologist who recently completed a study of long-term effects of marijuana use in his homeland. And Dr. Robert Petersen, director of marijuana research for NIMH, added: "What most people fail to recognize is that the majority of marijuana users, here and abroad, use it intelligently. They find their limits. But if you want a good example of widespread, excessive 'drug abuse,' take a look at the

middle-class American cocktail party." "Alcohol is a good example for understanding how a drug works, because most people are familiar with it," says Dr. Helen Nowlis, a career specialist in drug research and education with the Department of Health, Education, and Welfare. "Unfortunately many Americans are reluctant to even think of alcohol as a drug."

Fun, Escape, Fellowship

"A lot of people don't want to face the social problems that are abroad in our society, so they blame them on drugs and marijuana are really have a 'drug-problem' problem. There are certain problems associated with using drugs, such as bad trips, allergic reactions, overdoses. But there are other problems that arise out of society's response to these, such as intolerant attitudes and strict laws. And they're more harmful to our society than the problems caused by the drug use itself," Dr. Nowlis stressed that education is needed for all drugs. This will help people of all ages to learn what different drugs are, what they do, and how to use them safely. "All risks must be appreciated realistically."

Dr. Nowlis concluded that "it's impossible to talk about marijuana use as a whole in America, because of our society's diversity. Within 20 miles in New York you see tremendous variations. You can have Puerto Ricans using it in the South Bronx, ghetto dwellers in Harlem, upper-middle-class kids in Westchester County, and working-class kids in Long Island City. They're all using marijuana, but in entirely different settings, and for entirely different reasons. Some for fun, some for escape, some for fellowship."

William McGonigley, University of California, thinks that drug which many numbers of people are not well become much in today. John Kasper, Stanford University, says that "the place alcohol is used as a drug. "The thinking plan says, "is that marijuana are lejuana people doesn't do half other drugs do." est harm in marijuana, but the laws, but it changed or eliminated.

When that may descend from Malaysia and the and Brazil to phenomena in American suburbs. For what Glotkin surmise American cocktail de-rpgo some rath

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Copy of a letter received in the IXth ICAES office on September 12, 1973

9-9-73

Dear Mr. Tax:

I had the honor and pleasure of seeing, hearing and feeling "TamuTamu" last evening. I attended despite the fact that I could convince no man, woman or child--related or unrelated--to enjoy this experience. Man's resistance to change and innovation surely must constitute one of his perversities, his impediments to comfortable change (?)--albeit it obviously constitutes a survival protective device as well.

Last night was a most exciting and moving experience. Menotti's idea was striking and worked exceedingly well for a one-hour format. The staging, timing, drama, orchestra and voices united into a well turned artistic blend.

Thank you for your foresight and your role in bringing forth this contribution of a non-gingerbread variety to world art.

Sincerely,

(signed)

Elyne Handler

407 Sherman
Evanston, Illinois 60202

I am not in your field--exactly--but work in early childhood education, currently with housing project youngsters.

If possible, please share my appreciation with Mr. Keane and Mr. Myers.



FACULTY OF ARTS AND SCIENCE ANTHROPOLOGY

15 October 1973

Dr. Sol Tax
President, IX ICAES
Anthropology Department
University of Chicago
1126 East 59th Street
Chicago, Illinois
U.S.A. 60637

Dear Dr. Tax:

At one of the latter, or perhaps the last, of the plenary sessions, you made an announcement that one could construe as a feeler -- the reaction of some people to the format of the Congress. You mentioned that some European scholars found fault with the manner in which the Congress was run, and some North Americans took the trouble to state that they liked it. Let me -- provincially perhaps -- align myself with the latter.

Specific features of the Congress that I approve of are:

- The philosophy of managing things in such a manner that a lot more of the Third World people could attend was an excellent one. In saying this I must also compliment you (or whoever was responsible) for finding the means to implement it. It would have been futile and fatuous to have enunciated the ideal and then let it go at that.
- The extra activities -- films, lectures, tours and folksingers -- were an asset. Before the Congress, I held the opinion expressed by some of the comments you alluded to -- that this was not scientific. But it worked out very well, and I'm glad it was part of the program.
- Prepublication of the papers was a wonderful idea, much better, I think, than dull readings.
- Though I did not have the chance to attend any of the pre-sessions, those who attended some of them seem to have derived a great deal of benefit from them.
- Generally speaking, the manner of dealing with the papers was also to my liking. The fact that a paper that had relevance in more than one session, and could then be dealt with in two or more sessions, is good. My own experience was unfortunate. In two of the sessions in which my paper appeared, I think the chairmen discharged their duties with less than perfection, but that is a complaint with the execution, not the design. This type of discussion is, I think, a

lot more fruitful than the old-fashioned reading under pressure -- especially in a truly international gathering where many readers (and listeners) would have language difficulties.

I hope that some sort of an opinion poll can be taken on these matters. In the meantime, let me say that I think that the IX ICAES functioned a heck of a lot better than anybody could have expected for an operation of that magnitude and complexity.

Sincerely,

A handwritten signature in cursive script, appearing to read "Albert Heinrich".

Albert Heinrich

Ah/clh

The
University
of
Connecticut

OCT 31 1973

STORRS, CONNECTICUT 06268

THE COLLEGE OF
LIBERAL ARTS AND SCIENCES
Department of Anthropology

October 28, 1973

Professor Sol Tax
Department of Anthropology
University of Chicago
Chicago, Illinois 60637

Dear Sol:

A bit belatedly, we wanted to comment to you about the International Congress and our activities there last month. It was very productive for us, as you had suggested it would be, for we met and talked with people from a number of different countries in Europe as well as several Latin Americans. They all seemed very interested in the Reviews in Anthropology journal venture, and promised to help in the matter of information about new publications.

We enjoyed the many innovative features you introduced into the format of the Congress--unfortunately we had to leave town before getting a chance to hear the opera.

We were delighted that we were able to meet with some of our Mexican friends at Chicago, and even more pleased that the Congress brought us into contact with two Finnish anthropologists with whom we've had a lot of correspondence but had never met personally. From our point of view, then, the Congress was very enjoyable and successful in its main function--promoting contacts and exchange of ideas on an international scale.

In a few days, we'll be sending you another list of books for potential review in Reviews in Anthropology, although we realize that you are very likely still extremely busy with the aftermath of the Congress. In addition to any comments you might be able to offer us concerning the books on the list, if you know of forthcoming works in other countries for late 1973-1974, we would much appreciate hearing about them.

Regards,

Gretel + Bert Pelto

Gretel and Bert Pelto

PJP/fbh

ANTROPOLOGIA: UNA ESPECIE, MUCHAS CULTURAS

Buenos Aires

Tiene algo de monoteísmo. No sólo por lo grande, sino también por la variedad interminable que encierra. La impresión exacta sería: otra vez y rechaça a la vez. Eso se dice de lo sacral. Se podría decir de la ciudad de Chicago 1973, del Conrad Hilton Hotel y de la multitud antropológica cuantitativa y cualitativamente hablando que se reunió allí para el IX Congreso Internacional de Ciencias Antropológicas. Entre el 28 de agosto y el 8 de setiembre.

Una especie tuvo por lema: "El congreso, muchas culturas": muchos antropólogos piensan que la salud y el futuro de la humanidad dependen del reconocimiento y del respeto por los diversos grupos humanos. Alrededor de trescientos antropólogos que, si se suman a los biólogos, psicólogos, sociólogos, lingüistas, filólogos, indianos, resultaron altos, bajos, claros, oscuros, medianos, de ojos rasgados o no, gordos, flacos, revolucionarios, convencionales, tranquilos, emotivos, jóvenes, viejos, disidentes, y a veces se pasieron de acuerdo. Todo, sobre el fondo formado por ese mundo americano (del Norte para y por americano más del Sur). Se que son "tipos" y por tipos quiero decir también taxonómicos de todas las culturas; tanto así, que en el formulario de inscripción figuraba el rubro "culture." Gran discusión de la "financiamiento" se optó por TERCER MUNDO. Tomado a la vez, la delegación de antropólogos latinoamericanos (sin monoteísmo activo (sin comentarios argentinos reos).



Illinois. Solamente como contribución recibida por el estado de Illinois (figuraron el año pasado US\$ 11.000), que sirvieron para no interrumpir el trabajo del equipo de estudiantes. El estado compró otros tumulos cercanos para evitar la destrucción por parte de las organizaciones de botes y urbanizaciones. Para nosotros, estatal privado, resultan totalmente ineditas.

Actualmente, las excavaciones alcanzaron los veinticinco pies (8m.) de profundidad, y se están corre-

DISCUSION DE LAS TRABAJOS PRESENTADOS

Al día siguiente, comenzó la discusión de los 2.200 trabajos presentados, en cuatro enormes salones, con traducción simultánea al francés, inglés, "Imaginero", un filmado de fondo contenido re- volucionario despertó entusiastas comentarios.

FILMADO DEL HOMBRE GORDO

Presente revista a algunos Temas

permiten concretar mejor relaciones. Los estudios realizados por los estadounidenses en Alaska —todo lo relacionado con Biología, flora, fauna, reinos humanos, etc.—, ha sido la creación de un programa que responde a la idea menor importancia al hecho de que el estrecho de Behring estuviese abierto o cubierto por los hielos en periodos glaciales. Como barrieras físicas y psicológicas es un menor importancia que un espeso bosque; por ejemplo, Es decir, que el hombre ha podido cruzar de Asia a América en un tiempo de 10.000 años, a los cuales deben agregarse una antigüedad respetable (alrededor de 35.000 años antes de Cristo), puesto que para el año 10.000 ya está instalado en la Patagonia y Tierra del Fuego.

SOBRE LA MUJER.

Con gran asistencia y expectación se abren los trabajos de la mujer en el mundo. Incluidas temas como: "Experiencia de un trabajo realizado en un refinado para niñas en Caracas"; "El rol de los padres en el Caribe"; "Rol de la mujer en cinco aldeas yugoslavas"; "Pautas de apareamiento entre las clases negras, lituana, de India y de la de la diócesis, etc." De las diferencias culturales, se demostró que a pesar de la mujer en todas partes tiene un status inferior al del hombre. Más decisiva fue la conclusión de la Dra. D. Balaz (directora de la sección "Mujer y Regalo: amazónicas") "C... a...".

americano nos ha dicho q debemos ajustarnos al sistema para poder recibir los servicios de que gozan otras comunidades. La idea ha sido la creación de un programa que responde a las necesidades de la comunidad y sean dirigidos y controlados por ella. Los valores comunes sobre los q se basa su activar: 1) El individuo tiene derecho a ser educado y recibir información y conocimiento. 2) Los programas para el desarrollo de la educación servicios de salud y cambio en situaciones de conflicto biológico y cultural deben ser realizados con respecto y comprensión y conocimiento. 3) Estos programas deben ser dirigidos por los integrantes de la comunidad menor. Este caso la laia. A continuación, se discutieron los programas de vasto alcance de Chicago. Con la jornada de visita a varias comunidades étnicas de Chicago. Los temas de este caso la laia. A continuación, se discutieron los programas de vasto alcance de Chicago. Con la jornada de visita a varias comunidades étnicas de Chicago. Los temas de este caso la laia. A continuación, se discutieron los programas de vasto alcance de Chicago.

Toda esta inmensa cantidad de información es publicada por Editor de la Haya, y en los que alcanzará a ser...

NOV 15 1974

As an Attendant at the ICAES (Asahi Shimbun News,
Paper, September 19, '74
Takao Sofue

During the twelve days from August 28th through September 8th,
the Ninth International Congress of Anthropological and Ethnological
Sciences was held at Chicago, United States. Every five years
scholars in the field of physical and cultural anthropology from
various countries of the world get together, read papers and exchange
ideas-----this is the ICAES. ^{the} First Congress was held in 1968 at
Tokyo and Kyoto. Before that it was at Moscow. This time the Congress
was held at Chicago with ^{as Resident} Sol Tax and ^{Chairman} Margaret Mead as the ~~Presidents~~.
Attendants from more than one hundred countries amounted to three
thousand. ^{Formal delegates} Participants from Japan were Masao Oka, Hisashi Suzuki,
Chie Nakane and myself ~~as formal delegates~~. ^{But,} In addition, more
than ~~forty~~ ^{Japanese participants} ~~attendees~~ attended ~~in~~ various meetings and read papers.
Looking at ^{the} ~~this~~ Congress as a whole, there were ~~here and there~~
some problems in management. ^{here & there} I would, however, ^{not} ~~mention~~ ^{like to emphasize} about this.
Here I would rather point out as the most characteristic feature of
this Chicago Congress that ~~the~~ major attention was focused upon the
fundamental question, "What should anthropologists do in ^{the} ~~this~~ time of
1970's ?"-----rather than upon purely technical problems in each
field.

Manuscripts worked out in various sections through several days'
discussions were ~~then~~ debated at the Meeting of National Delegates
and then at the General Assembly, which took more than four hours
^{apiece?} respectively. Details of each word and each phrase were the subject
of hot discussions, and more than ten resolutions were finally adopted.
It is, indeed, ~~a~~ ^{an} unprecedented ~~event~~ that the Meeting of National

Delegates as well as the General Assembly ^{took} were held for so ^{long} many hours. Miss Nakane, who was responsible for ^{the} final arrangement of all these resolutions, seemed to have been very busy, running from room to room all day long.

Among all these resolutions the first one was concerning ~~the~~ "Urgent Anthropology" ("What should anthropologists do now as the most urgent task?") "Today due to a great impact of civilizations traditional cultures and customs are vanishing very fast. Hence the most urgent task for us is to record them systematically. World-wide ^udocumentation of anthropologists' researches in the world-----"Who is doing what kind of studies in which areas?"-----should be most important. Since movies and tapes are especially valuable materials, it would be urged ~~that~~ ^{that} a special committee would be established in each country to promote a cooperation between those engaged ⁱⁿ ~~with~~ making of documentary films and anthropologists."

It may also be added here that the importance of documentation of traditional cultures was ~~for the first time~~ so strongly emphasized at this Congress. ^{at the same time} Closely related to this, the Congress had ^{a session} ~~a section~~ entitled "Visual Anthropology", which is ^a ~~newly~~ ^{new} produced term. This ~~session~~ ^{section} had a special joint meeting with the "Urgent Anthropology" Section chaired by Mead and had a full audience. A resolution finally made at this joint meeting is as follows. "It is most important to do full documentation of vanishing traditional cultures-----both urban and rural-----in the world. It is also hoped to make a film library of existing documentary films in the world, and to exchange information among different countries. For this purpose, it may be suggested to establish an international committee and to make an internationally applicable coding system as regards to film materials.

At the same time it may be suggested that in the education of anthropology⁴, curriculum on the training of film-making should be included so that anthropologists themselves may be able to make good films.

Reflecting such an interest, dozens of ethnographic^{yt} documentary films made in many countries were ^{shown} put on the screen everyday in special rooms. Among these films the most applauded one ^{was} is "Kula: Argonauts of the Western Pacific" produced by the Japan Documentary Film Center(Director:Jun'ichi Ushiyama), which had been televised in Japan some time ago. "Kula" is a very special and ritualized exchange system in one district of Melanesia, which was discovered by ~~Malinowski~~ a British anthropologist, Malinowski, at the beginning of this century. Audiences seem to have been greatly impressed by this detailed record of how the kula exchange is still practiced there today. Miss Yasuko Ichioka, the producer of this film, was greeted with handshakes² by many scholars including Dr. Jean ~~Rouch~~ ^{Rouch}, chairman of the Visual Anthropology ^{Session} Section.

Equally related to the documentary records is a problem of museum¹, and the ^{Commission on} ~~Section of~~ Museology adopted ~~the following~~ a long resolution. The most noticeable part is the ten basic principles as regards ~~the~~ ethics in ~~the~~ museum administration. "Since the traditional folk-craft is now becoming antiquities and artifacts and hence the price is becoming more and more expensive. In such a situation today, museum should never sell these objects to the merchants, etc...." These are the main points included here.

At ~~this~~ this Museology Meeting, scholars from several countries reported about the present situation of museums in each country. I,

X

too, joined them and reported that the National Museum of Ethnology is ~~now~~ going to be established very soon as ~~the~~ ^{Japan's} first national institute in the field of cultural anthropology. This seemed to ~~have~~ aroused a much interest among attendants, and I was asked many questions.

Finally, at the General ~~Meeting~~ Assembly, it was ~~on~~ the problem of "Genocide" that the hottest discussions ^{took place} (were repeated). This topic became the focus of attention among anthropologists since several years ago, stimulated by the problem of the Vietnam War and that of a genocide case in some part of Brazil. The following resolution was finally adopted after long discussions. "In case a genocide of the natives was discovered, this fact should be reported in a printed paper and should be distributed to many areas so that the fact may be informed to the world....." "We should let the natives themselves choose their ^{own} direction, and make utmost efforts to help them ~~carry~~ out their own plan.We also support and cooperate with the organizations of natives for the protection of their own right....."

All the attendants of the General Assembly seemed to ~~have~~ agreed with the basic principle of this resolution. As to some words and phrases, however, there were various disagreements, and for this reason the debates ^{was} ~~were~~ excited. Observing the process of these discussions the most impressive fact for me was that while the Scandinavian and American young scholars were most radically concerned with this subject, Soviet members seemed to be most uninterested.

In addition, promotion of population studies and international

p.5(Sofue)

exchange of population data, protection of non-human primates living in various parts of the world, importance of scientific studies in the causes of wars, thorough denunciation of discrimination against women-----these were major resolutions proposed by respective sections and adopted at the General Assembly. ^{In regard to} ~~At~~ these last cases concerning the problem of war and the problem of sexual inequalities, however, I feel that the resolutions were still ~~remaining in a too~~ abstract level.

The next(10th)International Congress will be held in the year of 1978, ~~and the place will be~~ in India.

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At the time of publication(September, '74)

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RESEARCH AND PROFESSIONAL NEWS

America is a wonderful country full of entertainment for the visiting tourists. We have Walt Disney on the West Coast and Watergate on the East Coast. Anyhow, you are anthropologists and are welcome to this Congress. The (unknown to Anthropology) Amerindian youth inaugurated the IXth International Congress of Anthropological and Ethnological Sciences (I.C.A.E.S.) on Saturday, 1st September 1973 in the glittering Auditorium theatre of the Roosevelt University in Chicago. More than 3,000 delegates from 101 countries of the world were participating in this lavishly organised Congress; not all of these participants were Anthropologists, many belonged to allied disciplines, such as Sociology, Economics, Linguistics, Palaeontology human biology and the like. Professor Sol Tax of the University of Chicago presided.

Foreign delegates were expected to arrive on 28th August to participate in one of the twenty one Pre-Congress Conferences meeting in Chicago and other Mid west cities near Chicago from 28th to 30th August. Deliberations at these Conferences and their recommendations were reported to the relevant sections of the Congress and its plenary session.

104 Scholarly sessions of the Congress were held on the six days, 2nd to 7th September, in the spacious hall of the famous Conrad Hilton Hotel of Chicago. These covered in detail all the traditional fields of Anthropology; some were absolutely novel, such as, the sessions on Problems and possibilities of a Marxist Ethnology, Cross-cultural perspectives on the woman's movement, Visual Anthropology, the Politics of Anthropology, Youth for Mankind and Concept of Mankind. For the convenience of the international crowd at the Congress, simultaneous translation facility in English, French, German, Russian and Spanish was available through the wireless receivers and headsets. The entire proceedings of the Congress were taped which are expected to be available to scholars both in the original and in transcribed form.

Simultaneously with the scholarly sessions of the Congress the business meetings of the International Union of Anthropological and Ethnological Sciences (I.U.A.E.S.) and its ten Commissions were in progress. The permanent Council of the I.C.A.E.S. and I.U.A.E.S. met twice to take important decisions regarding the Union and the Congress. The Council decided to meet again in Rome in April 1976 and to hold its next Xth Congress in India. It decided to amend its own Constitution to make more effective the working of the Union and passed some important resolutions relating to the preservation of the non-human primate populations of the world and assistance to indigenous

problems of Indians overseas, (ii) study of slaves, (iii) anthropology of the settler-probation, (iv) teaching of anthropology in India, (v) status of Indians studies in other countries; Zanora pleaded for collaboration with organizations and institutions in USA and other countries doing similar work.

Holmes McKim Marriott of the University of Chicago thought the I.C.S.S.R. priorities list was too comprehensive, it showed complete disregard for historical studies, linguistics and cognitive anthropology; it was involved almost totally with current problems, whereas some processual studies could be included as well as local historical studies of relevance; the priorities list paid little attention to theory building; it paid too little attention to neglected ideas, neglected fields and to some geographical areas not necessarily neglected; he pleaded for inclusion of study of non-Indian groups outside India.

Dr. W. E. G. Geertz of the University of Leiden (Holland) wanted inclusion of (i) vital anthropological-ethnographic films and recording material; (ii) studies of institutions and systems leading to study of symbols; he wanted Director Geertz to have anthropologist-ethnologists and documentation.

Dr. (Mrs.) Rita Weisinger of the University of Vienna thought anthropologists in India were working in isolation; she felt there was need for coordination of efforts of Anthropologists and development workers; she wanted action research on pressing problems, and food back to the administrator for national development.

Professor Sachchidananda (Patna) voiced the thought which was present in the minds of foreign anthropologists present at the meeting, viz., difficulties experienced by foreign nationals to work in India; his comment on the Priorities list was that action oriented research was and rightly so given top priority in view of paucity of funds.

Dr. Oron Lynch was bitter and complained about the refusal of entry visas to foreign anthropologists who wanted to work in India. Dr. David (Michigan State University) also spoke of difficulties experienced by senior foreign anthropologists in entering India to do work there.

— K. S. Mathur

people in their struggles against colonial rule. In its final session, the Permanent Council elected Professor L. P. Vijayarthi of India as its President for the Xth I.C.A.E.S. to be held in India in 1978. Professor Lawrence Kender of Canada was re-elected Secretary General of the Union and the Congress for another term of five years; two Indian Anthropologists, Professor I. P. Singh and Professor Dharm P. Sinha were elected to the Permanent Secretariat and four other Indian Anthropologists, viz. Dr. Surjit Sinha, Dr. K. S. Mathur, Dr. R. N. Sahay and Dr. Gupta Sinha were elected to the Permanent Council.

Every evening, the organizers of the Chicago Congress provided some entertainment suitable to the anthropologists' tastes for the assembled guests. These included American Folk Concert, the famous Tamm-Tamm opera, visits to the Field Museum of the Natural History and the Chicago Museum of the Science and Industry, visits to various committees in and around Chicago, rightly described as a city of multi-ethnic communities, and on the last evening an American Indian Pow-Wow.

In every way, it was a great Congress. The arrangements were grand, the gathering was big and colourful, the hospitality was lavish, the expenditure on the part of the organizers was fabulous estimated to run into several hundred thousand dollar (Logically, whenever there was confusion, it was also on a grand scale; manifestly, such occasions were very few).

— K. S. Mathur

II

Proceedings of the Session of *Indiansists* organized during the IXth I.C.A.E.S. at Chicago to discuss the I.C.S.S.R. document on globalization of research in Social Anthropology on 2nd September, 1973.

Professor L. P. Vijayarthi presided.

Dr. K. S. Mathur outlined the background to the I.C.S.S.R. document and its salient features and invited comments from the participants.

Professor C. Von Feyer-Haimendorf (London) was of the opinion that (i) there should be collaboration particularly between Indian and foreign anthropologists to avoid duplication in research; (ii) I.C.S.S.R. should make a list of sensitive problems and areas and request Government of India to open them to non-Communist anthropologists; and (iii) I.C.S.S.R. should encourage of commensurate originality studies by older anthropologists as this would be very fruitful in terms of resources and perspectives.

Dr. M. D. Zanora, (Pittsburgh) wished to add the following four open questions in the I.C.S.S.R. paper: (i) In keeping with International approach, (ii)

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NOUVELLES ET CORRESPONDANCE

Le Neuvième Congrès international des Sciences Anthropologiques et Ethnologiques (Chicago, 1973)

Le IX Congrès international des Sciences Anthropologiques et Ethnologiques s'est tenu à Chicago (Illinois, U.S.A.) du 28 août au 8 septembre 1973, sous la présidence du Professeur Sol Tax. Le nombre des congressistes, qui s'élevait à plus de 3 000, représentant 101 pays, dépassait largement ceux des précédents Congrès de Philadelphie (710), Paris (1 017), Moscou (2 459) ou bien Tokyo (1 176). De par son gigantisme, cette manifestation semblait vouée à l'échec, et c'est précisément pour sauvegarder l'intérêt scientifique d'un tel congrès qu'une organisation nouvelle, se voulant même révolutionnaire, fut envisagée sous l'impulsion de son président.

L'intention fut d'abord de rattacher l'ensemble des discussions à un seul et même thème : « une espèce, différentes cultures », qui illustre l'emblème du Congrès tenant autant de la représentation préhistorique de l'humanité que de l'art moderne le plus stylisé de notre époque. Pour éviter la dispersion des sujets traités par un nombre aussi considérable de participants et la monotonie de communications inégales, il fut décidé que toutes les séances de travail seraient exclusivement consacrées à la discussion, en les regroupant sur certains thèmes d'actualité, à la discrétion des présidents de session responsables. A cet effet, chaque congressiste ayant reçu au préalable les résumés en anglais de toutes les communications inscrites au programme avait la possibilité d'en recevoir au moins une vingtaine *in extenso* avant ou au début du Congrès, de façon à concentrer les thèmes d'intérêt de chacun, et à préparer les éléments indispensables de la discussion. Encore fallait-il que les séances fussent préparées. C'est



Emblème du Congrès représentant l'humanité comme une seule espèce, dispersée dans les cinq continents.

pourquoi il fut organisé des conférences préparatoires, sorte de précongrès, où ces participants étaient conviés soit à Chicago même pour les linguistes, soit dans les grandes villes avoisnantes : Détroit pour l'Anthropologie physique et la Biologie humaine, Milwaukee pour l'Ethnologie, la Muséologie et l'Écologie, Oshkosh enfin pour l'Anthropologie appliquée. Sur le papier était ainsi née sur pied une organisation nouvelle, attrayante, pour laquelle on était en droit d'espérer des résultats intéressants.

La séance inaugurale, rassemblant environ 3 500 personnes, eut lieu le samedi 1^{er} septembre à l'Auditorium Theatre de Chicago. Des appareils de traduction synchrone individuels permettaient de suivre commodément les exposés dans l'une des cinq langues : anglais, français, allemand, russe ou espagnol. Au cours de cette réunion introductive, le Professeur Sol Tax souhaita la bienvenue aux congressistes puis retraça l'histoire des précédents congrès en invitant leurs présidents successifs à prononcer une allocution. Après l'exposé dans ses grandes lignes de l'organisation du congrès, la projection d'un film retraçant l'histoire du peuplement de Chicago clôtura cette séance de façon fort intéressante, tandis que le soir même avait lieu un concert folklorique.

Les activités scientifiques proprement dites ont commencé le dimanche 2 septembre et se sont poursuivies jusqu'au samedi 8 septembre dans les Salons du Conrad Hilton Hotel, vaste building admirablement situé en face du Lac, où logeaient la plupart des Congressistes. Elles furent entrecoupées de diverses réjouissances très réussies, tels : la première de l'Opéra de Gian-Carlo Menotti, Tamu-Tamu, composé spécialement pour le Congrès et l'American Indian Pow Wow parrainé par le Native American Committee. D'autre part, des expositions fort intéressantes se rapportant au thème du Congrès avaient été organisées tant au Field Museum of Natural History qu'au Museum of Science and Industry, où de remarquables collections étaient présentées avec un souci didactique très poussé. Différentes excursions furent également organisées vers les sites archéologiques et historiques de l'Illinois. Un après-midi fut enfin consacré à la visite d'une communauté ethnique ou d'une organisation choisie parmi celles vivant actuellement à Chicago : groupe noir, grec, italien, Juif, lithuanien, polonais, suédois, ukrainien au South Shore, Oak Park et Pullman.

Les sessions de travail, dont certaines se sont prolongées sans interruption jusqu'à une heure tardive, se sont déroulées dans d'immenses salles de réception de l'hôtel Hilton dont l'aménagement assez peu fonctionnel fut peu propice à susciter les discussions. International Ball Room pour l'Ethnologie par exemple, ou Grand Ball Room pour l'Anthropologie. Dans une ambiance de kermesse, on trouvait alentour des comptoirs de vente des produits des artisanats esquimaux ou indien ainsi que des expositions de livres des principaux éditeurs américains; un marché d'occasion avait même été prévu.

Le nombre des communications présentées, qui va de pair avec celui des participants, semble avoir dépassé largement ceux des précédents congrès si l'on s'en tient aux chiffres publiés : 301 à Philadelphie, 387 à Paris, 1 005 à Moscou, 600 à Tokyo. Toutefois, il est difficile de préciser à l'heure actuelle le nombre de communications effectivement soumises à la discussion, car des 1 880 résumés parvenus au Congrès avant le 15 avril, auxquels s'ajoutent 157 résumés publiés postérieurement, 910 travaux seulement étaient à la disposition des congressistes

au début du congrès, dont 783 en langue anglaise. La répartition des résumés selon les quatre rubriques traditionnellement admises par Current Anthropology fait ressortir la part prépondérante de l'Éthnologie sur les autres disciplines : Préhistoire - Archéologie et Anthropologie classique -

I. — Anthropologie biologique et Physique	288
II. — Archéologie, Préhistoire	161
III. — Anthropologie sociale et culturelle	1 302
IV. — Langue et culture	127

L'ensemble de ces communications, dont il serait vain de rappeler ici même les titres, ont été réparties en 101 sessions de travail au sein des quatre grands groupes indiqués plus haut. Les participants recevaient dès leur arrivée le programme général des réunions et un livret regroupant les résumés dans chaque session donc par rubrique d'intérêt. Il leur était aussi loisible, en principe, de retirer les textes des communications auxquels ils avaient droit (20) de façon à préparer leurs interventions.

Chaque séance était présidée par un chairman assisté d'une ou plusieurs personnes auxquelles il incombait de susciter la discussion entre l'assistance et les différents spécialistes siégeant à la tribune autour des organisateurs. Malheureusement, cette discussion ne fut que très rarement lancée, du moins dans la section Anthropologie, et l'on en vint, après le lottement de la première journée, à un système mixte de type classique alliant la discussion académique à une présentation non moins académique de communications (quelques minutes pour certains jusqu'à une demi-heure pour d'autres au gré du chairman). De toute évidence, les objectifs recherchés par les organisateurs n'étaient pas atteints.

Pour l'expliquer, on ne saurait invoquer les barrières linguistiques, puisque chaque intervention était aussitôt traduite dans les cinq langues du Congrès (et enregistrée en même temps sur cassettes). La discussion semble avoir été contrariée plus sûrement, dans de nombreux cas, par l'absence des tirés-à-part dont aurait dû disposer le congressiste. Il était très difficile en effet d'obtenir des services du Congrès, apparemment submergés, les textes de communications commandés. Enfin et surtout, ce type de discussion voulu par les organisateurs nécessite des thèmes précis, un petit nombre de spécialistes travaillant sur des sujets voisins, un emploi du temps suffisamment lâche, des animateurs ayant préparé les séances; le contraire somme toute de ce qu'il était raisonnablement possible d'espérer à Chicago. Devant la foule de communications présentées et la variété des sujets, c'était une gageure que de vouloir les rassembler sur quelques thèmes. Il ne pouvait en résulter que des banalités.

Il est néanmoins regrettable, malgré les moyens exceptionnels mis en jeu, que l'anthropologie n'ait pas tiré plus de profit de ce rassemblement de Chicago. On lui saurait gré toutefois d'avoir démontré que la formule des grands congrès a vécu et que les anthropologistes se doivent d'organiser eux-mêmes des symposiums sur des thèmes limités.

G. BILLY.

JUL 2

The Participation of the Soviet Scientists in the
IXth International Congress of Anthropological and Ethnological
Sciences*

Yu.P.Averkieva, Yu.V.Bromley

The IXth International Congress of Anthropologists and ethnologists was organized in Chicago in September 1-8, 1973. This time the Congress was convened in compliance with the new regulations five years after the VIIIth International Congress of Anthropological and Ethnological Sciences held in Tokyo and Kioto in September, 1968. Participants of the Chicago Congress were almost three thousand people from over 100 countries, and it was the most numerous scientific forum as compared to any former.

Overwhelmingly represented at the Congress were, naturally scientists from the American Continent and, first of all, from the USA. Rather widely represented were researchers from the countries of Asia and Africa and, in particular, an active part was taken by scientists from India, Japan, Algeria and Nigeria. West-European delegates were comparatively few in numbers: some researchers from Great Britain, France, the FRG, Italy, Greece and from Scandinavian countries, The USA and West-European delegations were characteristically composed mainly of young scientists.

The Soviet delegation consisted of thirty three members

* Translated from "Sovetskaja Etnografija", N 1, 1974.

from Moscow, and Leningrad, from the Ukraine and the republics of Central Asia, the Caucasus, the Volga area and from the Baltic coast republics. Besides ethnographers and physical anthropologists it comprised some folklorists, archaeologists, historians and philosophers. European Socialist countries were most numerous represented by teams from Rumania, Poland and Yugoslavia; some scientists were sent by Hungary and Czechoslovakia.

The atmosphere found by our delegation at the Congress can, on the whole, be characterized as favorable which was, no doubt, a result of the general reducing of international tension which took place lately and due, first of all, to the U.S.A. visit of Secretary General of the Central Committee of the CPSU L.I. Brezhnev.

However, the acute ideological struggle made itself felt in the work of the Congress and all through our staying in the U.S.A. we were aware of the tension. Sometimes it manifested itself in direct attacks on Soviet science and in the falsification of our reality and, more often, - in polemics between representatives of different scientific trends.

As to the scientific and organizational matters, the Chicago Congress considerably differed from previous international congresses of anthropological and ethnological sciences. To begin with, no thematic subdivision of work (into sections and simposiums) had been arranged beforehand (while previous practice was to arrange such matters in two years before the beginning of a Congress). In the opinion of Prof. Sol Tax, President of the Congress, the profile of this scientific forum would

be shaped on its own on the basis of applications for reports. There were submitted and published¹ over two thousand papers (150 Soviet ones including), the applications being admitted almost to the last day before the opening of the Congress. As a result, up to the last moment there was no stability in the structure of the Congress, i.e. in the names and number of its sections. In the long run there were established 105 themes for sectional discussions.

As had been suggested by the organizers of the Congress papers were discussed without having been presented verbally, and in this respect the Congress was an experimental and in the main a successful one. Four halls of Hilton hotel were occupied through the six days by parallel sessions devoted to sectional themes; discussions on each subject were allotted from one to three hours. Sectional meetings were, however, organized far from being similar to each other. In some cases an introduction by chairman and short speeches of a couple of principle reporters were followed by a discussion open to every one present; in others, on the contrary, a meeting actually consisted of speeches (and repeated ones at that) by a few members of sectional presidium, i.e. by the experts so to say, and the rest of those present had almost no time. Some organizational difficulties could, of course, have been eliminated. Thus, for example, the concrete list of papers to be included into

1. See, "IXth International Congress of Anthropological and Ethnological Sciences. Plan of the Congress and resume of contributions", Chicago, 1973.

each section was announced immediately before the Congress and what if we add that only a small portion of papers had been sent to participants beforehand... Hence, our delegates had to make their preparation for discussions on the basis of abstracts only.

In spite of these difficulties the Soviet delegation was able to take an active part in the work of the Congress which is clearly demonstrated by the fact that our delegates delivered more than one hundred speeches, i.e. each of them took floor three times on the average, participating directly in at least 85 sections.

The opening session of the Congress was arranged in the hall of the city theatre at 14.00 September, 1. A short inauguration speech was delivered by president of the Congress Prof. Sol Tax who gave then the floor to representatives of host-countries of previous Congress, leader of the Soviet delegation Yu. V. Bromley included. On behalf of the North American Indians the Congress was welcomed by Wine Deloria an ethnographer of Indian origin. The rest of the time was devoted to the organizational and technical matters of the forthcoming work of the Congress and to a piece of information on the multinational composition of Chicago population and the city sights.

Sectional meetings continued from the second to the seventh of September. To the attention of the Congress there was submitted a range of broad and diverse problems: chronologically, these enveloped the period from the making of the man to the questions of forecasting the future of the humanity, while spatially, they involved the whole of the globe. And the interest-

ing thing was that considered were not only questions directly related to physical anthropology and ethnology in our understanding of these branches of science but, practically, - all the aspects of human life: biological, medical, economic, social, cultural, linguistic, ethnic and psychological ones. A great deal helped here the mentioned spontaneity in the profile forming of the Congress. But the main reason was the shared in the English-speaking countries understanding of the term anthropology itself according to which this branch of science claims a right to study comprehensively the man and the humanity.

Methodological problems were a central subject at the Congress. In this connection we should first of all note on the formation of a special section on "Problems and Possibilities of Marxist Ethnology". The work of this section had been preceded by a pre-congress symposium, which, like other symposiums continued from August 28 to 31. Unfortunately, Soviet scientists could participate only in two last days of its work. Chief organizer of the symposium and section was a prominent American scientist Stanley Diamond. The body of the symposium was mainly composed of American scientists: E. Leacock, G. Weltfish, S. Benet, M. Salins, B. Scholte, J. Faris, Stephen and Ethel Dunn and others. Invited to participate were French scientist M. Godelier and F. Rossi-Landi from Italy; an active part in the symposium was taken by scientists from the "third world" (from Algeria, Pakistan, Sudan, Mexico, Nigeria), while present were scientists from Hungary (L. Tarkani), FRG (B. Benzing) and from the Denmark (St. Rehder).

The symposium listened to about ten reports on very different subjects: from Marxist views on the concrete problems of

Marxist theory of knowledge and its relation to other conceptions which claim their right to the role of general methodology. Thus, in the paper by St. Levin (U.S.A.) "Critical anthropology: critics of everyday life" an attempt was made to present existentialism as "Marxism of the period of neo-capitalism". The discussion on ^{Scholte's} ~~Sholte's~~ paper "Marxism and structuralism" was perhaps a most lively one. The discussion, like the paper itself criticised the structuralist conception of Levi-Stross. Disputed was not the structural approach itself in studying concrete phenomena but structuralism as a whole as a certain philosophical system and an idealistic trend in modern bourgeois sociology (speeches by M. Salins, S. Diamond, M. Godelier). A progressive stand was taken by Nigerian ethnologists I. Nzimiro and O. Otite who displayed a great interest to developing relations with Soviet science. An active part in the sessions of the symposium was taken by Soviet delegates Yu. P. Averkieva and S. A. Arutyunov. Yu. V. Bromley delivered his report on "the Problems of Primitive Society in Soviet Ethnology" which caused a lively discussion. In connection with this report M. Godelier raised the problem of the Asiatic mode of production and role of community in the history of society. Participants of the symposium showed their interest to the Soviet ethnographers' studies in the spheres of Africanistics and Americanistics as well as of village community.

A report by Italian philosopher F. Rossi-Landi "Dialectics of Endogamy" should be mentioned also. He tried to interpret endogamy of the most ancient in human history period of dual-clan organization in the terms of commodity economy. Incorrect-

ness of the approach was noted upon in the speeches of M. Salins,^h
S. Diamond and Yu. P. Averkieva.

In conclusion the symposium decided to convene another meeting of this kind in Europe after one year.

General results of the symposium's activities were summed up at a special sectional meeting. The session attracted attention of numerous participants of the Congress and was a very lively one. The work of the symposium was reviewed by ~~Talal~~
^{Talal} ~~Asad~~ (Pakistan) who was followed by M. Godelier with his popular presentation of Marxist understanding of the relations of production and of the correlation between the basis and superstructure.

Yu. V. Bromley gave in his speech an account of the theoretical principles of Marxist ethnology and laid a special stress on the problem of criteria which allows distinction between a marxist and a non-marxist, what is so important to-day when Marxism came into fashion in the West where it happens very often that people having nothing to do with this theory call themselves "marxists". In this connection he first of all pointed out the falsity of understanding marxism as a vulgar theory of economic determinism. He stressed the importance for Marxism of the historical method of analysis and synthesis which should not be confused either with simple evolutionism or with the conception which understands leaps as complete breaks in the gradualness and negates any continuity between different stages of social development.

The notion that Marxism provides general methodology to the theory of knowledge - dialectical materialism - was support

ed at the section by the majority of its speakers. However, one Algerian scientist supporting, as he did, the importance of Marxism for the studies in urbanized societies, maintained that it cannot be used in analysing archaic societies and countries of the "third world". But immediately after him the floor was taken by another speaker from Algeria who turned down this thesis, having stressed that Marxism is applicable to analysing African reality. Many other speakers spoke on the universality and general character of Marxist methodology. In some speeches it was even stressed that Marxism should be understood not only as a theory but as a guide to action, and that ethnographers should be marxists in their world outlook and help the struggle of the suppressed not only outside their countries but inside them as well.

Viewed as a whole this section was a vivid and impressive demonstration of the greatly increased prestige of Marxism among scientists of all the continents and not only in the developing countries of Africa, Asia and Latin America but in the highly developed states such as the U.S.A. as well.

Concurrent with the section on the methodology of Marxism one of the most important methodological sections was held ~~and~~ under the name "Anthropology Today and Tomorrow". Sectional discussions of the subject were based on a special work by a professor of social anthropology of Oxford University M. Freedman "Social and cultural anthropology" which had been prepared by him as a chapter for the UNESCO "International study on the main trends of research in the field of the social and human sciences". The text of it had been distributed beforehand among

Congress participants and prior to its discussion they had been given tentative commentaries to it prepared by a number of authors. These commentaries were presented in a generalized form by chairman of the section prominent American scientist F.Eggan (M.Freedman did not attend the Congress personally).

On the whole, the work of M.Freedman is an attempt at more or less objectively characterizing the general state of cultural and social anthropology; some of the results attained by Soviet ethnographers are also accounted for. But his estimation of the modern state of the world ethnographic science proceeds from the positions of British social anthropology and rather vividly demonstrates the difficulties encountered by cultural and social anthropologists in defining the object of their science. M.Freedman follows to traditional definitions of the research zone of his science as stretching from the so-called "primitive" societies to the present, and in the latter case it is ^{mainly} studying small groups. But such a definition inevitably involves a number of questions concerning first of all the correlation between the appellation and substance of the science.

Why, for example, does the principle stress in social and cultural anthropology go nevertheless to "primitive" societies? No bewilderment is removed by Freedman's words that in the developed societies anthropology studies chiefly small social and cultural groups. Are not the large-scale communities of the modern world (as for example, nations) social and cultural units? The complexity of the situation the social and cultural anthropology finds itself in today becomes apparent especially when one asks about its

correlation with the related disciplines and, first of all, with concrete sociology. When the question is about cultural anthropology alone then a reference is usually made to the fact that it differs from concrete sociology in as much as cultural phenomena differ from social ones proper. Of course, such a differentiation between phenomena of human life can be debated, but, however, one should not deny certain logics in such differentiation between anthropology and sociology. And still, if the question is about cultural-social anthropology, as it is the case in the work by Freedman, then it is extremely difficult to delimit it from sociology. British scientists themselves consider social anthropology apart of sociology.

In quite a different manner is solved the problem of correlation between the appellation and substance of science in the case of ethnography or ethnology. In the instances where it is supposed that the object of study is ethnos - people, we have an absolute correlation between the appellation and substance of the science. All of this was brought to the attention of these present by Yu.V. Bromley in his speech on the work of M. Freedman. E.S. Markaryan stressed the necessity of studying the problem of correlation between the notions of "cultural" and "social" phenomena to define subject zones of cultural and social anthropology. Yu.P. Averkieva noted in her speech that in the work of M. Freedman Marxist understanding of the historical process is erroneously identified with evolutionism and that it rather overestimated scientific value of structuralism.

P. Carstensen of Toronto University justly criticized British social anthropology, having taken as an example the work

of M.Freedman, and gave high praise to the works of I.I.Potekhin. He said that many young Africanists took their studies by them and that they helped them understand class essence of African societies. A representative of Brazil V. Martine~~Z~~-Alier also criticized M.Freedman's work and spoke in particular on the misleading appraisal of L.G.Morgan's "Ancient society". She said that this work of Morgan "sets forth not simply a chronological model of the evolution of humanity, but presents a structural theory of history".

Discussions on the work by M.Freedman took place one day before the end of the Congress and were logically preceded by the activities in some sections. These were such sections as "General Concepts and Theory in Cultural Anthropology" and "Current problems of the profession in the historical perspective". At the first of the mentioned sections E.S.Markaryan took the floor to substantiate his concept of culture. At the section devoted to the history of science, spoke Yu.V.Bromley who proved groundlessness of the assertion by one of the leaders of the section as if Soviet ethnography is orientated on the so-called formal values.

Science studying sections devoted a great part of their meetings to auxiliary ethnographical (anthropological) branches of sciences. Special sections were organized on such themes as "Anthropological bibliography and documentation", "Ethnological Museology" and "Visual Anthropology". Apart from this, during the Congress there were going meetings of a special commission on ethnographical films; a part in the work of the commission was taken by L.N.Terentyeva. At the same time with sectional

meetings there was going a daily review of ethnographic films. From our side there were demonstrated two films - "Sabantui" and "Khevsuri".

A considerable number of sections were devoted to a wide range of acute problems of the present day. Among them were, for example, "The Processes of Urbanism" and "Anthropological Study of Edu^action". Discussion at the urbanization section was mainly concentrated on analyzing subjective perception of the urban mode of life by ethnic groups but slightly adapted to a city. A part in the discussion was taken by L.M.Drobizheva who stressed the necessity to see objective causes underlying the subjective changes and collision of values of different groups in the process of urbanization. At the section on education were mainly debated social consequences of giving access to education to backward in their cultural development peoples.

A culmination in the activities of the Soviet delegation at the Congress was its participation in the work of the section "Social Change in socialist societies" (chairman -young Hungarian scientist T.Hofer). By the moment of the Soviet delegation's arrival to the Congress the work of the section was under the threat of derangement. But we succeeded in reestablishing this section, formulated its programme, agreed with scientists of other socialist countries on their participation in it and managed to arrange a special preparatory meeting. These activities were headed by L.N.Terentyeva who became later co-chairman of the section.

Central place in the work of the section was occupied by speeches of Soviet delegates. Thus, K.G.Karakeev spoke of the

processes of cultural integration connected with the moulding of a Soviet people; L.M.Drobizheva presented some of the results of ethno-sociological studies undertaken in our country; T.A.Zhdanko discoursed on the dialectics of interdependence between traditions and innovations in the socialist culture of peoples in our country; I.S.Gurvich's subject was social and cultural transformations among small peoples of the North during the years of Soviet power and participation of Soviet ethnographers in the planning of socio-cultural development of these peoples; C.P.Vasilyeva reported on the radical changes in the status of women of our Central Asian republics which have taken place during the years of Soviet power. All the speeches of Soviet delegates were accepted with great attention which was a demonstration of the profound interest of the audience, consisting mainly of young American scientists, to the life of our country. Speeches of Soviet delegates were supplemented by some information on the achievements of other socialist countries. This subject was touched upon in the speeches of our colleagues from Polani, Hungary and Czechoslovakia.

Thematically adjoining to this section were the section "Co-operatives, collectives and nationalized industry", a section on the agrarian problems and another one on Afro-Asian deserts and plains, the programme of which included the majority of reports by our specialists on Central Asia and the Caucasus.

A considerable number of our delegates participated in the work of these sections. K.G.Karakeev, R.G.Kuzeev, K.Sh.Shaniyazov, Yu.I.Mkrtumyan, Sh.D.Inal-Ipa, D.S.Vardumyan told the audience about agrarian transformations and collectivization pro-

cess in different areas of our country. A special prominence was given to the problem of adaptation of former nomads to a settled mode of life under the conditions of socialism. This session was led by T.A.Zhdanko in whose introductory address characterized were the basic problems of nomadism studied in the USSR and on the international scale.

Socialist transformation problems were also raised at a number of other sections and, in particular, at the sections on the women's status, the status of women in the USSR was discussed. Counterfeited data on this question (on the nature of women's labour, their payment and representation in the elective bodies, etc.) were presented by B.Rosenthal of New York. The ungroundness of her assertions was clearly demonstrated in a speech by L.M.Drobizheva. An extremely deep impression was produced by L.M.Drobizheva's words that in our country nowadays there are more high educated women than men. This speech was met by the audience with approval. In a talk with Soviet delegates many of the participants of that session condemned the unobjective and unscientific performance of Rosenthal. However, the conservative majority of the leadership of the section did not give the floor on the same question to another our delegate G.P.Vasilyeva who, as it is mentioned above, gave her data on the status of women of the Soviet East at other section.

Considerable attention was paid at the Congress to the ethnic problems and to modern ethnic processes which were discussed at several sectional meetings. During these sessions scientists displayed keen interest in the self-consciousness

of small ethnic group, in their striving for solidarity as a means of self-defence under the conditions of capitalist competition. A leader of one of the sections on ethnic problems American scientist R.Holloman pointed out in her speech the great attention paid by Soviet scientists to ethnic problems and to the theory of ethnos. Soviet delegates Yu.V.Bromley, L.N.Terentyeva, V.Naulko and M.I.Kulitchenko delivered their speeches at that section and characterized the specific nature of approach of Soviet science to the solution of ethnic problems. In the discussion on the Soviet reports delegates participated several scientists among whom was such a prominent specialist in the field of ethnic problems as French scientist G.⁵Rohan-C²hermark who lives in Canada now.

It is characteristic that at the section devoted to ethnic problems in the USA, scientists were saying that the theory of "melting-pot" which supposedly melts together in a single "alloy" different ethnic groups of the USA population, became outmoded and ungrounded. They stressed the "explosion" of national self-consciousness in these groups. American organizers of the Congress aspired to stress the multinational character of their country ("pluralism of cultures in the USA").

At a number of sectional meetings there were considered different problems of culture studying. Of considerable interest was, in particular, the work of the section "Naturalistic Explanations of Cultural Adaptations" (Chairmen E.T.Cloak and S.A.Arutyunov). Its participants, American scientists C.Bagema, D.Maddox, P.Newcomer, C.Ricard⁵ and others used concrete example^S

to demonstrate the adaptive in relation to the environment role of cultural features. In the reports one could clearly observe an attempt at a purely materialistic approach to the problems of culture which sometimes brings their authors to an oversimplified biological interpretation of the development processes of the human society. The Marxist understanding of the problems of culturology and adaptation, and the specific character of human societies as compared to animal ones were explained and shown in the speeches by ^{the Soviet scientists'} B.S. Arkaryan and S.A. Arutyunov.

A separate section of the Congress was devoted to the origin of agriculture. The discussions held there were based on the following problems: changes in the environment and the origin of agriculture, the problem of monistic of pluralistic and independent origin of agriculture, the problem of transition of hunter-gatherers to agriculture and others.

A considerable attention at the Congress was paid to the linguistical problems which were discussed in their different aspects: the language and the man, language and thinking, language evolution, language and extralinguistic factors, language in anthropology (ethnology), etc. The greatest part of these sessions were actively participated by ^{our ethnographer} M.N. Guboglo, who spoke about a number of topics in the studies of ethno-linguistical problems in the USSR.

Two sections were engaged in discussing ethno-psychological problems. At the section "Anthropology and mental health" the discussion was of a narrowly specialized nature. From the contributions made at the section "Psychic unity and psychological anthropology" it follows that ethno-psychological studies

in the USA are carried out on a rather wide scale but, as a rule, on the materials of "micro-groups" (a school group, a student group, several neighbouring families).

Some of the sectional sittings were devoted to the problems of art and folklore. ^(A Soviet researcher -) G.P.Vasilyeva took the floor at the section of visual art and spoke about the use of materials of the decorative and applied arts as a source for studying ethno-genesis. At the section of folklorists A.Dundes (the USA) made a particular stress on the fact that the modern folklore science in Western Europe and America was in theoretical respect lagging considerably behind the Soviet folkloristics. In a number of speeches it was noted on the importance and necessity of studying contemporary folklore, on its political and social role, and it was stressed that in the modern industrial world folklore does not die but only changes its shape and form. Soviet folklorists E.B.Virsaladze, K.A.Sikharulidze and M.Ya. Tchikovani gave speeches on the traditions of Soviet folkloristics, history of the studies in contemporary folklore, its esthetic functions and on the definition of the subject of folkloristics; They criticized a theses by I.Greverus (the FRG) that a folkloristics being a part of ethnology does not need any separate definition.

History of religion and, especially, of its early forms was discussed at the section "Rituals, Cults and Shamanism". The section discussed also modern state of various religious systems. Special attention was drawn to the fact that shamanism is being studied mainly from biological and phylisophical positions. In connection with this the floor was taken by I.S.Gurvich. He

spoke on the study of shamanism by Soviet ethnographers who make use of a complex approach to the phenomenon.

Problems of primitive society were considered at a number of archaeological sections whose active participants were our archaeologists P.I. Boriskovsky and R.S. Vasilyevsky. There were discussed such questions as technology of stone implements, developmental trends of paleolithic cultures of South-Eastern, Eastern and Northern Asia; the similarity of the upper palaeolithic materials of Northern America and Japan with the similar findings of Siberia. The atmosphere at these sections testified to the high prestige of Soviet archaeological science abroad. These sections have demonstrated considerable achievements of Indian and Egyptian archaeologists in paleolithic studies.

As to the discussions on cultural problems which were held at the Congress, mention should be made that there were not neglected questions of so-to-say "anti-culture". In this connection one can note sections on the anthropological studying of alcoholism and hashish. Very peculiar was the section "Communal life in historical perspective". The reports and speeches at this section were mainly devoted to the movement of the American youth "against bourgeois culture", back into the past, "back to the Indians", to communal life and to communities. The movement was interpreted as a kind of "escapism", as running away from civilization and from the "inhumanity" and extreme individualism of modern capitalists society. Youth of the USA organized about 30 thousand of various communities and communes of "common food", "back to nature", "free sex" and sectarian communes. Young ethnographers of the USA study them by an "observer-participant"

method and come to a conclusion that in the communities and communes individualistic psychology of a personality undergoes a change and there appears and develops a feeling of belonging to a collective, a sense of interdependence of people. However, their reports but rarely had enough criticism to properly estimate the nature and prospects of such a form of protest against capitalist mode of life.

Having paid much attention to various aspects of culture, the Congress almost completely neglected such a traditionally ethnological theme as the evolution and structure of social institutions.

Apart from sections organized on the basis of certain problems there were functioning at the Congress some regional sections which included: Europe; Western, Eastern and Central Africa; Afro-Asian hot and cold deserts and plains; the Himalayas; Melanesia; Polynesia and Micronesia; Australia and Tasmania; Far East; the circumpolar regions; North-Western America; the Cordilleras; Mesoamerica; the Andes; and the Amazon. A separate sections worked on the problems of economic development of Indian communities in the USA.

Soviet scientist participated most actively in the three regional sections of circumpolar regions, Europe, and Afro-Asian arid zones. The latter section has been mentioned above. At the section on the problems of circumpolar ethnography there were contributed eight papers by Soviet scientists. An active part in the work of the section was taken by R.S.Vasilyevsky. S.A. Arutyunov, I.S.Gurvitch and S.G.Fedorova.

The first session of the section "Europe" discussed a paper by ^{W. McNeill} ~~J. MacNeill~~ of Chicago "Models of European history", The author concentrated his attention mainly on the antique and medieval history of Europe. In doing so he tried to take into account different objective factors decisive for the progress of European history, but somehow he passed by in silence the principle moving force of social progress - the struggle of classes and overstressed at the same time the role of the demographic factor. The paper has not avoid some tendentiousness in describing the post-October period of history of our country which is insistently called there Russia. All of this was paid attention to in the speech of Yu.V.Bromley who also raised a question of whether it was appropriate to put on the agenda of the Congress the report which had no direct bearing to ethnography/anthropology/. The paper was criticized by a number of other scientists among whom was B.Bratanic (Yugoslavia). The next session of this section was devoted to the problems concerning preparations of historico-ethnographic atlases. Some information on the work in the USSR was presented by L.N.Terentyeva.

Physical anthropology occupied a considerable place in the activities of the Congress. Its problems were discussed at sections devoted to primatology, paleoanthropology, odontology, growth of facial department, dermatoglyphics, physiological and morphological variations of adaption, role of genetic factors in human differentiation. Among the problems discussed by these sections of special interest are such questions as the influence of extremal conditions of existence (such as Alpine conditions, cold, tropical climate) onto the processes of human growth. It

was shown, in particular, that the average bodily weight among populations of torrid countries is lower than in the countries with moderate and cold climate. In this case it is conditioned by a more advantageous to an organism reaction directed at maintaining its thermal balance. Considerable interest was aroused by a report on the role of different factors (socio-economic, genetic and family factors) in the processes of growth and development. It turned out that post-natal ossification period is less than anything else subject to the influence of social and economic factors. At the section of dermatoglyphics main attention was given to the effectiveness of use of dermatoglyphic materials as the most important source of morphological characteristics of a human being. Lively debates were going on the problems of population genetics. In the work of the majority of sections on physical anthropology an active part was taken by our specialists V.P.Yakimov, V.P.Alekseev, M.G.Abdushelishvili, O.I.Ismagulov and N.N.Miklashevskaya, R.I.Denisova.

Along with the scientific problems proper there were raised at the Congress some political aspects of anthropological and ethnological studies. There was even created a section of "Political Anthropology and the State". But the majority of its speakers pointed out the vagueness of the subject and method of this direction in science. In her speech at the section Yu.P. Averkieva gave a brief account of the Marxist-Leninist teaching on the historically transient nature of classes and the state and on the historical conditions of their emergence, in her opinion the object of political anthropology should, possible, become studying of the genesis and development of the early

forms of state systems.

The theme of "Anthropology and politics" was also organized into a separate section. The organizers and participants of this section were young ethnologists of the USA, Europe, African and Latin America; they came forward with a call to fight against the use of ethnology to the aims of colonialism and called upon ethnologists to participate in the revolutionary struggle of the peoples studied by them. Ethnologists of the elder generation of Great Britain (C.Furer-Haimendorf), India (A.P.Sinha) and others expressed in their speeches their understanding of the stand of the youth but called for caution, having argued that interference with politics could have made impossible fruitful scientific work.

It should be noted in this connection that during the Congress at the sittings of the executive bodies of the International union of anthropological and ethnological sciences (executive committee of the Union, its Permanent council and General assembly) there was adopted (though not without some struggle) a document denouncing all the forms of ethnocide and genocide. It should be mentioned also that during the Congress but outside its official programme an active action was undertaken by anthropologists and ethnologists who deemed it their duty to not only study but help peoples in their fight against genocide, ethnocide, subjugation and exploitation. They call themselves "radical anthropologists". At a special meeting they established their organization "International movement of radical anthropologists" whose aim was to direct united efforts of anthropologists and ethnologists in defence of peoples against exploitation, subjugation.

tion, ethnocide and genocide which are a result of the capitalist system. This organization calls in its programme upon scientists to take part in political actions in a union with local fighters against imperialism. The same aims are pursued by the activities of the "International working group on the affairs of indigenous peoples of the world" with its secretariat in Copenhagen.

Political subjects were also widely debated at a sectional meeting on the "Concept of Mankind". This meeting discussed a book by G.Hirshfeld "The people" which had been sent to the participants of the Congress beforehand. Its author is executive director of the Chicago ^{Council for} ~~society on~~ the Study of Man^{kind}, whose president is Sol Tax. In this book the word "people" is used to denote "the common people", it dwells on the age-long existence of the elite which subjugates the common people; as a model of social progress the book presents the U.S.A. and makes some attacks on socialist countries; in conclusion the book proposes creation of an international party which would remove all barriers between peoples and establish universal prosperity on the earth. The inconsistency of this cosmopolitical conception was convincingly demonstrated in the speeches of Soviet delegates M.I.Koolichenko and R.G.Kuzeev.

There were also raised at the Congress the problems of war and peace. There was even a section "War: its causes and correlates". The problem of origin and social meaning of war is repeatedly raised in modern western anthropological science, and this is only natural since anthropology (ethnology) can on its material make a contribution in the study of historical roots

of war and of the development of its forms in connection with the origin and development of class society. But anthropologists (and ethnographers included) of the West approach the study of war from different ideological positions and the fact was demonstrated by the papers contributed to the IXth Congress. Some of the papers were attempting to justify war by interpreting it as a manifestation of the inherent to the man's nature instinct of aggression or, else, as a necessary means of reestablishing an equilibrium between the population and its ecological setting. War was also interpreted as if being an unavoidable feature of general human culture. And still anti-military feelings prevailed at the Congress. Many scientists were exposing scientific inconsistency of attempts to justify wars, they spoke about economic causes of wars and about alternative to war methods of solving conflicts. The strength of antimilitary feelings on the part of the majority of Congress participants was witnessed by the unanimous adoption at the assembly of the International union of anthropological and ethnological sciences of an address to the UNO to create a special international body to study causes of war and conditions of preserving peace. The atmosphere of the Congress was generally filled with anti-military feelings and it was witnessed even by the opera which had been written on the order of the organizers of the Congress. The opera was called "Tamu-Tamu". In a symbolic form it narrated very vividly and at times even too realistically about the horrors of the war in the South-East Asia.

The Congress was closed on the eighth of September. With speeches on the unity and diversity of humanity the floor was

taken by representatives of Nigeria (O.Otite), India (A.P.Sinha) and the USSR (S.A.Arutyunov). On the theme "the USA - an example of cultural pluralism" speeches were delivered by an American of Mexican origin, a Black American woman and two North American Indians. On this subject there sprung up a discussion between the speakers on the relations between anthropologists (ethnologists) of developed countries and those from the countries which lag behind in their cultural development. The discussion was participated by the prominent American scientist M.Mead who expressed a view that anthropology is indivisible. The last subject of the plenary meeting was "Chicago - a city of cultural pluralism". Short speeches on the theme were made by representatives of some ethnic groups living in Chicago and were, on the whole, rather superficial.

Besides the scientific problems the closing meeting discussed a number of organizational problems. There were adopted several resolutions of general character including the already mentioned resolution on the question of war and peace and on the condemnation of ethnocide and genocide.

There were also approved official bodies of the Union. They had been preliminary discussed at the meetings of the Executive committee and the Permanent council of the Union where they caused an animated discussion. To the post^{of one} of Vice-presidents of the Union was re-elected V.P.Yakimov. Thus, among the seven Vice-presidents remains one representative of the USSR. Membership of Yu.V.Bromley at the Union secretariate was extended. L.^KRadner (the USA) was re-elected Secretary General of the Union. At the meeting of the Executive committee was reached an agreement

to establish a permanent auxiliary body under the Secretary General.

On the proposal of the Indian delegation the next Xth International Congress of Anthropological and Ethnological Sciences shall meet in India in 1978. In accordance with this a prominent Indian scientist L.P.Vidyarthi became President of the future Congress and the Union. Next meeting of the Executive committee of the Union on the preparation of the Xth Congress is to take place in Rome, 1976.

As to the publication of the materials of the Congress, this task has been undertaken by the ^{or} Mouton publishing house, but their publication will be somewhat unusual. For publishing are meant not the stenographical accounts of the work of sections but leaders of sections will prepare collected works and some materials may not be included while, on the other hand, some materials which did not feature at the Congress may (at the discretion of sectional leaders) be included into them. Hence, principal, official publications of the Congress should probably be considered the edited theses and reprints of Congress contributions.

The programme of sight-seeings and entertainments for the participants of the Congress included the said opera "Tamu-Tamu" a concert of American popular music, and an evening of the Indian dance "Pow-wow". Besides that there were organized visits of the delegates to the Chicago cultural centres of national minorities (of the Indians, Ukrainians, Armenians and others), an excursion to the Chicago Field Museum of natural history.

Overall, it can be said that the IXth International Congress^S

of Anthropological and Ethnological Sciences has shown the development of humanistic and progressive tendencies in the world anthropological(ethnographical) science and a manifest increase in the social and political activity of scientists.

In the speeches of scientists at the theoretical sections of the Congress found its manifestation the obvious fact of the increased influence of Marxism-Leninism on the ethnological science of capitalist world.

A profound impression was left by the active participation at the Congress of scientists from African countries. It can be concluded from their speeches that in their countries there goes on a process of formation of their anthropological(ethnographical)science of independent orientation. African scientists criticized at the Congress social and cultural anthropology and spoke about the necessity of "decolonization" of their own science. True, some of them proceeded from the erroneous positions of cultural relativity and expressed an opinion that their science should be original even in its general philosophical principles. They differed in opinion here with many of their colleagues from developing countries who stressed the universal importance of the Marxist-Leninist theory.

Though rather little consideration was given at the Congress to the problems of North-American Indians still a remarkable feature of this Congress was the participation in its work of scientists and public figures of Indian origin who spoke on the modern status and tasks of the subjugated Indian minority in the USA. They delivered their reports at a special section devoted to the problems of economic development of the American

Indians and at the ceremonial plenary meetings of the Congress.

All these speeches tell us about a new and progressive phenomenon in the development of world ethnographical science, i.e. about the emergence in it of groups of ethnographers from the peoples who had previously been only an object of study of western scientists and on the studying of whom was, in essence, formed the social and cultural anthropology of the West.

A great impression was produced by the congressional activities of scientists from Yugoslavia, Poland, Hungary, Roumania and Czechoslovakia. Unfortunately no ethnographers from Bulgaria and the GDR were represented at the Congress.

The discussions, debates and meetings of the Congress undoubtedly contributed to the growth of mutual understanding between us and our foreign colleagues standing on progressive positions. The Soviet delegation made also its contribution to the concrete criticism of bourgeois conceptions in the fields of anthropology and ethnography and into the disclosing of falsifications of anti-Soviet propaganda.

The participation of Soviet scientists at the IXth International Congress of Anthropological and Ethnological Sciences made it possible for them to gather much information about the state of foreign science, to get acquainted with many latest achievements in the scientific work of our colleagues. And, on the other hand, the reports and speeches of Soviet delegates gave to the participants of the Congress scientifically-argued information on the social and cultural achievements of our country, on the Leninist national policy and on the achievements of Soviet science.



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Copy Editing	Midway Editorial Research Barbara Metzger Bette Hanna Sikes	Translation	Bloomington Translation Group Claire Fabvier Martha Moia Elias Sevilla-Casas
Illinois Archaeology Excursion	Elizabeth Munger		
Legal Counselor	Leon M. Despres		
Media Advisors	Martin Topper Donald Bruckner Morton Kaplan		
Opera Producer	Kenneth Myers	Travel	Custom Travel Service Japan Travel Bureau Midway Travel Service
Paris Charter	Cyril Bouloux		
Printing	Industrial Relation Center, University of Chicago Monareh Printing Corporation Photoduplication Department, University of Chicago Riverside Graphics Social Science Stenographic Pool, University of Chicago Whitehall Company	Visist to Chicago Communities	David Roth
		Youth For Mankind Advisors	Sr. Juliana Podraza Bernard Schwartz Ronald Banaszack

In addition to the Congress Service Corps (pp 000-) these are local students who helped in the months before the Congress.

University of Chicago Student Assistants

Richard Berger	Gwendolyn Dietmann	Dorcas Joslin
Fredda R. Berman	Sara Fend	Gene Kuehneman
Andrea Brown	Hazel Greenfield	Ruth Levin
Cynthia Buciak	Stanley Halgas	Martha Moia
Scott Charnas	Mary Hopson	Lawrence Palinkas
Kathleen Cushman	Theodore Jasik	Sarah Pizzo

In addition to the American Folk Concert (above), the Smithsonian Institution organized a number of conferences (pp 000-) utilizing their own staff.

Smithsonian Institution, Center for the Study of Man

Valerie Aschenfelter	William Douglass
Judith Crawley	Jennifer B. Stephens

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THE ORGANIZATION

In November, 1970, at the annual meeting of the American Anthropological Association in San Diego, California, a plan was agreed upon with Mouton Publishers, which eventually resulted in a 26-clause contract including the following schedule of advance royalties. The royalties would assure good books by paying for (1) translation, printing, and mailing of written contributions to the Congress, and (2) complete simultaneous translation during the Congress for proper discussion of the issues before publication.

17.- Mouton has, in order to partially defray the expenditure incurred in organizing the Congress in Chicago, paid to the IXth ICAES Inc., through its President, Professor Tax, the following advances to be set off against royalties:

in June	1971:	to the amount of \$	20,000
in February	1972:	to the amount of \$	20,000
in June	1972:	to the amount of \$	20,000
in February	1973:	to the amount of \$	40,000
in July	1973:	to the amount of \$	50,000
in October	1973:	to the amount of \$	<u>50,000</u>
in total the amount of			<u>\$ 200,000</u>

Registration fees would pay administrative and other expenses; Special Events would be self-supporting; and our fundraising energies would raise funds to bring to the Congress Third World anthropologists unable otherwise to come. Planned conferences (pp 000-) were important both

to provide extended opportunity for discussion and to attract funds appropriate to special topics.

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Having established the basic patterns of financing, funds could be sought from private and public sources (pp 000-) and program plans could be prepared for the approval of the Permanent Council meeting in May, 1971 (pp 000-). Once the plans were approved, we mailed our First Circular, and the whole process began (pp 000-). Now there was work to do, and expenses to pay. The University of Chicago had already established an account in the name of the Congress to receive advance royalties and to pay bills.

MUST CONGRESSES END?

8

Ernst Mayr's interesting report (Science, Vol. 180, pp 882-3, 25 May 1973, excerpts to the right, reprinted by permission) suggested that the Chicago Congress might provide a new model. Indeed, there was no thought in Chicago that the IXth might be our last Congress; and the Xth was assigned to India and held there on schedule. On May 30, 1973 the letter below was therefore sent to Professor Mayr with documents showing how a program reviewing a science and focusing on book publication might give new purpose and stability to international congresses.

IXeme. Congres International des Sciences Anthropologiques et Ethnologiques
IXth International Congress of Anthropological and Ethnological Sciences

Chicago, U.S.A. 6
August 28-September 8, 1973
Research sessions August 28-31
General sessions September 1-8

May 30, 1973

Professor Ernst Mayr
Museum of Comparative Zoology
Harvard University
Cambridge, Massachusetts 02138

Dear Ernst:

I have just read your report in SCIENCE (25 May 73) on what the headline calls "The Last International Congress of Zoology?" I had not known any of the facts recounted. But in response to a similar danger to the Congress of Anthropological and Ethnological Sciences, we have developed a model that you and others should find useful; and I am inviting you and any colleagues to read about it and then if possible come to see it in operation.

I enclose a short document ("Purposes") adapted from proposals to U.S. funding agencies, and a book Plan of the Congress and Résumés of Contributions and its first supplement, only now being sent to our 2400 current registrants.

You will see that like yours in Monaco, our Congress will offer only symposia (all with 5-language simultaneous translation), but that these are based on some 1500 substantial papers which will not be read out loud, but are being distributed in advance for study and preliminary written discussion. We shall hereafter be using the quinquennial Congress to update our changing disciplines through good books the royalties from which will support the whole operation.

The need for the sciences to become more fully international is more evident and pressing in anthropology than in many other disciplines; and that might account for part of whatever success this enterprise will enjoy. At least we are assured of large and internationally balanced participation, and continuation of the Congress. Five years ago Germany and Italy both had to withdraw competitive invitations for "lack of support" in their countries. We carried in our pockets an American invitation which we hoped we would not have to extend, because the 1956 Congress had been held in Philadelphia. But it did have to be presented. In contrast we expect now several invitations, including some from developing countries.

You see why I find your account of the International Congress of Zoology more than interesting; could one hope that some aspects of our Congress will suggest ways to reverse in other disciplines too what trends there are leading to the death of Congresses?

With best wishes,

Sincerely,

Sol Tax
President

enclosures: as above

1126 East 59th Street, Chicago, Illinois 60637 U.S.A. (312) 753-3718

Meetings

The Last International Congress of Zoology?

The 17th International Congress of Zoology met 24 to 30 September 1972 at Monaco under the presidency of Professor Raymond Vaissière, professor at the University of Nice and director of the Department of Biology of the Oceanographic Museum of Monaco. Zoological congresses are among the oldest of all international congresses, the first one having met in Paris in 1889, and they have met continuously, first at 3-year, and later at 5-year, intervals, unless prevented by war or international crises. The postwar congresses held in Paris (1948), Copenhagen (1953), London (1958), and Washington (1963) were very popular, the last two being attended by up to 2500 members. This very popularity, however, created problems. The president of the Washington congress, Professor Alfred S. Romer, and the chairman of the division of zoology of the International Union of Biological Sciences (IUBS), Professor Jean Baer (Neuchâtel), solicited in vain for many years an invitation for a 1968 congress. No one wanted the responsibility for organizing such a large meeting. Finally, 9 years after the Washington congress Professor Vaissière succeeded in organizing a congress of limited size.

The decision not to abandon zoological congresses altogether but to hold at least one last one, had not only scientific and sentimental reasons but also an administrative one: The International Commission on Zoological Nomenclature derives its authority from the congress and requires a vote of the congress to confirm (or reject) its decisions. Even if there were to be no further congresses of zoology, there had to be at least a final one charged with the task of adopting a more flexible constitution of the commission that would safeguard the continuity of its work.

The Monaco congress, in contrast to previous ones, did not schedule individual papers, only symposia. The organizing committee felt that the special role of congresses of zoology—to inte-

grate the findings of the many specialized subdivisions of zoology—was best served by such an arrangement. The scientific program of the congress consisted of seven symposia: . . .

- 1) Biogeography and intercontinental connections during the Mesozoic (chairman: M. Monod)
- 2) The characters of the higher taxa, their origin and biological significance (chairman: Ernst Mayr)
- 3) The biological effects of interoceanic canals (chairman: O. H. Oren)
- 4) Physiological adaptations to special environmental conditions (chairman: M. Fontaine)
- 5) Molecular studies of differences between species (chairman: F. J. Ayala)
- 6) Ecological aspects of behavior (chairman: W. Wickler)
- 7) Role of the protozoa in some ecological problems (chairman: J. O. Corliss)

The section on nomenclature was chaired by Professor D. S. Farnar.

Between 8 and 25 speakers presented the subject matter of each symposium; these speakers had been invited by the respective chairmen with particular attention to balance, international representation, and diversified expertise. It is planned to publish as many of these symposia as can be arranged. The drastically reduced travel support for international meetings kept attendance down to about 240. Fortunately, this included a large number of younger zoologists for whom this international contact was particularly important.

The congress adopted certain revisions of the Constitution of the International Commission on Zoological Nomenclature that will permit the commission to carry out its functions even if there should be no further congresses. In that case the decisions of the commission will be ratified either by the general assembly of the IUBS or by some component or other body designated by the IUBS. . . .

The congress also adopted some modifications of the rules of nomencla-

ture. The most important one is that the statute of limitation (Article 23b) was repealed in its present automatic form and its provisions incorporated in Article 79, which deals with the plenary powers of the commission. It was, however, clearly stated in this revision of the code that the law of priority is not to be applied in such a way as to disturb the stability of nomenclature. How this compromise solution will work out in practice remains to be seen. In addition, a number of minor changes in the code were adopted, in order to make the intent of existing provisions clearer and to help in stabilizing existing nomenclature. Since, on the whole, the code adopted at the London congress (1958) has worked extremely well, it does not seem to require major revision.

The congress and the symposiums held at the congress permit a number of interesting conclusions. The old division between zoology and botany has in many ways become irrelevant at our period. Biological science has now become specialized in a different way, as is indicated by such terms as genetics, ecology, physiology, cellular biology, and behavior. Most of these specialized areas are served by their own international congresses. What is missing on the international scene, however, are organized endeavors that counteract the extreme specialization and atomization of biological science. An interdisciplinary congress such as the International Congress of Zoology continues to have a constructive function. It permits scientists to establish contact with specialists in adjacent areas and study problems at the interface of their respective specializations. It also forces one to take a more distant look at one's own field and see to what extent its generalizations fit in with those of other specialized fields.

The scientific program of the Monaco congress was of such great scientific interest and the discussions engendered by the symposia so stimulating that many regrets were expressed that this should be the last such interdisciplinary international congress. As a result the congress adopted a motion, proposed by Professor L. Gallien of France, that the principle of the perennial nature of the international congresses of zoology be confirmed and that an ad hoc committee be appointed to examine with the secretariat of IUBS possible means for organizing future congresses. The following 12 zoologists were appointed to this committee: B. L. Astary,

(U.S.S.R.), J. Baer (Switzerland), J. M. Cel (Argentina), J. M. Denoche (Netherlands), D. S. Farner (United States), L. Gallien (France), J. Godaux (Belgium), H. Lemche (Denmark), H. Manella (Italy), E. Mayr (United States), W. Wickler (Germany) and C. D. Wright (Great Britain). It is hoped that this committee can adopt definitive proposals within 1 year, to be communicated to interested zoologists throughout the world. The experiences of the past 9 years make it quite evident that the most important factor in determining the future of zoological congresses is the availability of a national group that is willing to accept the responsibility for the organization.

Such an endeavor, however, will be successful only if there is a powerful international leadership in zoology, as was formerly supplied by the permanent committee. Unless the division of zoology of the IUBS is revitalized and furnished with new bylaws, there is little prospect that the rejuvenation of international zoology, so promisingly manifest at the Monaco congress, will be of a lasting nature.

ERNST MAYR

*Museum of Comparative Zoology,
Harvard University,
Cambridge, Massachusetts 02138*

Forthcoming Events

June

- 25-28. American Soc. for Engineering Education, Ames, Iowa. (L. B. Williams, ASEE, Suite 400, 1 Dupont Circle, Washington, D.C. 20036)
- 25-28. International Conf. on the Origin of Life, 4th, Barcelona, Spain. (J. Oro, Dept. of Biophysical Sciences, Univ. of Houston, Houston, Tex. 77004)
- 25-29. Information Theory, intern. symp., Inst. of Electrical and Electronics Engineers (Information Theory Group), Ashkelon, Israel. (Symp. Cochairmen: A. Wyner, Room 2C-357, Bell Labs., Murray Hill, N.J. 07974, or J. Ziv, Faculty of Electrical Engineering, Technion-Israel Inst. of Technology, Haifa)
- 25-30. International Congr. of Psychotherapy, Oslo, Norway. (F. Malmussen, Box 26, Vinderen/Oslo)
- 25-1. Aeronautical Technology, American Inst. of Aeronautics and Astronautics and the Soviet Ministry of Civil Aviation, Moscow, U.S.S.R. (P. D. Schaub, AIAA, 1290 Sixth Ave., New York 10019)
- 26-28. Institute of Navigation, St. Louis, Mo. (R. E. Freeman, IN, 815 15th St., NW, Washington, D.C. 20005)
- 26-28. Product Evaluation for Consumer Satisfaction and Benefits, 76th symp., American Soc. for Testing and

Materials, Philadelphia, Pa. (R. S. Shane, Natl. Materials Advisory Board, Natl. Acad. of Sciences, Washington, D.C. 20518)

27-1. Society of Women Engineers, 23rd, San Mateo, Calif. (E. H. Williams, 2390 W. Middlefield Rd., Mountain View, Calif. 94040)

28-1. Perugia Quadrennial Intern. Conf. on Cancer, 5th, Perugia, Italy. (L. Severi, P.O. Box 327, 06100 Perugia)

July

1-6. Conference on Maintaining Profession Systems, Engineering Foundation, Henniker, N.H. (K. Preston, Jr., Perkin-Elmer Corp., Norwalk, Conn.)

1-6. National Education Assoc., Portland, Ore. (S. M. Lambert, NEA, 1201 16th St., NW, Washington, D.C. 20036)

1-6. Conference on Maintaining Professional and Technical Competence of the Older Engineer—Engineering and Psychological Aspects, Engineering Foundation, South Berwick, Maine. (I. R. Shelton, Engineering and Science Education Div., Sandia Labs., Albuquerque, N.M.)

1-6. Urology, 16th Intern. Congr., Amsterdam, Netherlands. (Holland Organizing Center, 16 Lange Voorhout, S-Gravenhage, The Hague, Netherlands)

1-6. Viruses in the Water Environment, Engineering Foundation, Henniker, N.H. (G. Berg, Environmental Protection Agency, Cincinnati, Ohio)

1-7. Biochemistry, 9th intern. Congr., Stockholm, Sweden. (G. Aulin-Erdman, Svenska Kemistsamfundet, Wenner-Gren Centre, 6 tr., S-113 46 Stockholm)

2-6. Association Internationale de la Couleur, 2nd Congr., York, England. (W. D. Wright, Applied Optics Section, Imperial College, London, SW7 2BZ, England)

2-6. Fuel and Fuel Elements for Fast Reactors, Intern. Atomic Energy Agency, Brussels, Belgium. (J. H. Kane, Office of Information Services, Atomic Energy Commission, Washington, D.C. 20545)

2-6. International Solar Energy Congr., Paris, France. (W. Klein, Smithsonian Radiation Biology Lab., 2441 Parklawn Dr., Rockville, Md. 20852)

6-9. Buckeye Intern. Rocketry Conf., Columbus, Ohio. (G. M. Pantalos, BIRC, 1191 Stanley Dr., Columbus 43244)

3-5. Conference on Scanning Electron Microscopy Systems and Applications, Inst. of Physics, Newcastle upon Tyne, England. (Meetings Officer, IP, 57 Belgrave Sq., London SW1X, 8QX, England)

6-14. Health Education, 8th Intern. Conf., Versailles, France. (L. P. Aujacat, 20 rue Greuze, Paris 16^e, France)

9-13. American Soc. of Civil Engineers, Tulsa, Okla. (E. Zwoger, ASCE, 345 E. 47 St., New York 10017)

9-13. Illuminating Engineering Soc., Philadelphia, Pa. (P. C. Ringgold, IES, 345 E. 47 St., New York 10017)

10-12. Electromagnetic Compatibility Symp., Inst. of Electrical and Electronics Engineers, San Francisco, Calif. (Technical Activities Board, 345 E. 47 St., New York 10017)

10-13. International Conf. on the Regulation of Adipose Tissue Mass, Marseille, France. (J. Boyer, Clinique Endocrin-

ologique, Hôpital de la Conception, 136 rue St. Pierre, F-13 Marseille)

10-14. National Soc. of Professional Engineers, Chicago, Ill. (P. H. Robbins, NSPE, 2029 K St., NW, Washington, D.C. 20006)

12-14. Czechoslovak Surgical Intern. Congr., Bratislava. (I. Kostolny, Slovak Medical Soc., Michiewiczova 18, Bratislava)

15-19. American Medical Assoc., 106th annual mtg., New York, N.Y. (E. B. Howard, 535 N. Dearborn St., Chicago, Ill. 60610)

15-19. American Veterinary Medical Assoc., Philadelphia, Pa. (M. R. Clarkson, AVMA, 600 S. Michigan Ave., Chicago, Ill. 60605)

15-20. American Assoc. of Clinical Chemists, New York, N.Y. (J. S. King, Jr., AACCC, P.O. Box 15053, Winston-Salem, N.C. 27103)

15-20. World Federation of Culture Collections, Rio de Janeiro, State of Guanabara, Brazil. (J. S. Furtado, Caixa Postal 4005, São Paulo, Brazil)

15-20. International Diabetes Federation, 8th Congr., Brussels, Belgium. (J. Pirart, Belgian Diabetes Assoc., 234B Ave. Churchill, 1180 Brussels)

15-20. Institute of Electrical and Electronics Engineers, summer Power Mtg., Vancouver, B.C., Canada. (Technical Activities Board, 345 E. 47 St., New York 10017)

15-20. Conference on Energy Research—Alternatives for Policy and Management to Meet Regional and National Needs, Engineering Foundation, Henniker N.H. (W. C. Ackerman, Illinois State Water Survey, Urbana)

15-20. American Soc. of Pharmacognosy, joint with Pharmacognosy and Natural Products Section, Acad. of Pharmaceutical Sciences, Jekyll Island, Ga. (J. M. Cassidy, School of Pharmacy and Pharmaceutical Sciences, Purdue Univ., West Lafayette, Ind. 47907)

15-20. Conference on Use of Shotcrete for Underground Structural Support, Engineering Foundation, South Berwick, Maine. (J. R. Graham, Bureau of Reclamation, Denver, Colo.)

17-19. Summer Computer Simulation Conf., Montreal, Canada. (L. Sashkin, SCSC, Aerospace Corp., P.O. Box 92957, Los Angeles, Calif. 90009)

18-20. International Symp. on Acoustical Holography and Imaging, 5th, jointly by the Sonics and Ultrasonics Group, Inst. of Electrical and Electronic Engineers, Acoustical Soc. of America, and Stanford Research Inst., Palo Alto, Calif. (P. S. Green, Room K1088, Bldg. 30, Stanford Research Inst., Menlo Park, Calif. 94025)

20-23. Pan American Cancer Cytology Soc. and the World Assoc. for Gynecological Cancer Prevention, joint European assembly on Cytology and Cancer Prevention, Salzburg, Austria. (J. E. Ayre, PACCS, 150 Broad Hollow Rd., Melville, N.Y. 11746)

21. American Soc. of Hospital Pharmacists, Boston, Mass. (J. A. Oddis, 4830 Montgomery Ave., Bethesda, Md. 20014)

21-27. American Pharmaceutical Assoc., Boston, Mass. (W. S. Apple, APA, 2215 Constitution Ave., NW, Washington, D.C. 20037)

PEOPLE TO WORK

The IXth Congress was awarded to the U.S.A. at the VIIIth Congress in Tokyo, in the summer of 1968. There was general sentiment to hold it in San Francisco. At the 1968 meeting of the American Anthropological Association in Seattle in November, Theodore D. McCown of the University of California in Berkeley accepted the chairmanship of an organizing committee of Bay-area anthropologists. It happened that Sol Tax, the President of the 1973 Congress, was to spend the academic year 1969-70 at the Center for Advanced Study in the Behavioral Sciences, also in the San Francisco Bay area, and agreed to help in the organization of the Congress. Unfortunately, Professor McCown died suddenly during the summer and his colleagues thought it better that the Congress be held in Chicago, where the President was permanently established. The President--who was also Editor of the world journal Current Anthropology--then decided to accept responsibility and thus give the Congress and the Journal the fullest advantages of cooperation. When Tax returned to Chicago in September 1970, he re-staffed Current Anthropology with a view to pooling the human resources for both, and dividing the costs equitably. The Table on the next page shows that from September 1970 through the Congress three years later, a total of 13 individuals worked for Current Anthropology and/or for the Congress for longer or shorter periods of time, three in the first year rising to seven in

the second and briefly to nine in the summer of the Congress itself. Thus a core of four or five dealt with the logistics and the problems of thousands of Congress papers, and of scholars and tradespeople, by mobilizing hundreds of student volunteers to help them in the task.

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1971

Gay C. Neuberger

7/10/72 - 2/28/75

9/11/70 - 6/25/71

Ashton Douglass 9/15/70 - 8/11/72

Karen Tkach 1/18/71 - 9/1/72

Roberta J. MacGowan

9/1/71 - 11/13/73

Susan G. Martich

2/24/72 - 10/4/74

* Enid M. Fogel

5/72 - 9/73

* Veronica Sebeok 12/29/71 - 7/28/72

* Susan M. McGuirk 1/8/73 - 6/22/73

* Kerstin R. Speller 10/9/72 - 8/24/73

* Kathryn L. Liscomb 6/22/73 - 9/8/73

* Patricia H. Porter 7/2/73 - 9/14/73

* Lynn Bacon 2/1/72 - 10/6/72 (part time)

* Neal I. Neuberger 8/1/72 - 11/30/73 (part time)

1975

1973

* ICAES staff only

March 1975

This is a staff person's account of what was going on in the office--6 small rooms divided between the basement and the second floor of the Social Science Research Building--two months before the Congress. The office also held a floating population of volunteers, such as those organizing "Youth for Mankind" (pp 000-).

June 22, 1973

THE OFFICE ROUTINE

prepared by outgoing Staff Assistant Susan McGuirk
for her successor in the Congress organizing office
at the University of Chicago

I guess the best thing to do is to describe a routine day-- although there really is no such thing. ST and Gay leave drafts of letters on the desk to be typed. Sometimes there are enclosures to be gotten or information that you will have to go downstairs to the files for. Make sure you get keys to rooms 1 and 2 downstairs as well as the upstairs office key and maybe a key to the entrance to the building since maybe sometime you will want to work on Saturday or after 5:30 p.m.

Anyway, after gathering all the information for the letters, I usually type them and send any registration cards to people who have written to us requesting information on the Congress. To Americans who want to register, we send "American Circulars" (filed in the cabinet in Sue Martich's office) and a registration card. If we know whose session the person we're sending the card to is in, we mark that editor's name on the top left hand corner of the card. To foreign registrants we send formal invitations (sign their name in black felt pen and then seal the invitation with the official Congress seal), third circulars (Spanish to Latin Americans; French to the rest of the world) and of course registration cards.

Roberta brings upstairs letters that she wants typed. She also brings up bunches of form letters that have to be typed with enigmatic notes on them, like "form letter", which means the letter to be sent to people who have sent us an order for papers but who have not yet paid their registration fee (I'll show you where all the form letters are).

Another kind of form letter is "paper receipt". When someone sends in their completed paper, we send a form to acknowledge this. Under "paper receipt" Roberta may write "\$25 sentence", which means you put a P.S. on the paper receipt letter saying "P.S. We note that we have not as yet received the \$25 Titular Membership fee." She may also have other P.S.-type things to add to the bottom of the paper receipt letters. Just type them in like afterthoughts!

Another form you will be in charge of sending is the "Charter reservation form". When people write to request a seat on one of our charters (we have two--one from London and one from Paris--the times and dates of departure are written on the form), send the form and maybe check to see if the person requesting a seat is registered. If not, send him or her a registration card. Dr. Cyril Bouloux in France is helping us with the charter and you may want to read the correspondence on the Paris charter (which is in the second drawer of the filing cabinet in the front downstairs).

Oh! The most frequent enclosures used in letters are:

Purposes "d" - a two-page document telling the aims of the Congress;

Plan and Program - the front matter from the Book of Resumes;

Ernst Mayr letter - you've seen this;

Menotti clips - news articles from Menotti's visit to Chicago in December;

Book Fair letter - Mike Salovesh is handling this (you'll meet him this weekend);

etc. All enclosures are kept upstairs in our files.

Steno pool - first floor: When you want lots of copies of things run off, you fill out a form and bring it to them. This is also the mail room where you pick up registered letters from Lucille who is sitting at the desk as you walk in.

Something I never did, but which probably is a good idea is to set up a routine of when you are going to do these "chores", like the form letters. They really pile up! I usually do them all at once and drive myself crazy with boredom!

Another daily task is the mail log. As you are aware, we get tons of mail. And it is of three kinds: 1) ICAES, 2) ST personal, and 3) Current Anthropology. Sue Martich does a separate mail log for CA. You will do all the ICAES mail and ST personal. Most of the mail will be Congress stuff, but if a letter comes addressed to "Sol Tax, Professor, Department of Anthropology" it is most likely ST Personal.

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The complex editorial process to handle the thousands of contributions which were eventually turned into books includes our Congress Registrar, who received and recorded all contributions; the translating service in Bloomington, Indiana; and the Chicago-based Midway Editorial Research which copyedited and sent the original papers to Mouton in The Hague. Their account follows below. Meanwhile, abstracts of the papers were assembled for editing in the Congress office and included in books sent out (pp 000-) so that colleagues could decide which papers they wanted sent to them in preparation for Congress discussion. The original papers and their English versions were then reproduced by the office of Marianne Ogren in the University of Chicago (pp 000) and 3 other printers in Chicago and mailed to discussants.

8

by Jean Block and Ruth Grodzins,
Midway Editorial Research

On a fateful day in 1972, Professor Sol Tax very informally mentioned to us--Jean Block and Ruth Grodzins, operators of Midway Editorial Research--that there was to be an International Congress of Anthropological and Ethnological Sciences in Chicago. Many scholarly papers would be arriving from all over the world in advance of the meeting, and because they were to be published in an epoch-making series of books, they would need editing. Were we interested? We were.

That encounter with Professor Tax radically altered our lives for almost two years.

The task would be more than the two of us could handle, but because we live in the University of Chicago neighborhood, we knew that there were experienced editors at hand; several had, in fact, indicated that they would love to work for us should we ever have more than we could handle. We were all set.

Then the papers started pouring in. Xerox copies were cranked out by the Congress office on campus, and day after day we staggered to our quarters lugging shopping bags full of manuscripts. Record-keeping became a sacred duty, lost papers a constant threat, as we dealt with hundreds of index cards and bulging file cabinets. (It took both of us to open or close a drawer.)

Day by day the papers were doled out to the willing hands of the local editors. Week by week, however, it became apparent that those bright, capable faculty wives to whom the willing hands belonged had

many other things to do. Deadlines were not met, and there were dropouts. The basic flaw in our arrangement was that most of those ladies didn't really need the money. Cupiditas radix malorum est, but it also makes for steady workers.

Before despair set in, however, we had a stroke of luck. Encyclopaedia Britannica had just finished a project staffed by a number of young editors who found themselves unemployed. They were real "pros." They needed the money. And they found their way to our fulgling files. With them, and a few faithful neighborhood stalwarts, we were back on track.

This is not to say, of course, that our own work was limited to doling out manuscripts. Conscious of our responsibilities, we checked over every edited paper (we considered it a treat when we could do one from "scratch"), corresponded endlessly with authors, and attempted to track down individual book editors, most of whom seemed to have left "for the field" just when we needed them most.

There was also almost daily communication with the staff of Mouton Publishers in The Hague. This was at first largely involved with trying to keep up with the innumerable changes being made in the style sheet, and later with triangular correspondence from or to us, the book editors, and Mouton, as we prepared vast batches of manuscript for shipment to Holland. We even learned a little Dutch in the process, as the typesetters knew no English and certain directions could not be conveyed by conventional copyediting marks.

Intimate relations were established with a number of postal clerks who began to recognize us--or the piles of envelopes behind which we were concealed--and to make up new mailing rules with every visit. Had we tied them with string? That was out and sealing tape was in, until the next visit, when string was essential, and besides the envelopes were too heavy.

And the manuscripts kept pouring in. Whatever deadline had been set was abrogated, so that new papers appeared, and were accepted, almost up to the date of the Congress. Further delays were created by many papers having to be rerouted to the translating crew in Bloomington, Indiana. Manuscripts could be in any of five languages, and only the Soviet Union papers were translated by their own people. (Their bibliographies were, however, in Russian and other Slavic languages, and had to be transliterated.) Nor were the results of translation always felicitous; to make them read like English was a further chore, almost as difficult as rendering into idiomatic terms the many papers written by authors for whom English was not a first language.

There were also problems of arriving at a consistent spelling system. Many authors wrote British English; their spelling had to be changed to conform with American usage. We also had to resolve, via consultation with Mouton, such dilemmas as Muslim/Moslem, Mohamet/Mohammed, Brahmin/Brahman.

Not being anthropologists, we found ourselves faced with words and concepts unknown to us. The omnipresent "emic" and "etic" had not

hitherto crossed our horizon, nor that of any standard dictionary. Contrary to previously learned physiology we were instructed by one paper that the way to tell a human male from a female was by the finger whorls. And teeth! What a world of information lay in antedeluvian molars.

Totally absorbed in the project, we began to take it personally when authors sent in papers single-spaced or, horror of horrors, typed on both sides. On the plus side, a consistent bibliography, with no data missing, brought tears of joy to our eyes. (These didn't flow very often.)

Finally after a year and a half of coexistence with hundreds of unseen but vividly present authors, the Day of the Congress was upon us. The Mouton staff was at the Conrad Hilton in force, as were the boxes of manuscripts that had been re-transported across the ocean. Those contributors who came to the meeting were welcomed to Mouton's vast, over-air conditioned quarters, where we were delighted to meet them in the flesh and direct them to their particular papers, alphabetically arranged and available for inspection.

The feeling that it had all been worthwhile grew upon us and has increased as we have seen the books appear. But we might duck if we ever saw Professor Tax approach us again with a gleam in his eye.

by Marianne Ogren

Early in the spring of 1973, Dr. Tax approached us about the many papers that would need to be duplicated for the ICAES that was being held in Chicago at the end of the summer. Our duplicating service which serves the Graduate Division of Social Sciences, its faculty, staff and students, at the time consisted of a couple of Xerox machines, an offset press and an electrostatic master-maker for the press. Dr. Tax compared our prices with other places on and off campus and determined that our service offered the most reasonably priced way to copy these papers for distribution to the participants of the congress. Sometimes our summers were not too busy and we had slack time so we agreed to duplicate as many of the manuscripts as we could. We used a Xerox 7000 to reduce 8 1/2 x 11" typewritten pages by one half so that two pages would fit side by side on an 8 1/2 x 11" sheet of paper. Then we made electrostatic masters for our offset press from which multiple copies were run.

By April the ICAES staff had begun to give us manuscripts to duplicate, sort and staple and as spring turned into summer, the momentum picked up. We had no deadline to meet for any particular papers, except that we knew that somehow all of the manuscripts must be done before the meeting of the congress. Our offset operator worked overtime, coming in early in the morning and staying late in the evening and working on Saturdays part of the time. We had two students to help with the collating, stapling and packing of the completed copies. We had no automated collating equipment, but had some staff members who were gifted with manual dexterity so that nimble fingers flew as they collated the thousands of sheets of paper. In the meantime to keep us from being completely overwhelmed by the volume of work, Dr. Tax and his staff found other places to have part of their copying done, but we kept at it all summer and turned out an enormous amount of work despite our limitations in space and equipment.

All in all it was a good though busy and hectic summer. We were located conveniently on the first floor just above the ICAES office and became well acquainted with the ICAES Staff. At the end of the summer, they surprised us with a huge decorated cake to express their friendship and thanks for our help.

6

OUTREACH

There were excellent volunteers who cooperated with an excellent professional organization to handle Public Relations. This is their own account, but throughout this book are examples of their successes in bringing the Congress to the people. Several examples follow.

Reaching Out: The Congress and the Public

by Martin D. Topper
Univ. of California at San Diego

and

Arlene Shattil and Irene Neuberger
Scope Unlimited, Chicago, Ill.

The IXth ICAES was not only a major scientific meeting. It was an important news event in the world of science. This statement may seem difficult for anthropologists to accept because they are accustomed to having their meetings go unnoticed by the press. In fact, many anthropologists have avoided publicity fearing that their ideas either might be distorted or promoted as the "ultimate solution" to contemporary social ills. Given the lack of public relations skills of many anthropologists, and the lack of news at some of the smaller anthropology meetings, it is little wonder that the idea of the Congress as an important media event would surprise many anthropologists.

What Made the Congress Newsworthy?

The Congress was not an ordinary scientific meeting. It was an event at which literally thousands of prominent scientists from all over the world met to discuss many of the major social science issues of the day. These issues included the cross-cultural use of cannabis and alcohol, the cross-cultural understanding of child development, and cultural consequences of rapid world population growth and concentration, and the causes and correlates of war. These are topics that have world impact, and therefore, world news appeal. There also were a number of sessions which primarily appealed to the people of the United States, such as American Indian economic development, the family structure of Black America, and the study of communes in the U.S.A. In addition to the

newsworthy sessions, the Congress sponsored a number of special events which were bound to attract public attention. These included, an original Gian-Carlo Menotti opera (commissioned by the Congress), an American Folk Concert, a study of American Culture by distinguished foreign scholars, and a pre-Congress Conference entitled "Youth for Mankind." Finally, many of the anthropologists who attended the Congress were themselves important figures in the world of science.

In addition the IXth ICAES was newsworthy because it was held in Chicago. Chicago is America's second largest city and it is a major national and world news outlet. Chicago has five major television stations, over twenty-five radio stations, and four major newspapers. Reuters, the Associated Press, United Press International, NBC News, CBS News, ABC News, and the Mutual Network all have major bureaus in Chicago. Furthermore, Chicago has a large number of reporters who work for the "specialized" print media. These range from large national news magazines like Time to local speciality newspapers like the 30 foreign language weekly newspapers catering to the diverse population of the city.

Defining the Public Relations Program:

Once we realized that the Congress was likely to receive heavy coverage by the press, it was necessary to make a number of preparations. Normally, these would include reserving space for a press room, preparing press passes and press kits, and arranging for a representative of the Congress to be on hand to assist the newsmen. However, from the beginning, the members of the Congress staff felt that the Congress represented a major opportunity to demonstrate to the general public that the discipline of anthropology was a dynamic and viable field, actively involved in researching and solving many of the world's major social problems. Instead of merely facilitating press coverage,

we decided to organize a full-scale public relations effort to accurately disseminate anthropological information and ideas that might aid the public in understanding important social and cultural issues which the world was then facing. In short, a successful press program could give the Congress an important new function, that of educating the public.

This decision developed out of a series of discussions between Dr. Tax and his staff in the early Spring of 1973. At first, it was believed that a more limited press program focusing primarily on the opera Tamu Tamu and the American Folk concert might be sufficient. However, by April there were 74 scholarly sessions scheduled, and many of these covered topics which we knew would interest the press. In early May, it was decided that the sessions and the special events should get equal publicity. This meant that a major press program would have to be organized, and that public relations specialists would have to be hired to do the "advance work" until the Congress convened. Although funds were always in short supply, it was decided to retain Irene Neuberger and Arlene Shattil of Scope Unlimited (a Chicago public relations firm) to develop the press program.

The Press Program:

The press program of the Congress comprised two basic elements; the advance work and the press room operation. Both of these were performed by Scope Unlimited staff and, under their direction, members of the Congress staff, and volunteers from the Congress Service Corps. The efforts of many people were required to run the press program because even our most optimistic estimates of the interest of the press were unrealistically small. In all, over 150 newspeople reported on various aspects of the Congress. On some days, over 50 were covering the Congress at the Conrad Hilton Hotel where the sessions were held. This crush of reporters seeking information fostered a number of

innovations in press room procedures which may well serve as a general model for representing social science meetings to the public in the future. But before we discuss the press room operations let us go back and discuss the advance work a bit further. It was this advance publicity which was so successful in preparing the reporters to cover the Congress.

The advance work was divided into two parts. First, there was the work which had to be done months before the Congress convened. This aspect involved several important tasks. To begin with, the news media had to receive early notification that the Congress was to occur. Some of the media, such as monthly publications and network television, needed to be notified months in advance so that they could mark their calendars for coverage. We also hoped that this early notification would stimulate the imaginations of these editors and reporters and provide them with background on the multiple aspects of the Congress. A second task of the early advance work involved arrangements for both the opera and the American Folk Concert. These included the rental of theatres and rehearsal space, booking of talent, printing and selling of tickets, obtaining photographs, printing posters, and distributing them.

All of this amounted to a great deal of work. The people from Scope Unlimited spent a great deal of time on the early logistical arrangements for the opera and the folk concert. In addition, they sent publicity releases and made telephone calls to drama, opera and music critics and reporters to inform them of the upcoming special events. Topper's job was to inform the news media. With the aid of the Congress staff he prepared a set of informational press kits and distributed them to the editors of a variety of news organizations.

These press kits contained background on participants in the American Folk Concert and Menotti's opera, "Tamu Tamu"; fact sheet on the Congress and pre-Congress conferences; Plan of the Congress and supplements; and half a dozen news releases. Our original plan called for the invitation of reporters from all over the world. However, we soon learned that it was mostly the American media which responded to our overtures. By June it was evident that most of the media organizations in Chicago and several American national news organizations were intending to cover the Congress.

During the Summer the members of the Scope Unlimited staff continued their efforts on the early advance work. Three weeks before the Congress convened the advance work was accelerated into its second phase. This involved an intensive effort to establish direct contact with the reporters, critics, and editors from the media and remind them of the Congress. Science writers of the major Chicago dailies were visited personally and meetings were held with the assignment editors of the T.V. stations. In many cases, these people were sent new press kits containing more current information about the sessions and special events. This enabled us to more fully explain the Congress and provided media with opportunity to tell us which areas interested them the most.

The week before the Congress a press luncheon involving the officers of the Congress who had arrived from all over the world was held at the Art Institute of Chicago. This was done so President Sol Tax and the others could explain the magnitude of Congress activities, brief the press with an overview, answer questions and provide press with directional information, an up-dated calendar of events and a key to enable them to locate papers which had been submitted on hundreds of topics.

Over fifty media people attended the luncheon, some used the occasion to set up interviews with the officers and all left with a deeper sense, coupled with amazement, of the variety of events and topics the Congress would encompass.

The second phase of the press program involved running the press room. The press room was not just one room, but a complex of rooms provided by the Congress for the use of the press. There were: the main press room, an interview room, and larger room for press briefings.

The nerve center of the press room complex was the "working" press room. It was staffed by people from Scope Unlimited, members of the Congress staff, volunteers from the Congress Service Corps. This main press room provided a wide variety of support services for visiting reporters. These included issuing press passes, arranging interviews with anthropologists, and providing resource materials which the reporters needed to cover the Congress. The resource materials included everything from extra copies of the Congress program, to press releases and fact sheets, to personal advice from the press room staff about which sessions and which anthropologists might provide interesting stories to a complete file of all papers submitted to the Congress. Frequently, press room staff members were able to provide the "angle" (conceptual framework) for a story or alert press to a particularly newsworthy meeting which they could then cover. It was here press came to file their stories, make use of the typewriters, telephones and relax with coffee and sweet rolls which were provided to promote the general air of hospitality.

The overflow turnout of media people created a noisy, electrically charged environment, not conducive to private interviews or special briefings. To ease this situation, we removed the process of interviewing from the main press room and located it in a spare conference room which was down the hall. This greatly reduced the pressures on the reporters and the interviewees by removing them from the noisy, frantic environment of the press room. It promoted rapport

between the reporter and his interviewee and undoubtedly contributed to the fair and accurate coverage which the Congress received.

However, by far the most effective innovation was the decision by Mrs. Neuberger and Mrs. Shattil to hold a series of early morning press briefings on the anthropological topics which were to be discussed that day. Here the reporters, for a limited amount of time, were able to question the anthropologists who were to be involved in programs later in the day. This guided the reporters in their selection of what to cover. We did not find any anthropologists fearful of the press or opposed at any time to answering questions. Furthermore, we received 100% acceptance from anthropologists invited to participate in the briefings or in interviews.

The press briefings proved to be a great success. In all, there were approximately twenty briefings which covered topics including: the Congress in general, Soviet anthropology, primate evolution, and the relationship of anthropology to mental health research. Most of these briefings were well attended by the press. In the case of the Soviet anthropologists, over 50 newsmen including two television crews turned out to hear these scientists describe the nature of anthropology and of science in general in the U.S.S.R. The press conferences adequately fulfilled their dual purpose of bringing newsmen to the Congress and maintaining control over the manner in which the Congress was exposed to the public.

The final task of the press room staff was to make special arrangements for the radio and television coverage of the Congress. Although great strides have been made in the development of portable radio and television broadcasting equipment, the essential format of all but hard news stories remains the

studio interview at the radio or television station. Anthropologists were invited to participate in established radio and television shows as a result of "suggestion" sheets carrying thumbnail profiles of Congress delegates and their areas of expertise which we had sent out ten days prior to the opening of the Congress. In order to participate in established interview shows, the anthropologists had to go to the studios. This, of course, created additional duties for the members of the press room staff who had to brief the interviewees on what to expect during the interview and accompany them to the studios.

The Results:

A great deal of work went into the press program. We have no accurate measurement of the amount of time spent on both the advance work and the operation of the press room, however we can conservatively estimate that the total time spent was about 5,000 person-hours. When one looks at a figure that large and then considers the number of missed meals, frayed nerves, and early morning studio calls, one has to ask if the results of the press program justified the effort.

In general, the Congress' press program was highly successful. Not only did the Congress receive heavy local coverage in Chicago but it also attracted a sizeable amount of attention from the American national media, and some international coverage including: the Italian, Austrian, French, Mexican, and Canadian press, the London Times, Time, Newsweek, New York Times, Miami Herald, L.A. Times, Christian Science Monitor, Washington Post, World Book, and the Spanish-speaking press.

Our clipping files indicate that the Congress was an important media event, even before it convened. At least ten articles about the Congress and the special events were published in major Chicago papers prior to the opening. In addition, at least one article about the Congress appeared in each of the

four major Chicago newspapers during each day of the meetings. Our files include over fifty articles about the Congress and the special events. These presented anthropology and the Congress in a very favorable light. Major Chicago television stations had film crews covering the Congress on at least four of the eight days during which the meetings were held. Approximately ten film stories about the Congress and the Opera were broadcast on the six and ten o'clock news programs. In addition, about twenty Congress participants gave lengthy in-studio interviews for local public affairs radio and television programs. Among these were appearances by Dr. Surijat Sinha on "Sunday in Chicago" and by Dr. Margaret Mead and Dr. Sol Tax on "City Desk." Both of these are important public affairs programs of the local NBC television affiliate in Chicago.

The national news coverage received by the Congress was, of course, not as heavy as the local reporting, but it was significant. Newsweek magazine reviewed the opera Tamu Tamu unfavorably; New York Times, favorably. Articles about the Congress also appeared in the New York Times. In addition, Newsweek had some nice things to say about the Congress and its involvement in art. Several national scientific newsletters carried stories about the Congress and a number of its sessions. However, the most significant national coverage came from the broadcast media. National Public Radio sent a team of reporters to the Congress. They did a number of "on location" interviews which were aired nationally on several programs that are carried over the NPR network. Finally, the high point of the national coverage came in the form of a fifteen minute interview with Sol Tax, Margaret Mead, on NBC's Today Show. The interview focused on the premiere of the opera, but a good deal of time also was spent discussing the relevance of anthropology to the modern world and the concept of cultural pluralism which was the theme of the opera.

Summary:

We are uncertain as to the exact number of newspaper and magazine articles and radio and television news reports which resulted from the coverage of the Congress. We barely had the capability to keep track of all the reporters who came. Locating all of the stories which they filed was simply not possible. However, from the clippings which we do have and from the broadcasts which we saw and heard we were able to determine that the Congress was a major event in Chicago and that it did much to increase public awareness of anthropology in the United States. Furthermore, the news articles and broadcasts which we did become aware of were overwhelmingly favorable in their description of the Congress, the special events, and anthropology in general.

The goals of our public relations program were two-fold. We wanted to enhance the public image of the Congress and we wanted to maintain some control over the flood of publicity which was likely to occur once the newsmen realized that the Congress would naturally appeal to the general public. At the very outset we decided that a large scale public relations effort would be required to meet these goals, and as we realized the enormity of the task we expanded the press program to meet newly perceived needs. The results of our efforts proved what we intuitively knew all along; that the press was very receptive to the concept of anthropology as news, and that for the most part they were honest in their reporting and were willing to strive for accuracy as they attempted to relate scientific concepts to an audience of laymen. By taking the time to present accurate material to the newsmen and by being prepared to meet their needs, we were able to accomplish what we set out to do.

The lesson that we learned from these efforts was not that the Congress itself was an especially newsworthy event. It was instead that a good deal of anthropology is newsworthy and would be reported fairly if anthropologists learned how to present their information in a manner that can be understood by the general public. We feel that this is an important lesson in a world which increasingly demands accountability from its scientific community. We began by trying to deal with a difficult problem in public relations, however we ended up creating a series of procedures for effectively reaching the public through the mass media. We have not solved the problem of accountability, but we have developed one means of opening a dialogue.



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ONE SPECIES, MANY CULTURES

Mr. PERCY. Mr. President, the Ninth International Congress of Anthropological and Ethnological Sciences will be held in Chicago from August 28 through September 8, 1973. As many as 3,000 scholars from more than 100 countries are expected to participate in this major intellectual event. Already 85 sessions have been scheduled and more than 1,000 papers received.

The theme of the Congress is "One Species, Many Cultures," and is based on the thesis that the well-being of mankind depends upon recognition and respect for group differences. In pursuance of this theme, there will be a number of cultural events including a specially commissioned opera by Gian Carlo Menotti, and ingenious presentation of the main musical styles of various regions of the world, an American folk concert sponsored by the Smithsonian Institution, a major new film entitled "The Ethnography of World Dance," exhibits of paintings and photographs from around the world, an anthropological film festival, an arts and crafts fair featuring work of U.S. and Canadian Indians, and an anthropology book fair.

There will also be a "Study of American Culture" conducted during the Congress by a commission of scholars from every part of the world. The study will be conducted in 20 Chicago ethnic communities which are preparing for it by developing documentary videotapes about themselves and their problems with the cooperation of University of Illinois Chicago Circle faculty members and students. After viewing these documentaries, the scholars will go into the communities for public meetings with the local people to discuss the community situation in its broadest perspective.

Dr. Sol Tax, the distinguished anthropologist of the University of Chicago, has spent over 2 years organizing the congress and has developed new approaches which are unique to congresses of scholars and which are designed to

make participation in the congress more meaningful and useful than is often the case. For example, he has scheduled pre-congress conferences in Chicago and other American cities to increase interchange among scholars of particular discipline. Human biologists and physical anthropologists will gather at Wayne State University in Detroit, ethnologists and museologists in Milwaukee, social anthropologists in Oshkosh, and so forth. Another pre-congress conference will bring together 15- to 18-year-olds from all parts of the world to explore youth's role in the world. Educational and social activities are planned to develop a sense of community and friendship, to gain knowledge and respect for other cultures, and to share ideas on contemporary issues in relation to the future of the species.

To enhance the value of the congress to participants, papers and abstracts are already being made available to attendees and participants in advance of the meetings. Therefore, sessions will be devoted solely to discussion. Mutual exchange will be further enhanced by a simultaneous translation system from and into English, French, German, Russian, and Spanish, supplemented by a secondary translation system to assist those who know none of these five languages. Translation will be provided by wireless headsets, and there will be no loudspeaker system so that, with the headset in place, one can hear one's own language without the distraction of loudspeaker noise.

Another innovation is a major publishing effort which will produce as many as 100 books of the papers and discussions which will in fact "update" anthropology and which will be repeated in future congresses at 5-year intervals.

The Ninth International Congress of Anthropological and Ethnological Sciences will be a major event for scholars. I believe it will set a new standard and establish a new style for international congresses.



OFFICE OF THE MAYOR
CITY OF CHICAGO

RICHARD J. DALEY
MAYOR

P R O C L A M A T I O N

WHEREAS, studies of the social behavior of man contribute vitally to the understanding of the nature of man and offer insight into the destiny of our species; and

WHEREAS, anthropology and ethnology are scientific disciplines through which many scholars have given us an extraordinary knowledge of our society and the cultures of man; and

WHEREAS, scientists in these and related disciplines will convene in Chicago for the Ninth International Congress of Anthropological and Ethnological Sciences to deliberate on subjects important to all of us; and

WHEREAS, the people of Chicago represent a rich diversity of cultures from all over the world, making it most appropriate that the deliberations of the Congress should take place here; and

WHEREAS, the Smithsonian Institution will join the Congress in presenting a major American folk concert for the delegates and the people of Chicago, which will be followed by the world premier of Gian-Carlo Menotti's opera, Tamu, Tamu, commissioned by the Congress:

NOW, THEREFORE, I, Richard J. Daley, Mayor of the City of Chicago, do hereby proclaim Saturday, September 1 through Saturday, September 8 to be ONE SPECIES, MANY CULTURES WEEK IN CHICAGO, in accordance with the theme of the Congress, and further proclaim Chicago the international anthropological and ethnological center of the world during this period and urge all citizens to take cognizance of the events arranged for this time.

Dated this 29th day of August, A. D., 1973.


Mayor

FOR: IXth INTERNATIONAL CONGRESS OF
ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES

FOR IMMEDIATE RELEASE

THE WORLD MEETS
IN CHICAGO SEPT. 1-8

Charter flights from the far points of the world will bring together 3,000 men and women who will meet in Chicago for 8 days, Saturday, Sept. 1, through Saturday, Sept. 8, and address themselves to the concept of Cultural Pluralism; "One Species, Many Cultures".

They are the delegates to the Ninth International Congress of Anthropological and Ethnological Sciences of which Dr. Sol Tax, professor of Anthropology, University of Chicago, is President. The Congress convenes every five years. This year's theme, "One Species, Many Cultures" is based on the thesis that the well-being of mankind depends upon recognition and respect for group differences.

Scholars from Third World countries such as Afghanistan, Yemen, Papua and New Guinea, Senegal and Tanzania, will mingle with European and American members at the Conrad Hilton hotel where instantaneous translation equipment will permit dialogues between those of all nations.

At a printing plant in Chicago (Monarch), the presses are rolling off copies of over 1500 pre-submitted papers which look at humankind from every specialist point of view. They will be discussed in 103 scholarly sessions during the week.

Assisting Dr. Tax in this ambitious undertaking for which he has planned for two years, is a volunteer corps of 300, who paid \$10.00 each for the privilege of donating their services for the

past several weeks. The Congress Service Corps is involved in everything from stuffing envelopes, circulating posters, greeting delegates at the airport and supervising day care and special programs for children.

Enthusiastically working in conjunction with the Congress are a group of teen-agers who will host a pre-Congress series of meetings with their counterparts from other countries. Their Youth for Mankind Conference will share ideas on contemporary issues and problems. The student-organized conference will actively explore youth's role in the present and future world community.

As the delegates land at O'Hare they will mingle with the performers arriving to appear in the American Folk Concert at the Auditorium Theatre, Sat. and Sun., Sept. 1 and 2, which Pete Seeger will host.

Also among the arriving passengers will be the cast for the Gian Carlo Menotti opera which will have its world premiere, Wed., Sept. 5, at the Studebaker Theatre. The Congress, in an unusual gesture from a scientific body, commissioned Menotti to create an opera that would relate to the theme of the scholarly sessions, "One Species, Many Cultures".

The opera, which will play a limited engagement through Sun., Sept. 16, will be open to the public, as will the folk concert and even the scholarly sessions at the Hilton hotel. A registration fee of \$25.00 for all eight days and \$5.00 for one day will provide a visitor's badge for admission to the meetings.

At the final meeting of the Congress, Sat., Sept. 8, at the Auditorium Theatre, conclusions arrived at during the week's many meetings will be presented.

During the eight days of intensive meetings, the scholars will address themselves to hundreds of subjects, ranging from War: Its Causes and Correlates through to Ritual, Cults and Shamanism, Society and Politics at the National Frontiers and Study of Communes in the U.S.

ADD 2.....THE WORLD MEETS

Dr. Sol Tax, in pointing up the significance of the Congress, said, "The human sciences require knowledge of the whole of the species from its earliest beginnings to its complex and varied present, and in its fullest, changing environmental contextthe endangered species needs our knowledge more critically than ever: and it is only at this point in history that we feel ready, with technique and will, to add the cross-cultural 'human' ingredient to public understanding and policy."

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8-14-73

SIMULTANEOUS TRANSLATION

6

The Congress timing was favorable, since the best simultaneous translators are few in the world, and are busier when the United Nations and its agencies are in session. Ours may have been the first event in history requiring 4 teams simultaneously working in 5 languages for 6 days. The translators require individual contracts, like leading singers in an opera--as seen below--together with the mundane handling of equipment. (One of the most useful services of Margaret Mead's Breakfast Committee [pp 000] was resolving two issues which arose between the translators and the original plans of the Congress.)

IXeme Congres International des Sciences Anthropologiques et Ethnologiques
IXth International Congress of Anthropological and Ethnological Sciences

Chicago, U.S.A.
August 28-September 8, 1973
Research sessions August 28-31
General sessions September 1-8

LETTER OF APPOINTMENT

1. Upon the advice of Vladimir Pojidaeff and Jeannine Lateiner, we are pleased to confirm your appointment as conference interpreter for service with the IXth International Congress of Anthropological and Ethnological Sciences to be held at the Conrad Hilton Hotel in Chicago from Saturday 1 September to Saturday 8 September 1973.
2. The conference lanuages will be English-French-German-Spanish and from Russian into the four working languages.

Interpretation will be simultaneous in four rooms. You will be asked to interpret in simultaneous in your usual language combination as listed in the TAALS and/or the AIIC Yearbook or known to the Chief Interpreter personally. Each team will consist of ten conference interpreters. Mrs. Jeannie Lateiner has been appointed Chief Interpreter and will be responsible for maintaining contact between the interpreters and the conference officials. Hours of work will be arranged by the Chief Interpreter with the approval of the undersigned according to the requirements of the meetings.

Tenure of appointment

3. You will be expected to report for duty to the President and the Chief Interpreter at the Conrad Hilton Hotel in Chicago at 8:30 a.m. o'clock on Saturday 1 September 1973 to familiarize yourself with the conference arrangements and allow for half a day of briefing.
4. Your appointment will be effective from the date you report for duty and will continue until the close of the conference on Saturday 8 September 1973, terminating on that date without further notice from the conference, unless it is desired to retain your services beyond that date. In that case this appointment may be extended by mutual agreement on the same terms on a day-to-day basis.
5. Your terms of appointment for the period specified in paragraphs 3 and 4 above, i.e. EIGHT days will be as follows: US \$ 125.- per day for EIGHT days, i.e. US \$ 1,000.-.

~~6. In the event of our not making use of your services on the days and under the conditions specified in the present contract, you will be entitled to your fee as laid down in paragraph 5 above and to settlement of substantiated claims for expenses incurred.~~

~~7. If for any valid reason you should be prevented from fulfilling the duties of this appointment, you accept the responsibility to ensure your replacement by a qualified colleague approved by the Chief Interpreter and on the same terms.~~

Per diem

8. If the conference is being held away from your domicile, you will be paid a subsistence allowance (per diem) of US \$ 35.- for each day of your appointment, i.e. US \$ 280.- for eight days.

Transportation

9. (a) Interpreters recruited in the United States and Canada shall be entitled to reimbursement of a round trip first class air transportation between their domicile and Chicago and to a sum of US \$ 50.- representing two days' per diem while in travel status to and from the Conference.

(b) A loss of earning allowance is due for each day spent in travel status to and from the Conference in the amount of US \$ 25.- for the first and last days of the round trip travel, i.e. US \$ 50.- for the round trip.

Method of payment

~~10. Per diem and reimbursement of travel will be paid to you upon reporting for duty, and your fee at the conclusion of the Conference.~~

11. All fees and allowances will be paid without any deduction for any national, state or other income tax.

Medical Examination

~~12. This offer of temporary appointment is not subject to a medical examination but you are requested to provide the Attached Declaration of a Satisfactory State of Health for purposes of this employment. Same does not substitute for or preclude your satisfaction of such requirements as are in force in this country.~~

Documentation

13. In addition to all the documentation which may be sent to you in advance including the programme of the Conferences, the texts of all the papers to be presented at the Conference will be made available to you at the start of the briefing session on Saturday 1 September 1973.

Signature

14. Will you kindly return two copies of this letter at the earliest possible date to Sol Tax, President, 1126 E. 59th Street, Chicago, Illinois, 60637, U.S.A. after signing the attached statement, to confirm your acceptance of this offer of temporary appointment.

A hotel reservation card will be sent to you as soon as they are available.

If you are unable to accept this appointment, would you kindly advise this Office immediately with a copy to Mrs. Jeannine Lateiner at 6040 Boulevard East, West New York, New Jersey 07093, U.S.A.

~~Yours truly,~~

~~Sol Tax
President~~

~~I hereby accept the terms of this Letter of Appointment~~

~~_____
Signature of Interpreter~~

~~_____
Date~~

- b) 3,500 wireless RH-IVC multi-channel receiver sets and AKG K-50 earphones, each receiver being capable of receiving interpretation in the five officially designated languages of the conference. The headsets shall be of the light-weight type with a phone covering each ear.
- c) 20 interpreters' sound-proof booths, microphones, ear-phones and all necessary control equipment, lighting, etc.

Additional Equipment

None. Unless specified by COMMITTEE between now and Congress time and subject to availability due to previous commitments elsewhere.

III. ENGINEERING SERVICES

RH-IVC shall provide engineering and technical personnel to install the equipment in the Conrad Hilton Hotel, Chicago

~~and shall service and operate the equipment throughout the sessions of the conference. RH-IVC engineering personnel shall be arriving at the conference site three full days prior to the opening of the first session in order to install and test the system. At least 36 day time hours shall be made available to the RH-IVC engineering team in the room(s) which is (are) to be completely cleared of any tables, chairs, platforms or other equipment remaining from previous functions.~~

IV. RESPONSIBILITIES OF THE COMMITTEE

The COMMITTEE shall be responsible for all arrangements to be made with the management of the Conrad Hilton Hotel, Chicago and shall ensure that the installation period outlined under Paragraph III. be strictly adhered to. Furthermore, the COMMITTEE shall ensure with the conference site management that the room(s) be not used for any functions other than those of the IX Congress of IUAES.

~~This applies especially in the evening hours after the daily meetings have terminated. If such functions must be held the COMMITTEE shall arrange that the RH-IVC equipment be properly screened off, protected and guarded by a security officer to prevent the electronic installation(s) from being tampered with or the trunks containing receivers, headsets and other~~

~~gear, from being disturbed causing loss or damage and jeopardizing the next morning's meeting. If such extraneous evening functions should involve dancing, necessitating removal of the rug or rug sections under which the transmitting antenna is located, thus making it mandatory to remove the antenna and install it again for the next morning's session, additional labor charges may apply.~~

V. RESPONSIBILITIES OF THE COMMITTEE
REGARDING SECURITY AND HANDLING OF EQUIPMENT

The delegates' listening equipment, consisting of the multi-channel receiver and headphone, shall be laid out at the beginning of each meeting on tables placed near the entrance(s) to the meeting room(s). At the end of each session, i.e. before lunch, when the delegates leave the conference room, such equipment is to be returned to these collection tables where it will be straightened out, tested and laid out again for the afternoon session. The COMMITTEE shall be responsible for losses of receivers and/or headsets that may be inadvertently carried off by the delegates. Upon completion of the actual installation, before the first session, the COMMITTEE shall, if it so desires, appoint one of its members to count the number of receivers and headsets brought by RH-IVC and shall make a similar count upon termination of the last meeting. Any losses of such equipment shall be computed at the cost figure of \$60.00 per receiver and \$11.00 per headset. In order to prevent such losses, it is suggested that the COMMITTEE make suitable announcements at the beginning of the first session and at any other time it may select. It is also advisable that the COMMITTEE appoint as many persons as necessary to be posted at the exit door(s) of the meeting room(s) to politely remind delegates walking out of the room(s) with their receivers and headsets to kindly return them.

To facilitate distribution and collection of receivers and headphones, especially where large numbers are involved, the COMMITTEE shall appoint as many persons as necessary to assist RH-IVC at all times in the handling of such equipment shortly before and especially at the end of each meeting.

VI. CANCELLATION

~~In the event that the conference is cancelled, the COMMITTEE agrees to reimburse RH-IVC for sums disbursed by it for the fulfillment of its obligations under this contract, plus the sum of US\$1,000.00 to compensate RH-IVC for administrative expenses.~~

VII. PAYMENT

~~For rental of the equipment and engineering services as described under Paragraphs II. and III. the COMMITTEE agrees to pay directly to RH-IVC the sum of:~~

~~US\$ 29,720.00 of which
US\$ 5,000.00 are payable upon signing of this contract and the balance at conclusion of the conference.~~

VIII. PERIOD OF THE CONTRACT

~~This contract shall become valid and binding the moment both parties have affixed their signatures thereto and shall remain in full force and effect until completion of the sessions above described.~~

~~FOR: INTERNATIONAL UNION OF
ANTHROPOLOGICAL AND
ETHNOLOGICAL SCIENCES (IUAES)~~

~~BY: S. T. G.~~

~~DATE: December 19, 1972~~

FOR: ROUND HILL-IVC, Inc.

BY: *H. Conway*
H. Conway, President

GREENWICH, CONNECTICUT

SEPTEMBER 8, 1972

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RAIYC



ROUND HILL RADIO COMPANY

EXPERIENCE IN WIRELESS AND WIRED TRANSLATION AND DEVELOPMENT
 500 WEST 114th STREET, NEW YORK, N.Y. 10025

September 5, 1973

~~TO: Dr. Sol Tax, President
 International Union of
 Anthropological and
 Ethnological Sciences
 University of Illinois
 Chicago, Illinois~~

SEP 06 1973

FOR: Rental of simultaneous interpretation (SI) equipment and engineering services at the IX International Congress of Anthropology and Ethnological Sciences held at the Conrad Hilton Hotel, Chicago, Illinois, September 1-8, 1973 as per our Contract of September 8, 1972.

Rental	\$29,720.00
Less your initial deposit	<u>- 5,000.00</u>
	\$24,720.00

Additional Charges

Tape recording of all sessions, in all languages. 20 tape recorders at \$12.50 per day	+ 1,875.00
Approximately 700 tape cassettes at \$1.45 each as per our letter of August 27, 1973	+ 1,015.00

TOTAL DUE	<u>\$27,610.00*</u>
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*NOTE: Tape cassettes due to session time overrun if necessary, all receiver losses will be billed separately after the Congress.

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THE ORGANIZING COMMITTEE

Anthropologists through printed circulars were invited both to submit papers and also to suggest and to organize symposia that might also help make books. In the same way, anthropologists within a 500 mile radius of Chicago were invited to help to organize the Congress itself. They came to meetings in Chicago, and elsewhere as opportunities presented themselves, and did everything from approving papers and sessions, and determining policy, to helping to raise funds. For each meeting, agenda were prepared and minutes distributed. Following is a 5% sample in chronological order of the papers which reflect how the committees worked from November 5, 1971 to the last day of the Congress in September 1973.

SOL TAX, *President, 1968-1973*
Department of Anthropology
University of Chicago
Chicago, Illinois, 60637 U.S.A.

LAWRENCE KRADER, *Secretary General*
Department of Sociology and Anthropology
University of Waterloo
Waterloo, Ontario, Canada

Union International des Sciences Anthropologiques et Ethnologiques
International Union of Anthropological and Ethnological Sciences

MINUTES OF THE REGIONAL PLANNING MEETING OF THE IUAE

Conrad Hilton Hotel, Chicago

November 5, 6, 7, 1971

The invitation to the First meeting of the Regional Planning Committee for the ICAES was sent to 69 Universities and Museums within a 500-mile radius of Chicago (but excluding the metropolitan Chicago area itself) as listed in the 1970 AAA Guide to Departments of Anthropology.

The following people attended the meeting:

<u>Name</u>	<u>Affiliation</u>
William Jones James Riddell	University of Wisconsin--Oshkosh
Claude Stipe	Marquette University
Charles Callender Leo Despres Mel Goldstein	Case Western Reserve University
Benjamin Swartz	Ball State University
Leonard Kasdan	Michigan State University
James Griffin	University of Michigan Museum
James Vaughan	Indiana University
Thomas Myers	Indiana University Museum
Edwin Cook	Southern Illinois University-- Carbondale
Joyce Aschenorenner	Southern Illinois University-- Edwardsville
Lloyd Collins	University of Missouri--St. Louis
Willis Sibley	The Cleveland State University
Frederic Lehman	University of Illinois--Urbana
William Garland	Western Michigan University
James Silverberg Alvin Wolfe	University of Wisconsin--Milwaukee

Also in attendance were Miss Roberta MacGowan and Miss Karen Tkach of Dr. Tax's staff in Chicago; Mrs. Albert A. Dahlberg, who is developing a wives' program for the Congress, and Dr. Gina Holloman of Roosevelt University, who is acting as a general assistant in matters of program.

The following people answered our invitation but were unable to send a representative to the meeting:

~~Nancie Gonzalez
Frank C. Miller
Leonard Moss
William Adams
Jack Maddell
Jack Conrad
Milton Thompson
David Baerbois
John P. Gillin
Thomas Williams
Augustus Sordinas~~

~~University of Iowa
University of Minnesota
Wayne State University
University of Kentucky
Purdue University
Southwestern at Memphis
Illinois State Museum
University of Wisconsin--Madison
University of Pittsburgh
Ohio State University
Memphis State University~~

The following materials were distributed to those present:
Checklist of items to be discussed
List of Proposed Papers
List of Proposed Conferences
Calendar of Major Deadlines
Preliminary Information of Congress presented at Copenhagen
Current Document of Congress Plans and Budget
Congress Statistics
List of Participants in Regional Meeting

A few items of correspondence were not reproduced but were available for examination.

A summary of the general areas of discussion and decisions follows--

MINUTES OF THE MEETING

- It was decided that the minutes would first go to all who attended the meeting for correction and approval.
- The corrected minutes and documents would then be sent to all who appeared on the original mailing list for their information.

NEXT PLANNED MEETING OF THE REGIONAL GROUP

- The next meeting will be at the Central States Anthropological Society meeting in Cleveland, April 28-29, 1972.

FINANCING OF THE CONGRESS

- It would be desirable to obtain financial support from business and industry, both within the region and nationally.
- It was suggested that all foreign Congress participants be advised at once to seek from the U.S. cultural attaché in their country possible support for travel to and in the U.S.A.
- Leo Despres (Case Western Reserve University) agreed to coordinate the approach that Departments of Anthropology might all make to their Universities in seeking support for co-sponsorship of the Congress.

- One possible source of funds suggested by James Vaughan (Indiana University) was to use salary items of a faculty member on leave or funds allocated for visiting faculty and lecturers.
- Contributing universities would have priority in asking for specific foreign visitors.
- Benefits to schools could include a set of all published volumes to the library as well as first choice in securing a "visiting scholar."
- The net gain for the Congress from such "co-sponsorship" should be set at \$5,000 though available for as little as \$1,000. The net support from the region should be a minimum of \$50,000.
- Gina Holloman (Rossevelt University) suggested that support and involvement of smaller schools could be secured through a program of "Sponsor a Scholar" trying to match foreign visitors with a sponsoring school. The Organizing Committee would have to act as a broker in matching the supply and the demand. She asked that any of us "work through" a specific example as an experiment of the approaches needed and the problems involved.

FOLLOW-UP LETTERS NEEDED BY COMMITTEE MEMBERS

- If there are specific approaches to University administrations which would be helped by a letter from Sol Tax as President of the Congress, he will be glad to write one based on drafts sent to him.

HANDLING OF VOLUNTEERED PAPERS

- The present list of proposed papers will be analyzed and divided into approximately 20 categories. These categories will follow traditional topic and area divisions since the Conferences allow for the unorthodox divisions. Authors should indicate with their abstract whether their paper is more topic-oriented or more area-oriented. (Subsequent examination of this idea should that it was more practical to wait until the papers have been classified and then ask only authors of papers where the classification is unclear to make a choice.)
- The volumes to be published by Mouton will follow approximately the same pattern as the categories described above.
- The Editors will be appointed, one for each session (or category) as determined above.
- The Editor chosen for each volume should be well qualified in the subject matter but should also have editorial experience in English; and must be committed to the difficult and time-consuming tasks involved. It may be best to engage younger persons in the field, in which case they should be encouraged to seek the cooperation of a well-known co-editor, preferably from another country.
- It was agreed that more than one volunteered paper was permissible if they are clearly on different subjects.

HANDLING OF CONFERENCE PUBLICATIONS

- The Conference organizer should choose an Editor who is well qualified in the subject matter but who also has had editorial experience in English. The principle should apply that the person who does the work should get the credit.
- There is more flexibility here since the Conference participants can be selected and additional papers or comments can be solicited.

GENERAL HANDLING OF PAPERS (applies to Conferences as well)

- No papers will be read. Groups of papers will be discussed.
- Since the first priority of the Congress is intellectual interchange it is planned that the papers will be distributed in advance to all the discussants.
- It was suggested that re-cycled paper be used for the duplication of the estimated million copies of papers to be produced.
- A paper can be submitted in any of the five languages of the Congress: English, French, Spanish, German, and Russian and will be distributed to the discussants without translation. (It is unclear at this point whether the papers will be translated before or after distribution.)
- All papers will eventually be translated and published in English. In addition, all papers submitted in French will be subsequently published in a French volume and perhaps the same for Spanish and other languages.

CONGRESS PERSONNEL

- "Professional" staffing of functions at the Congress was discouraged both because of the high cost and because of the availability and interest of graduate students in anthropology.
- The following guidelines were developed regarding the involvement of students:
 - Students will receive nothing free "as students," and will pay for everything they receive not included in their registration fee. Students should be advised to pay the \$25 fee rather than the \$15 fee if they wish whatever privileges might be reserved only for Titular members.
 - The jobs to be done at the Congress should be defined, specified, and paid for on a cash basis. Students would get first priority for these jobs, which might ideally pay most of their expenses.
 - Thorough training for the jobs to be held will be provided.

PLENARY SESSIONS

- There will be two major plenary sessions, one at the beginning of the Congress and one at the end of the Congress. The possibility of a third plenary session in the middle of the week was discussed.
- At each of the plenary sessions there would be two or three major invited speakers. It was suggested that a list of nominations be secured and that a very small group make the choice and send the invitations.

ITEMS FOR AAA MEETINGS IN NEW YORK

- Investigate the possibility of appropriate editors for each volume of papers.
- Promote conferences sponsored by the national societies and organizations as well as individuals.
- Discuss University Departments as co-sponsors of the Congress.
- Discuss "sponsor a scholar" program in greater detail.
- Get suggestions for the major invited speakers.
- It was suggested that a hand-out be made for the AAA meetings with a reminder that "If you are in correspondence with foreign colleagues remind them of the Congress"
- Get more detailed information on the simultaneous translation problem.

HOTEL FACILITIES

- The following points and suggestions were discussed as possibilities for the most effective utilization of space:
 - Use a consistent Suite Number and/or location on each Congress floor as a meeting room, a discussion room or perhaps as a food service room.

- Have a central buffet from which food could be taken for small meetings; or box lunches available centrally or in several dispersed locations.
- Have a whole floor turned over for small informal meeting rooms.
- Since there will only be four large sessions running simultaneously and since they will always be located in the same location, all other rooms on the floor (probably third floor of the Hilton) could be made available for flexible programming or use.

GENERAL HOSPITALITY AND ENTERTAINMENT

- Mrs. A.A. Dahlberg discussed her preliminary ideas for the entertainment program for wives who will accompany their husbands.
- It was decided that all non-program activities and tours should be aimed for all spouses of anthropologists and even at anthropologists who can spare the time.
- Language difficulties should be kept in mind. The anthropologist may speak several languages but the spouse might only have one language.
- There should be a large variety of tours and activities to provide wide choice, and smaller groups.
- These should be ongoing throughout the Congress not only during the "free periods."

GENERAL POINTS DISCUSSED

- Exhibits are to be handled by Edward Lehman of the AAA so that the competition between the Congress and the AAA in 1973 in Houston could be kept to a minimum. Additional exhibits of generally portable equipment for anthropological fieldwork might be promoted. Video taping equipment was suggested.
- The idea of chartering flights for foreign visitors was discussed and the idea was not discouraged.
- Universities which have special events scheduled in 1973 might wish to make use of the Congress as a tie-in for activities.
- Single sessions could be attended by anyone who purchases a single session ticket.
- Other outside activities could be attend by anyone through purchasing a single session ticket.
- Deposits should be paid on the simultaneous translation by everyone. (Subsequent discussion with the President of the company supplying this equipment proved that the above idea is unfeasible and an alternative solution will be negotiated.)
- The desirability of a delegation from Mainland China was encouraged.
- Provide a reception room at O'Hare Airport for Congress arrivals. Perhaps TWA (if they become the official carrier) could provide a lounge.

Prepared by Roberta MacGowan and Karen Tkach

(B)

SOL TAX, *President, 1968-1973*
Department of Anthropology
University of Chicago
Chicago, Illinois, 60637 U.S.A.

Union International des Sciences Anthropologiques et Ethnologiques
International Union of Anthropological and Ethnological Sciences

LAWRENCE KRADER, *Secretary General*
Department of Sociology and Anthropology
University of Waterloo
Waterloo, Ontario, Canada

TO: Members of the Advisory Council of the U.S. Delegation

FROM: Sol Tax

RE: New York meetings

I enclose:

1. an updated explanation of the Congress being used for a variety of purposes.
2. copies of two self-explanatory letters recently sent.
3. another copy of our 1st circular for convenience.

You will be interested to know that the response to the circular so far has been excellent: about 700 total, over 500 papers offered, about 70 proposals for conferences, advance payments of about \$2,000.

The urgent task in New York is not only to provide information and to get ideas, but to develop functional Organizing and Program Committees. The time has clearly come for work. We have scheduled a meeting in Chicago (February 19-21, 1972) to accept and organize papers into sections; and I presume to set policy. Whoever actually comes will in effect be the responsible program committee. What to do about an "Organizing Committee" requires discussion.

If you are coming to New York as I hope, I would appreciate your attending a set of meetings on Saturday, from 5:00 to 9:00 PM:

5-7 PM-an executive session open only to those to whom this letter is addressed. I suppose we must have some food brought in.

7-9 PM-a more general "Open" meeting at which the conclusions of our earlier meeting can be reported for discussion and recruitment of talent and interest.

I hope very much you can come to both meetings.

(C)

SOL TAX, President, 1968-1973
Department of Anthropology
University of Chicago
Chicago, Illinois, 60637 U.S.A.

LAWRENCE KRADER, Secretary General
Department of Sociology and Anthropology
University of Waterloo
Waterloo, Ontario, Canada

Union International des Sciences Anthropologiques et Ethnologiques
International Union of Anthropological and Ethnological Sciences

January 7, 1972

Dear Colleague:

You are urgently invited to an all-day meeting SATURDAY, JANUARY 15th, at the Field Museum to discuss the coming Congress. (Please read the enclosure.) The meeting will begin at 10 A.M. and the Museum staff will direct you to the proper room.

The urgency is that on February 19-21 the Program Committee is due to meet here in Chicago. The Program Committee consists in large part of chairmen-editors of the volunteered papers. Many of these are not yet selected. We need advice on lots of questions, but of course we quickly need names of people!

We have received about 795 papers, some 50 per cent of them from abroad, classified crudely into 19 sessions (see enclosure) for each of which we are looking for an American chairman-editor who has creativity and wisdom, and energy, will and skill to turn "his" set into a good book, which could be more than one volume. The chairman-editor has great advantages.

He has only the raw material of names, titles and abstracts; so when he creatively imagines his good book, he can write his plan, and with our help influence the direction in which the papers are written, including asking that some be shorter and some longer. Equally important, he is free to "fill in gaps" by asking anybody anywhere to write a paper for the book, whether or not he had planned to come to the Congress. The papers will be reproduced and interchanged for an integrated discussion at the Congress, and probably with a summary of the discussion--published within a year. Since all papers will have been pre-published; ~~but~~ the Editor will be able without too much damage to eliminate a few of what he thinks are very bad papers from the published volume. *have*

We also will have papers prepared for some 16 pre-Congress conferences (see list of proposals attached) and at our program committee meeting, "trading" of papers can take place not only between "A" book editors but also ~~among~~ "B" Conference chairmen. Even double publication, in some cases is conceivable.

If you cannot come next Saturday, but have some advice to offer, please write a note before Saturday if possible; and we shall send you a report afterward.

With best wishes,

Sincerely,

Sol Tax

Sol Tax
President

Enclosures

(D)

Sol TAX, *President, 1968-1973*
Department of Anthropology
University of Chicago
Chicago, Illinois, 60637 U.S.A.

Union International des Sciences Anthropologiques et Ethnologiques
International Union of Anthropological and Ethnological Sciences

LAWRENCE KRADER, *Secretary General*
Department of Sociology and Anthropology
University of Waterloo
Waterloo, Ontario, Canada

TO: Committed and Prospective Session-Organizers and Volume Editors

FROM: Sol Tax

Please read first the general plan of the Congress which is attached, which will tell you why there are a maximum of 20 half-day sessions that can be allotted to "volunteered" papers, which will not be "read"; that each session will rather be devoted to a discussion of the issues raised in the general area of the papers on which the session is based; that the best possible environment will be provided for the sessions, with simultaneous translation into and from 5 languages; that this live discussion will be tape-recorded and available for editing for inclusion in the volume.

You will also see that our Congress, and future Congresses, depend in good part on our establishing a pattern for the production of the best books possible. It may well result that the Congress will become a vehicle to "update" our discipline every five years, and what we do now is a critical variable.

Clearly therefore, a lot rides on the quality of Editors and the means we can develop to help all of you to assure best results without imposing impossible burdens.

Let me say at once that the more we think of it the more we see that our Editors have a remarkable opportunity because you have a start with an international group of authors who have volunteered papers but have not yet written them. If you will imaginatively plan a book that takes their topics into account, you will be able to influence them in some degree to turn their papers more in directions that will fit your plan. Since the papers will not be read out loud at the Congress, there is no necessary limit on either length or number of illustrations. But since each person who has proposed a paper has also indicated his planned length, you can hold some to shorter limits and encourage others to expand in a particular direction. But also you have opportunity to ask new people to write papers. Not all who come to the Congress will write papers for the Congress; not all who write papers for the Congress will be attendance--there is overlap but no necessary coincidence.*

* Formal registration as a titular member may become a necessary requirement; but the economic advantages may turn out to so outweigh the \$25.00 fee that the question will be unimportant.

Furthermore, accepting a paper for the program does not commit us to publishing it in the eventual book; and indeed since "bad" volunteer papers will already have been pre-published for interchange, it will be easier to omit them from later publication.

Our first rule is therefore to get good books; and one reason that I am convinced that this will happen naturally from the plan adopted is the model of the proceedings of the 29th International Congress of Americanists which were published in three volumes to be given to registrants and also to be sold by the University of Chicago Press. Even though the papers had already been submitted, and the choice at the end was only to take them or leave them, they were well arranged with introductions which made sense of the contents,* and it turned out they got good reviews; sold well and have since been reprinted and are earning royalties which are being contributed to the present Congress.

I should remind you that the Congress volumes will be the property of the Congress, which has contracted with Mouton for their publication, with royalties going to the Congress; but in any secondary publications of the books or any parts of books for classroom or general use, I hope we will be able to divide royalties with editors and/or authors.

Now, for the particular volumes. At preliminary meetings here we have hammered out the following tentative classification of the approximately 800 volunteered papers. This system of classifying volunteered papers is intended to be flexible, but it is as specific as possible to handle the diverse topics and emphases represented in the proposed papers. Many papers can be classified according to more than one category. In such cases, an effort is made to cross-reference them as thoroughly as possible.

[The classification of papers which followed was similar to that which eventually became the Second Circular (pp. 000-).]

* Acculturation in the Americas, Intro. by M.J. Herskovits; Civilizations of Ancient America, Intro. by W.C. Bennett; and Indian Tribes of Aboriginal America, reprinted 1967 by Cooper Square, New York.

- 4 -
~~- 5 -~~

The meetings will be devoted to work sessions following an introduction. We hope that you can get here at the beginning, stay until the end, and work hard. What the work is will be apparent from the preceding explanation: you will be exchanging papers, firming up the divisions between sessions/volumes and helping to finalize the procedures for planning and executing them. If, by the end of the meeting, we agree on the draft for an acceptance/rejection letter and introduction of the Editor, we can get at that task immediately after the meeting ends. I imagine that the Editors themselves will want to write initially to new authors for their volumes, as well as to develop the follow up with those who have already volunteered acceptable titles.

~~SECRET~~

SOL. TAX, *President, 1968-1973*
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Chicago, Illinois, 60637 U.S.A.

LAWRENCE KRADER, *Secretary General*
Department of Sociology and Anthropology
University of Waterloo
Waterloo, Ontario, Canada

Union International des Sciences Anthropologiques et Ethnologiques
International Union of Anthropological and Ethnological Sciences

March , 1972

Dear

The International Congress will be meeting in Chicago at the Conrad Hilton Hotel the last week of August and the first week of September, 1973, a twelve day period in which 1,500 visitors from abroad and 2,500 from the U.S. will be in the Chicago area.

To be good hosts to all these visitors, we must begin making plans now. You are invited to a planning meeting, Tuesday, April 4th at the Chicago Public Library 2nd Floor Conference Room (use Randolph Street entrance). We will begin promptly at 10:15 A.M. and adjourn no later than 12:30 P.M.

We must consider the needs of two groups:

1. The titular registrants to the Congress who will want to do and see things in addition to the scheduled sessions and in place of some of them, and
2. Spouses and family members will want to see and do things in addition to attending Congress sessions. ("Spouses" may include men and spouses may or may not be multi-lingual.)

Some 25 "theme areas" of the Congress are emerging from the expressed interests of registrants so far and these can be developed in many ways. The most obvious one is in the field of aesthetics where discussion of intellectual concepts can be complemented with demonstrations, concerts, art exhibits, etc.. Other "theme areas" can lend themselves to development in the same way such as: Cultural Pluralism, Medical Anthropology, Aspects of Urban Life, Anthropology and Education, etc.. The dividing line between strictly Congress activities and "non-Congress activities" is not a sharp one and the "non-Congress" can be of tremendous importance to the success of the whole.

We need in the next months to develop a pool of resources and resourceful individuals who

- (1) know the Chicago area
- (2) are sensitive to the needs and interests of visitors from abroad and anthropologists in particular
- (3) can draw on their own experience in travelling and attending large meetings
- (4) can mobilize others in the community
- (5) can generate good ideas

and can transmute all of this beyond "tours" into specific plans for home hospitality, translator pools, arrangements for group and individual special interests, special group guides and individual guides, and "niceties" in physical arrangement, not to mention exhibitions, performances, genuine "souvenirs", etc. etc.

If you cannot attend this meeting, we will still need all the help and advice you can give. Would a different hour for the next meeting be more convenient for you?

Sincerely,

Thelma Dahlberg
Co-ordinator of Extra-Congress Activities

Sol Tax
President

Enclosure

(F)

SOL TAX, *President, 1968-1973*
Department of Anthropology
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Union International des Sciences Anthropologiques et Ethnologiques
International Union of Anthropological and Ethnological Sciences

LAWRENCE KRADER, *Secretary General*
Department of Sociology and Anthropology
University of Waterloo
Waterloo, Ontario, Canada

May, 1972

PROGRESS REPORT TO: Regional Committee, Local Committee, Advisory Council and
U.S. Delegation
FROM: Sol Tax

Following the meeting, February 18-20, 1972 the ideas, suggestions and organization of themes and topics were consolidated into a single Tentative Program. We sent one of two letters (attached) together with a style sheet to every person who had proposed a paper. I.e.,

--All of the papers which had been proposed were accepted for advance reproduction and distribution though no commitment was made for final publication. Now we are sending out a 2nd Circular which will include the style sheet and the program and invite papers that fit the structure of the program, to be added to the resources of the Editors chosen for the various themes. We are still in the process of choosing these editors, and now have a good example (attached) to send out. Tuttle incorporated in the outline all of the volunteered papers but they are only a small part of the whole.

--Meanwhile, all who have proposed conferences were sent a form letter encouraging them to proceed with their plans and where useful providing information on related conferences. Hockings' and June Nash's letters are examples of what is cooking. We are now encouraging the development of the conferences without worrying about financing travel, since a substantive outline, and commitments will be the most persuasive document to obtain funds.

The Second Circular (attached) will be sent (late May or early June) to the AAA and CA membership lists, and all Congress registrants. As you see, it incorporates the Program and style sheet, gives a more careful definition of membership fees, raises the question about travel costs and subsidies. This circular is likely not only to stimulate more and more pointed papers, but also to give authors presently at work on their papers some direction through showing the interrelationships of the various program parts. This will be helpful to Editors as they develop their sessions.

The enclosed correspondence with Gian Carlo Menotti is self-explanatory. As indicated in the last letter Mr. Menotti met in New York with interested anthropologists to discuss ideas and themes which might be appropriate material for use in his composition, which he enthusiastically is developing on the theme of cultural pluralism.

We have had some response to our circular "sponsor" letter to Chairmen of Departments, but cannot yet tell how much money will come in. We are pursuing Foundations and would appreciate any ideas along these lines. Needless to say, any comments on the program and any new suggestions for conferences will be most welcome.

Conrad Hilton Hotel
October 20, 21, 22, 1972

AGENDA CHECKLIST

ICAES

I. PROGRAM

Development of program since the Second Circular and preparation for the Third Circular and pre-final preparation for the Congress content.

- Session and organization of same-A.B.C. with special questions around "C" and other volunteer papers that miss the prime time session
- Discussion of Maurice Freedman--the UNESCO session on Anthropology Today
- Authors, Editors, Copy editors and Publisher working relationship and deadlines. Should there be restrictions on length or content of papers by editors, etc.
- Ways of strengthening the program
The Middleton-Reynolds session (antiquities, American Indian, and some ethical problems)
- James Fisher session on Interface of the Himalayas
- The necessity of broadening the Third World participation and how to involve Mainland China
- While the major emphasis here is on preparation for the General Sessions, we should find which editors, if any, are planning to hold their conferences in or near Chicago. The resident editors will not need help but those out of town will.

II. BUDGET, SUBSIDIES, AND TRAVEL

Now is the time to begin to discuss a criteria for subsidies. What are the available sources of funds? Where can information regarding funding be found? How successful have we been and what has been the experiences of others?

III. TRAVEL--Present Status

- Charter
- Group flights
- Availability of information

IV. THIRD CIRCULAR AND DECEMBER MAILING

- Third Circular: What should it contain?--sessions, names of editors, travel information, further deadlines for authors, etc.
- December mailing will include: -Third Circular
-Invitation -Book of abstracts and order form

V. AAA Meeting--Toronto

Plans for Toronto Meeting

VI. Some special comments regarding Copernicus and Las Casas

IXth International Congress
of Anthropological and Ethnological Sciences

Chicago, U.S.A.

August 28-September 8, 1973

Research sessions August 28-31

General sessions September 1-8

October 27, 1972

Symposium:

THE IMPACT OF AGRARIAN REFORMS UPON LOCAL INDIGENOUS COMMUNITIES

Coordinator: Bernardo Berdichewsky

1. Objectives: The agrarian reforms carried out in diverse parts of the world have affected the economic, social, and ideological structures of local indigenous communities. Anthropological, ethnological, and related sciences are integrated in the study of these changes. The object of this Symposium is to compare and contrast these studies on a worldwide basis and initiate an exchange of ideas and discussion among the participants concerning them. It is expected that the participants will come from the same regions as those under study; and that they be concerned with and committed to the changes themselves, rather than being exclusively participant observers.

2. Procedure: Researchers from most of the regions of the world where these processes are taking place (with a minimum of 25 participants representing no less than 10 different countries), will meet immediately before the Congress to discuss the papers which will be made available for prior reading and study.

The papers should be sent directly to the Secretariat of the Congress in Chicago, before March 1, 1973, in one of the five official languages of the Congress (Spanish, English, French, German and Portuguese), with a translation in English if possible. The papers will be offset printed and sent to participants in advance of their arrival in Chicago, and to other interested persons.

In addition to the participants who submit papers, commentators are also invited. They should submit their commentaries in written form after receiving the papers.

In the days immediately before the Congress, the Symposium will meet as a "pre-Congress conference" to discuss the papers presented. It will conclude with the preparation of a document setting forth briefly the fundamental problems and propositions. This report will be presented for discussion to the Congress in one of its general sessions.

The papers should state new, relevant and important ideas. They, together with the commentaries and the summary report, will be published in a volume in English by Mouton Publishers in 1974.

Prior to December 15, 1972, the Congress Secretariat should receive from each participant a 200 word summary of his paper. These summaries will be published together in a book to be sent to the Congress registrants.

Participants may include not only anthropologists, but also other social scientists acquainted with the theme who have studied, researched or participated directly in these processes.

Interested persons may communicate with either the organizer and coordinator of this Symposium or directly with the Secretariat of the Congress.

Congress Secretariat:
IXth ICAES
1126 East 59th Street
Chicago, Illinois 60637
USA

Coordinator:
Dr. Bernardo Berdichewsky
Universidad de Chile
Normandia 1982
Santiago 9. CHILE

IX CONGRESO INTERNACIONAL DE CIENCIAS ANTROPOLÓGICAS Y ETNOLÓGICAS

(CHICAGO, U.S.A. 28 Ag. - Sept. 8, 1973)

Simposio N° 41

EL IMPACTO DE LOS DESPOJOS DE TIERRA Y / O DE LAS REFORMAS
AGRARIAS SOBRE LAS COMUNIDADES INDÍGENAS LOCALES

Coordinator: Bernardo Berdichevsky

Circular N° 2.

1. Sobre los objetivos del Simposio

En la circular N° 1 indicábamos que: "Las Reformas Agrarias realizadas en diversas partes del mundo han afectado en una u otra forma, generalmente modificando de manera profunda las estructuras económicas, sociales e ideológicas de la mayoría de las comunidades aborígenes locales. Las ciencias antropológicas, etnológicas y afines están interesadas en estudiar estos cambios. El Simposio tendrá por objeto confrontar a escala mundial y de manera comparativa, dichos estudios y entablar un intercambio de ideas y discusión al respecto, entre los participantes".

A lo anterior queremos agregar que juntamente con analizar el impacto de las Reformas Agrarias es obvio que debemos hacerlo también con su contrapartida, es decir, las usurpaciones y despojos de tierras. Igualmente son pertinentes al tema los problemas de conflictos étnicos, sociales y culturales que se desprenden de esas situaciones, como también los aspectos de conquista, dominación y dependencia por un lado, o los contrarios de defensa, liberación e independencia por otro. Aunque el interés es estudiar toda esta problemática sincrónicamente, no se excluye, desde luego, los estudios diacrónicos.

2. Sobre el funcionamiento

Agregando a lo que indicábamos en la circular N° 1, podemos decir que nos concentraremos los primeros días del Congreso (28-31 Ag.) en Oshkosh (Wisconsin) en mesa redonda para discutir las ponencias presentadas en base a su ordenamiento en algunos temas centrales que serán resumidos por relatores ad Hoc y los que definiremos ya en la tercera circular de acuerdo a los trabajos recibidos. Debido a la proximidad de la fecha del Congreso, le agradeceríamos a los interesados manifestarse a la brevedad posible, ya sea con su inscripción y el envío de su resumen de 200 palabras, si aún no lo han hecho, o en su defecto, la remisión de su comunicación escrita, indicando el Simposio a que corresponde, remitiendo todo directamente a la Secretaría del Congreso en Chicago.

Se está tratando de conseguir fondos para ayudar a las personas con problemas económicos; especialmente a aquéllas provenientes de Africa, Asia y Latinoamérica. Las solicitudes de ayuda financiera deberán ser enviadas directamente a la Oficina del Congreso en Chicago, indicando sus necesidades específicas. Mientras tanto, por favor continúe tratando de conseguir fondos locales por su cuenta. Se están planeando vuelos de grupo y charter para el Congreso desde Londres, París, Tokyo, Australia, India y la ciudad de Mexico. Puede solicitar más información al Secretariado del Congreso.

Secretaría Congreso:
I C A E S
1126 East 59th Street
Chicago, Illinois 60637
U.S.A.

Coordinador:
Dr. Bernardo Berdichevsky
Universidad de Chile
Normandía 1982
Santiago 9 - Chile

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IXeme Congres International des Sciences Anthropologiques et Ethnologiques
IXth International Congress of Anthropological and Ethnological Sciences

Chicago, U.S.A.
August 28-September 8, 1973
Research sessions August 28-31
General sessions September 1-8

IUAES Advisory Council Breakfast Meeting

Royal York Hotel
Toronto, Canada

Thursday, November 30, 1972
8:30-12:30

Agenda Checklist

- Present status of Congress as described in the N.E.H. proposal
- Funding and travel
 1. subsidies
 2. travel brochure
- University sponsorship:
 1. letter to departments and museums inviting financial support to bring scholars from abroad (April, 1972)
 2. hotel suites and/or parlors available for ICAES
- Problems of registration

A colleague from Afghanistan who now resides and works in the U.S. called us and requested that he be counted from his native country.

Since there are colleagues throughout the world that are no longer residing in their native countries, they should be asked from which country they wish to be counted.
- Invitations to the Congress and Congress Logo
- Organizing and program committees, listing of credits on program
- Menotti
 1. status of opera
 2. visit to Chicago



College of Liberal Arts and Sciences
Department of Anthropology
Box 4348, Chicago, Illinois 60680

March 5, 1973

MAR 07 1973

To: Sol Tax, President ICAES
From: Paul Hockings
Minutes of the sub-committee on space allocation at
the Conrad-Hilton, March 3, 1973

1. It was decided that both plenary sessions should be held in the Auditorium Theatre, despite the difficulties involved in leaving the wiring there for a week. A technical trial of the system would be necessary before each use.
2. Some doubt was expressed about the possibility of eliminating all interference from simultaneous translation going on both in the Boulevard Room and in the Williford Room directly above it. Unless the transmitters in the two rooms are on different wavelengths, this seemed a distinct possibility to the sub-committee.
3. Some criteria for disposition of "prime-time" in the four large rooms were broached:
 - a) Sessions dealing with subjects of pre-Conferences should get time early in the Congress week.
 - b) Meetings involving only North American discussants should receive less favorable timings, probably towards the end of the week, or of the afternoons.
 - c) The requests for papers should be scrutinized carefully so that we see if non-Americans are showing interest in all sessions; and also to ensure that the same discussant or paper is not expected to be present in different sessions at the same time.
 - d) By making each of the four rooms the prime arena for one major anthropological sub-discipline, we will obviate the latter consideration. This will also aid in seeking broader financial support for, e.g. multiple translation.
4. Some criteria for the organization of each session were broached. It was felt that a pair of chairmen for each session was desirable, one person to command the subject matter and field discussion, and another to act solely as disciplinarian, gaveling down people who spoke too long and selecting the order for questions or comments. It was agreed that a third of the time in a session be devoted to presentation of reports; another third to presentations of the discussants; and a final third to to comment and questions from the floor.

5. The chairmen-editors of each session should be asked, before June perhaps:
 - a) outline of a good session organization
 - b) time required
 - c) probable size of attendance
 - d) conflicts to avoid with other relevant sessions
 - e) desired congruence with other relevant sessions
 - f) a broad preference as to day of the week

6. The writer and Justine Chadwell examined the large rooms in the hotel and established the following allocations for ongoing activities that are already recognized as necessary:
 - a) Plenary sessions (Auditorium Theatre)
 - b) Simultaneous translations sessions:
 - i. International Ball Room
 - ii. Grand Ball Room
 - iii. Williford Room
 - iv. Boulevard Room
 - c) Continuous film screenings: Waldorf Room (with balcony for projectionists).
 - d) The World of Song: Private Dining Rooms 8, 9 and 10.
 - e) Emergency center, with nurse, first aid, telephone, and numbers to contact Police, State Dept., Chicago consulates, and nearest hospital: Private Dining Room 5.

24

7 1973

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MEMORANDUM

TO: Sol Tax

3/5/73

DATE

FROM: Will Sibley *WS*

SUBJECT: Notes from Subcommittee on Fees, IX Int'l. Congress....

Summary of ideas concerning fee charges for food, opera, papers, related matters.

1. It was agreed that subsidies to scholars should be "hidden," in the sense that it should not be obvious at the congress who has, and who does not have, subsidies. Since the determination of subsidies will be complex in any case, we believe that amounts for food, paper purchases, opera tickets, etc., etc., should be included in the subsidy.

2. ~~Subsidies~~ Subsidies should be paid in cash or travelers' checks at the time of arrival at the Congress and not mailed out in advance. Travelers should be warned that they should procure a minimum of \$US prior to arrival, to make phone calls, get to the Hilton, etc. Probably \$US 10.00 should be sufficient. Probably in only a few cases will that be impossible for the scholar, and special arrangements might be made for them.

3. Food. Menus should be as simple as possible for intersession meals during language translation sessions, allowing for needs for vegetarian diets, etc. Menus should be flat rate priced, with tickets sold either in the anterooms, or at a special Congress desk ~~xxxxxxx~~. Appropriate ropes and standards could "guide" eaters so ripoffs will be kept at a minimum. Then a person would be needed (beyond the caterers) only to collect food tickets. Color coding might be useful.

4. Opera. A fee schedule of \$7.50 for part-time visitors, general public is suggested; \$5.00 for titular members, \$2.50 for student members. Keep the opera financially separate from other operations of the Congress. (Again, if appropriate, subsidize the subsidized visitors to include opera*costs.)

5. Papers for sale. Price them at unit costs, adding a reasonable percentage for handling costs. Another committee suggested a ~~flat~~ flat fee/paper, which is an alternative to the idea of a per page cost + percentage for handling. In any case, the Congress must charge slightly more than unit delivered cost.

6. Charge part-time visitors of any variety at the rates suggested in the document entitled CONGRESS REGISTRATION, dated 1 March 1973 (single session \$2.00; double session \$4.00; Plenary session \$6.00.

-Charge full-time visitors the full total \$36.00, but consider throwing in a regular registration packet as an "extra."

-For part-time registrants, e.g., a one-day or two-day 'visitor, consider selling them the Congress program at near cost.

-The Darwin centennial model for entrance tickets for part-timers seems good. They could be color-coded by day, with all possible events listed on the ticket. Then the seller could slash out those tickets for which money has not been collected. Sessions must have sentries at the door to check tickets for those w/o the Titular/student full-week registration badge.

March 4, 1973

FROM: James Silverberg

Report of the Committee on Funding

MAJOR SUGGESTIONS:

I. Coordinator on funding to be secured immediately--it is very late!
--and

A. set up (preferably in Chicago at least for the first month or two--can lodge with Gina Holloman, perhaps even set up "office" in her home).

B. Preferably with separate phone arrangements for cheaper long distance calls (e.g., DAIN system where cost $\frac{1}{2}$ = to local calls except that busy and no answer results are charged).

C. Incumbent could be (in descending order of preference):

- 1. Volunteer anthropologist
- 2. Paid anthropologist
- 3. Paid nonanthropologist with anthropologist consultants (e.g., Tom Sebeok's assistant in Bloomington--a professional proposal writer).
- 4. Professional fundraising company.

D. Roles of incumbent:

1. Survey ICAES files to identify outgo needs:

- a) General Congress needs - untagged grants (e.g., simultaneous translation, etc.)
- b) Pre-Congress Conferences - so that intelligent phone calls can be made to conference organizers to learn what is being done on funds and give some suggestions on funding. And to help for those who have genuinely tried and failed.
- c) Individual non-U.S. delegates re: those who require travel and living expense funds (MUST have deadline beyond which cannot "guarantee" ability to meet a late-reported need). These should be recorded re:

i. Topical interest

ii. National (ethnic) identity

to match up with funding sources

March 4, 1973

- II. Survey and inventory available fund sources, making phone calls where necessary.
 - A. Must identify their expressed and potential interest areas.
 - B. Must know what appeals have already been made--successful, pending, etc.
 - C. Use foundation directories, Foundation Library Center (5th Avenue, New York City, with branches elsewhere), etc.
 - 1. Domestic: Some untapped (e.g., Johnson Foundation at Princeton University sponsors medical-oriented meetings, etc.)
 - 2. Foreign: foundations might sponsor travel of their own nationals.
 - D. Other sources (e.g., Aspen Institute, Society for International Development)
 - E. Companies and individuals (e.g., Atlantic Richfield Oil) might sponsor an individual Indian, Chicano, Australian aborigine. Ethnic restaurants might sponsor feeding or their own nationals.
- III. Generate system for continuous updating of information under I and II above (Receive, store, retrieve, disseminate funding needs and sources to be able to match them.
- IV. Prepare fundraising brochure, pointing out what can be done locally re: identifying needs, sources and matching them up.
- V. Setting priorities (decisions must be in consultation with Sol Tax).

I

IXeme Congres International des Sciences Anthropologiques et Ethnologiques
IXth International Congress of Anthropological and Ethnological Sciences

Chicago, U.S.A.
August 28-September 8, 1973
Research sessions August 28-31
General sessions September 1-8

March 12, 1973

Dr. Sol Tax
President, IUAES
1126 East 59th Street
Chicago, Illinois 60637

Dear Sol:

At the Regional Planning Committee Meeting in Chicago, March 2-4, an ad hoc Women's Caucus met to discuss the question of suite usage in the Hilton during the Congress, particularly as it relates to a "Women Only" suite. The result was the following recommendation to the International Union:

That all facilities at the IXth ICAES be open to all registrants and that no group participating in the Congress be permitted use of facilities under a policy of discrimination on any basis (e.g. sex, race, religion or ethnicity).

Although we are in favor of there being meeting places for women and other groups desiring them, we do not feel that an International Congress such as ours can allow any form of discrimination to exist.

We will appreciate your submitting our recommendation to the Advisory Board of the International Union for discussion.

Sincerely,

Regina E. Holloman, Ph.D.
Associate Professor
Roosevelt University

REH:gn

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Chicago, U.S.A.
August 28-September 8, 1973
Research sessions August 28-31
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March 12, 1973

Dr. Ernest L. Schusky
Department of Anthropology
Southern Illinois University
Edwardsville, Illinois 62025

Dear Ernie:

I should have written much earlier, and hope it is not now too late, to ask for a meeting about the Congress during the Central States meetings. It could be entitled "The current status of the IXth International Congress." Would it be possible for you to give us a couple of hours and a meeting room? My own preferred time would be "smack in the middle," Friday.

With best wishes,

Sincerely,

Sol Tax
President

ST:gn

IXth INTERNATIONAL CONGRESS OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES

Final Planning Meeting Conrad Hilton Hotel June 22-24, 1973

Meeting Room: Lake Michigan Room Social Headquarters: Suite 2100

AGENDA

Friday	19:30-22:00	Assembly, General plans & subdivision into working groups
Saturday	08:30-09:30	Assembly (coffee) Hotel Convention Manager, Mr. Frank Keefe, discussion
	09:30-15:00	Working groups I, II, III, IV
	15:00-17:00	Assembly Youth group report; general discussion. Assessment of progress Plans for Sunday
Sunday	08:30-noon	Assembly (coffee) Discussion and work as decided on Saturday.

Probable Working Groups

- I. Program: Simultaneous Prime Time Sessions**
- II. Program: Pre-Congress; Plenaries; Special Events; Commissions**
- III. Budget: Policy on travel-subsidies**
- IV. Arrangements: Organization of work; the Congress Service Corps**

SR

JUN 27 1973

Working Group III: Budget. Policy on Travel Subsidies

Recommendations:

1. Generally, offering support on an expanding scale, as suggested by Dr. Tax promises good results and should be adopted.
2. Only persons contributing to the success of the Congress should receive support, i.e., no subsidies should be extended to non-contributors or family members of contributors.
3. Members of the Council should be treated as others, and receive support only if they qualify by the above rules.
4. Persons from relatively rich countries such as West European countries, Argentina, Australia, Brazil, Hong Kong, Israel, Japan, Singapore, South Africa, USSR, Venezuela, should be given low priority, while persons from exceptionally poor countries, such as the Andean countries and some Caribbean countries should receive high priorities.
5. High priority should be given also to the following categories of participants:
 - a. chairmen and editors from the 3rd World,
 - b. to any person if she or he is the sole representative of a country,
 - c. to young scholars from the 3rd World,
 - d. to women of the 3rd World (If 2 men and 1 woman should apply for assistance from one country, 1 man and the woman should receive high priority.),
 - e. 3rd World persons residing in the U.S. temporarily.

24 June 73

1 - subsidy - 300 or 300/25 -
2 - 1/2 travel on seat on one of charters
3 - 1/2 travel

COMPUTERIZATION

6

In preparation for the final Regional Planning Meeting at the Conrad Hilton Hotel, 22-24 June 1973, F.T. Cloak undertook the advance data gathering and organization needed to structure the Congress program. The memoranda of June 11th and 12th were sent to Editors/Organizers soliciting information to be used at the meeting:

IXth INTERNATIONAL CONGRESS OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES

June 11, 1973

TO: Editors/Organizers

FROM: Sol Tax

IN RE: Full session information needed for the Congress Program

The Organizing Committee meets again on June 22-24, at which time we would like to have your responses to this questionnaire. Please send them by return mail directly to: Prof. F.T. Cloak, 1417 East Cook Street, Springfield, Illinois 62703, U.S.A., who is acting as special advisor to the Committee on the scheduling of Congress sessions at the Hilton, September 1-8.

QUESTIONNAIRE

1.0 Is your session one of the 74 listed in the Plan of the Congress and Résumés of Contributions, pp. vii-xi; or is it a part or sub-section of one of the 74?

- ___ A. One of the 74, complete. (Please complete sections 2.1, 2.4, 2.5 and 2.6.)
- ___ B. Part or sub-section of one of the 74. (Please complete sections 2.2, 2.4 and 2.6.)
- ___ C. Not connected with any of the 74. (Please complete sections 2.3, 2.5 and 2.6.)

2.0 Please answer the following according to the above category A, B, or C which you checked.

A only

2.1. 2.11. Which session? No. _____. 2.12. What is the current correct title of the session? 2.13. Is the description in the Plan of the Congress adequate, showing the unifying principle, etc., or would you like to improve it? 2.14. If you would, do so.

B only

2.2 2.21 Of what session is it a part or sub-section? No. _____. 2.22. What is the current correct title of the session? 2.23. Give title and description of your part or sub-section (and designating number or letter, if any). 2.24. Give titles, descriptions, and organizers of other parts/sub-sections, if known.

C only

2.3. 2.31. Give current correct title of session. 2.32. Give a short description, stating the unifying principle.

A and B

2.4. 2.41. Do your plans include a pre-Congress conference as well as a regular Congress (Hilton) session? 2.42. If yes, what is your estimate of the probability of the pre-Congress conference actually taking place? ____% Where?

A and C

2.5. 2.51. Do you want a single, undifferentiated block of space/time at the Congress, or do you want to break your session up into parts or sub-sections? ____ Single block (SKIP TO SECTION 2.6). ____ Parts or sub-sections. 2.52. If you want parts or sub-sections, please give title and description of each, and answer question 2.63 separately for

each. 2.53. Will you be organizing and chairing all sub-session? _____.
2.54. If not, give name of organizer-chairman of each part. 2.55. Do
you want the parts or sub-sessions to run one right after the other, or
do you want them scattered over the week?

A and B
and C

2.6. 2.61. Will your Congress session or part(s) or sub-section(s)
include discussion of volunteered papers listed in the Plan of the
Congress and/or in supplements thereto? _____. 2.62. If not, what
will it include? 2.63. If yes: Please list the volunteered papers
to be discussed* by number and author's surname, in numerical order
and in columns.** (List papers to be discussed in each part or
sub-section separately.) For example:

0007	Bajema	0662	Fielscher
0083	Goldberg	0904	Leeds
0149	Mazess	0907	Leibowitz
0251	Aroutiounov	0947	Maddox
---		---	
---		---	
---		---	

* Note: You may list any paper whether or not you have communicated with
its author yet and whether or not it is to be included in a
volume of the Congress series under your editorship.

** Note: We may already have this information from you in another form;
but if so, we beg your cooperation in this--first, as a double
check; second, because we lack clerical help, so must spread
the labor as widely as possible; third, because we have to compare
some sessions number-by-number to maximize efficiency in
scheduling and minimize duplication.

Thank you for your cooperation. Please reply immediately to:

Prof. F.T. Cloak, Jr.
1417 East Cook Street
Springfield, Illinois 62703
U.S.A.

IXth INTERNATIONAL CONGRESS OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES

TO: Editors/Organizers

June 12, 1973

FROM: Sol Tax

IN RE: Information URGENTLY needed about your session

Our time is about up. "Ready or not" we cannot wait longer to send our tentative program to our registrants. We are therefore putting it together at our June 22-24 meeting, with whatever information we have at hand, so that we can print and mail it by July 10 with our Supplement II.

Ted Cloak has agreed to coordinate and organize all known data before our meeting so that we can make the decisions. What we don't know may hurt your part of the program. Therefore, we ask now that BEFORE June 21st you send us answers to the questions below, with a copy to:

Prof. F.T. Cloak
1417 East Cook Street
Springfield, Illinois 62703 U.S.A.

Please be sure we have information now on:

1. The exact title of your session AS YOU WISH IT TO APPEAR ON THE PROGRAM. Most sessions are listed in the Plan of the Congress and Résumés of Contributions. Check the listing now, and the description and be sure we have information needed to make the changes you wish.

2. Tell us the names, titles, and institutional affiliations of all people working on your session as they are to be listed on the Congress program. We can imagine titles like Organizer, Chairman, Editor, Co-Chairperson, Co-Editor, Local Arrangements Chairman, or combinations of these or others. Include your preferred designations.

3. During the Congress, do you want a single, undifferentiated block of space/time, or should the session be held in parts? If parts, what is each to be called?

4. ON WHAT DAY do you want your session? How much time do you anticipate needing?

5. Enclosed is a copy of the most updated working list for your session. Please check it for possible errors of any kind. If there is no such list enclosed, it means we do not know who your participants are. We MUST know the names and addresses of people in your session.

Equally important now is the handling of Congress Papers. It is essential that every manuscript sent to our office by an editor be accompanied by a Manuscript Reply Form (several enclosed). Please fill out the form completely, remembering always to check the appropriate box. It would also help greatly if you would backtrack on the papers already sent to the Congress office prior to the distribution of these forms. It will be sufficient to make a single list of the author, title and which of the four categories the paper fits into. Please send a carbon of these "backtracked" lists directly to:

Ms. Karen Tkach
Mouton Publishers
5 Herderstraat, P.O. Box 1132
The Hague, Netherlands

This will save time and allow for the most rapid typesetting of your volume(s), and thus speed their eventual appearance. CURRENT AND FUTURE PAPERS SHOULD HAVE THE REPLY FORM ATTACHED WHEN SENT TO THE CONGRESS OFFICE.

J

In a letter to Sol Tax of 28 February 1977, F.T. Cloak

recalled the events surrounding the final program development:

As I recall, I was one of a handful of people at the planning meetings who urged that we consider planning the sessions by some sort of computerized "automatic classification" scheme. My first suggestion was that we perform a cluster analysis on the orders, sent in by each Congress participant, for up to 20 ~~pre-published communications..~~ ~~(The latter term was a good 'un, and I wish it had stuck; but people said "papers" and thought "papers" and tried, with considerable success I'm afraid, to treat them as papers. General Semantics, anyone?)~~ My ulterior motive, of course, was to see if world anthropologists were ready for a re-structuring of anthropology (broad sense), and if they would show this by producing non-traditional clusters of papers. Then we'd organize sessions around those untraditional clusters instead of using the four fields and the substantive areas within them, and the geographical areas, as our basis for lumping and splitting. J

I believe now that that was right in principle but that an international congress is no place for a first experiment... ~~(Maybe some day I'll take on the programming of a regional anthropological society meeting, and get permission to try it there.)~~

The alternate proposal ~~(who made it?)~~ was that we invite participants specifically to suggest clusters of papers, and volunteer to organize and chair sessions around such clusters. Of course, we also had to take into account the sessions that were being closely organized; i.e., where a convener was actually causing papers to be written for his/her session. Many of those sessions were to be wind-ups, at the Congress, of pre-Congress conferences. That proposal was agreed to.

For a time I handled correspondence with session organizers, sending out and receiving questionnaires, etc. I would suggest the inclusion of papers, try to find out who were going to be formal discussants at each session, and so on. I think I kept abreast of the problems involved, partly because I was organizing a session myself at the time. Following the general organizing spirit of the Congress, all proposals were honored, provided that the proposer agreed to chair his/her session (or found someone who would) and did his/her part in organizing the same; in other words, provided he/she kept in touch with us and with discussants, authors, and so on.

~~[during the 22-24 game meeting]...~~

The next job was to allot "prime time" among the sessions and to schedule them. ~~I'm not sure just where the former task was accomplished. I do remember that an effort by a group of us to schedule the sessions in an hour or two at Chicago was a fiasco, so I took it upon myself to try it here at home.~~ The main problem, of course, was to try to avoid conflicts for individuals; i.e., to avoid scheduling two sessions, which any individual would particularly want to attend, at the same time. Again, I tried to use non-traditional groupings, for example I recall scheduling a series of four "scientifically oriented" ethnology sessions back-to-back in the same hall... ~~I sent my recommendations to you, along with my working materials, and you did the final scheduling.~~

~~Oh, yes.~~ I had looked into the possibility of scheduling by computer after finding out what sessions the participants actually intended to attend, but it was apparent that we could not get sufficient data in time.

refilest and
I think the best idea the planners of the Congress had was that of pre-distributing the scientific communications to the participants, who would choose which ones to read on the basis of abstracts sent to them, and come to Chicago prepared to discuss them. I think that that idea was subverted by communication-writers who refused to take the November, 1972, deadline even a little bit seriously. As a result, everything fell behind and, although most communications were reproduced in time for the Congress, they were not pre-distributed. (My most vivid personal memory of the Congress is not of chairing my own session -- which was delightful -- but of organizing a marvelous group of Congress Service Corps people to work all night -- for the first two nights, I think -- filling participant's orders for papers.)

~~It occurs to me now that a good "carrot" would be a statement that papers and abstracts meeting the deadline would be used in an automatic classification scheme for both organizing and scheduling sessions, and late ones would be fit in if and as possible. So if you want your communication discussed at the most appropriate session, get it in on time. Whether, and which, pre-organized sessions (e.g. sessions reporting pre-Congress conferences) would be given "prime time" would have to be decided, of course.~~

~~Well, that pretty well represents my remembrances of Congress planning and organizing. As I told you right afterward, I wouldn't have missed it for the world.~~

During the June meeting, it became clear to Demetri Shimkin (as it had to Cloak) that organization on such a massive scale was impossible without the aid of a computer. Shimkin arranged for the University of Illinois to donate staff and computer time to the computerization of the Congress:

August 21, 1973

Dear Dr. Tax:

As was arranged some time ago, the University of Illinois agreed to roster preparation and miscellaneous reporting for the IXth International Congress of Anthropological and Ethnological Sciences. All programming involved has been carried out by the University Office of Management Information Systems. Liaison has been with Dr. Richard Roistacher.

The University agreed to furnish free computer time as well as development time. Unfortunately, the Congress is scheduled at the same time that our central computer is scheduled to be out of service. We have negotiated with the State of Illinois Department of Finance to donate between \$2,000 and \$4,000 worth of computer time.

To ensure that the work that we have performed as well as our arrangements with the State will be used, I would ask acknowledgement on the following items:

1. All informational errors will be corrected by registration workers at, or prior to, the Congress.
2. Error correction should follow the attached format.
3. Local addresses may be entered at time of registration according to attached rules.
4. Key punch machines and people to man them will be available at the Congress.
5. A member of your committee (possibly Brian Tienson) will be appointed to coordinate the at-registration keypunching and job submission.

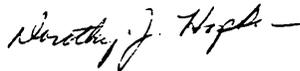
August 21, 1973

6. One of our technical people and myself will be present on Saturday, September 1, to help with necessary procedures and computer runs. We have assumed that our expenses will be covered.
7. Samples of all reports possible from your roster are attached. No further development can be done.
8. The roster of those registrants, for whom you have prepared submission sheets, thus far, is attached.
9. Final rosters will be prepared as soon as all data has been received and keypunched. This may mean that you will not have a final roster prior to the start of the Congress. Errors, therefore, may not have been corrected. You may wish to have extra people available on September 1 to help with these corrections.
10. Rosters will be updated each evening to include the registrants' local address.

As discussed with Regina Holloman, I will be in Chicago on August 31 to discuss any details and procedures necessary and of course will be available during the first day of the Congress.

May I please hear from you or your representative as soon as possible.

Sincerely,



Dorothy J. Hopkin

As the computerization developed through the summer of 1973, it became clear that the speed and volume of the Congress were greater than had been anticipated. Regina Holloman oversaw the work of the volunteer key-punchers in Chicago in coordination with the computer systems people located in Urbana, Illinois. In a letter to Tax on April 26, 1977, Holloman summarized:

"A batch processing system simply was not suited to our task. Having us in one city [Chicago], and the systems people in Urbana could not work...Neither the systems people nor I had done a conference before--we learned the hard way...To work well, any system would require one or two paid people during the Congress. One evening, for example, all the volunteers who could key punch went to a party and there were no runs the next morning."

The computerization worked to the extent that it showed how difficult it is to computerize a moving event. It would have taken more resources than anyone had to make the system operate perfectly.

CONGRESS SERVICE CORPS

70

Lance Lindquist, who as one member of the Organizing Committee established the Congress Service Corps, reports on it below. To his report are added the invitation to the course which the University of Chicago offered to provide training to prospective members (pp 000-); two samples of its work (pp 000-) to supplement others in this book (pp 000-); letters by Margaret Mead and Dana Raphael (pp 000-); and afterthoughts by Patricia Rodionoff-Peck, one of the CSC members.

IXth ICABS
Report of the Local Arrangements Committee
by Lance Lindquist, Chairman
College of DuPage

JAN 14 1975

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During the week preceding the opening of the IXth International Congress of Anthropological and Ethnological Sciences in September of 1973, the Conrad Hilton hotel in Chicago hosted a meeting of the American Chemical Society. As local arrangements chairman working closely with the convention office of the Hilton, I was able to observe how the convention planners of the American Chemical Society, almost effortlessly it seemed, prepared and implemented their meeting. Following procedures employed at the ACS meeting six months earlier, the full time staff facilitated a smooth-running meeting.

Lacking both a precedent for a congress of this magnitude and a staff of experienced professionals, the local arrangements committee of the ^{IXth} ICABS ran into a number of problems. But it may also be true that being novices, the committee members initiated some new and innovative procedures in convention operations. This report is intended to describe the work of the local arrangements committee and its contribution to the IXth ICABS.

The need for a local arrangements committee was first presented at a planning session in March of 1973 when the problems of hotel reservations, congress registration, security and other logistic matters were discussed. It was felt that these details should be handled by a staff located in Chicago but not in the Congress office at the university of Chicago. The IXth ICABS was not prepared, financially, to hire a large convention staff to handle arrangements, Yet, as the personnel needs were assessed, it was felt that a large number of people would be required, both in advance and during the congress, to service all areas of a meeting this size. A suggestion

to recruit students of anthropology led to the creation of an auxillary organization which adopted the name Congress Service Corps.

The recruitment of student volunteers for the Congress Service Corps was the first responsibility of the newly formed local arrangements committee. The first recruitment effort was directed at my own students at the College of DuPage. The response expanded the committee to approximately seven members who then wrote an announcement about the Congress Service Corps and mailed it to all departments of anthropology in the United States and Canada.

The announcement described the significance of the congress, detailed the associated special events and stated how interested students might become involved as volunteer workers. To encourage applications from as many students as possible the announcement stated that students would have the same rights and privileges - extended titular members and also a number of scholarships would be awarded to help defray expenses of those coming from outside the Chicago area.

While recruitment by mail was taking place, the local arrangements chairman made personal visits to the anthropology departments of several colleges and universities in the Northern Illinois area. It seemed logical to encourage a large participation from students in and around Chicago since these volunteers would be able to become involved with the local arrangements committee in the early stages of preparation.

At the beginning of June the Congress Service Corps had potentially five hundred volunteers ^{since} ~~as~~ more than that number of applications had been received. In actuality the Corps had

a membership of thirty-five comprised of committed students from the Chicago area. These volunteers were willing to work through the summer and ^{as} such they formed the nucleus of the Local Arrangements Committee. At our first meeting an organizational chart was drawn up and ^{each} person on the committee chose an area of involvement. ^(see chart) By the middle of June a Local Arrangements Committee office was opened near downtown Chicago in space donated by a realtor. Everyday volunteers would come in as their schedules allowed but the work load was increasing beyond the committee's ability to keep up.

To attract further participation ^{by Chicago-area} from ~~people in the Chicago area~~ in the activities of the Local Arrangements Committee, Dr. Tax suggested conducting a course at the University of Chicago Extension which would enable persons not associated with anthropology in an academic way but nonetheless interested in the subject to involve themselves with the Congress. Publicity about the course on ^{the} radio and in newspapers brought an additional twenty-five people into the committee, many with valuable talents and skills.

From July through September the Local Arrangements Committee, comprised of students from the area and members of the class at the University of Chicago, worked in preparation for the Congress in one or more of the following areas:

Congress Service Corps

-Volunteers working to finalize all the details for the hundreds of students who wanted to participate had the greatest amount of work. They ~~had to answer~~ letters which requested information about scholarships, housing, scholarly sessions, etc. These committee members also ~~had to~~ make arrangements with the YMCA for housing, ^{and} use of the meeting

space for training sessions. The most difficult task was coordinating work assignments with volunteer interests and making certain all areas were adequately covered during the Congress. In August, when it was clear how much money ^{was} ~~could~~ ^{available} be used for scholarships, the members of the local arrangements committee awarded grants equivalent to a roundtrip bus ticket from the volunteer's home to Chicago. As we approached the time of the Congress we found that we had a commitment from nearly two hundred and fifty volunteers.

Airport Reception-Parsons ~~working~~ in this area ^{worked} ~~made arrangements~~ with the O'Hare International Hotel and with airport officials to determine the most efficient manner in which to move the large numbers of people expected on charter flights and on flights arriving the days immediately prior to the Congress. Maps of the airport and the reception center were made and enclosed with final mailings to all delegates.

Registration-It was necessary to devise registration forms and determine registration procedures which would provide needed information yet enable rapid processing. A computerized format was finally created with the help and cooperation of the University of Illinois.

Secretarial-Volunteers ~~working in this area~~ determined the kinds of services delegates would require and then arranged to rent ^{necessary} equipment and acquire supplies. These volunteers also assisted the staff at the Congress office at the university of Chicago.

Information-Members of the committee working in this area designed ^{the} ~~or~~ portion of the program which included all necessary information

such as a map of the hotel, ~~and~~^{lists} of consulates, restaurants and stores. They also obtained free maps of the city and transit system to be included in the registration packet.

The information booth in the registration area was ~~also~~^{operated} ~~operated~~ by the people working in this area along with the message center where delegates could contact one another.

Audio-Visual-Volunteers worked with the coordinator of the anthropological film festival determining the appropriate room for film screening, securing equipment, ironing out union problems, printing programs and receiving films which arrived through the mail. Foreign made films had to be cleared ~~with~~^{through} U.S. customs and this required the time and attention of the committee volunteers as well.

Security- The volunteers first determined where the need for guards and security personnel would be. It was felt that guards would be needed to protect the exhibits, to keep non-registrants out of the sessions, to handle minor disturbances and act as liaison to the police. Security also would have the responsibility of distributing, collecting and storing headsets used during simultaneous translations. Ushering at the opera and folk concert also became a responsibility of these volunteers. Assessing the security needs it was felt that it would be difficult to have coverage through the night if volunteer help was relied upon. Consequently it was decided that Congress Service Corps volunteers could sign up for night duty and be paid an hourly wage.

Child care- ~~As~~ ^{Since} some delegates indicated that they were bringing their families, it was determined that ~~some~~ provision should be made for caring for the young children. The ~~wife~~ ^{volunteers} who worked in this area made arrangements with museums, gathered games and prepared a list of activities for children up to high school age.

Library- With the help of professional librarians who worked with the local arrangements committee, all the Congress papers were cataloged and a system of making them available for reading in the library room was created.

Press/publicity- The public relations firm needed assistance in mailings and press releases. One volunteer ~~actually~~ ^{even} wrote a story which was published in a local magazine. During the summer the local arrangements committee distributed posters as well as stuff ^{ed} envelopes for the opera and folk concert.

Medical- A professional nurse on the committee made all the necessary arrangements to operate a first aid station during the Congress. She also recruited additional medical personnel so that the facility could be operated fourteen hours a day.

Exhibits- Working with the Exhibition office at the hotel, the committee members concerned with exhibits arranged for space for each exhibitor, received exhibits and made arrangements for their display, dismantling and shipment.

Transportation- There were four major areas of concern ~~with~~ ⁱⁿ regarding ~~to~~ transportation, which local arrangements committee members were involved. The first was the airport transfers for delegates

arriving on charter flights. The second was the transportation of delegates to the museums on ~~the first~~ ^{Sunday} evening, ~~of the Congress.~~ Third was the transportation needed for the community visits. Lastly were the route busses which were to operate on a regular basis servicing both the north and south sides of the city to provide delegates easy transportation from the hotel.

Hotel Reservations-As delegates often made their hotel space requests through the Congress office, it was necessary to have some members of the local arrangements committee act as liaison. They blocked rooms and suites and watched out for the Congress's interests as these concerned free rooms or convention rates.

Other-While each committee member had a special area of concern, we all were available to help out when an immediate need arose. During the summer the local arrangements committee members assisted the Congress office with mailings, the public relations firm with some clerical work, and the fund raisers with writing invitations. In addition some ^{volunteers} worked on the design of the program ~~on~~ ^{and} preparations for pre-Congress conferences.

As the time for the Congress approached it seemed as though all would run fairly smoothly. The response from Congress Service Corps people from around the country was enthusiastic and we had a commitment from approximately two hundred and fifty, most of whom arrived August 31 for an orientation session. We had prepared work schedules and anticipated what we thought would be the most difficult problems in order to have adequate coverage by Congress Service Corps members. No amount of preparation could have anticipated the problems which arose, beginning with the arrival of the volunteers.

Immense confusion began when students who arrived did not wish to stay at the InCA Hotel as originally indicated. Rooms which were held and not rented were then charged to the Congress. At the scheduled orientation meeting for volunteers, it was planned that each person would get a computer printed work assignment for each day. These printed schedules did not arrive and suddenly we were without any systematic method of determining the needs of the Congress ^{in order to} ~~and~~ supplying volunteers. After this confusion it was learned that the programs which were to be distributed to delegates the following morning had not been assembled as of ten oclock ^{that evening.} Requests for volunteer help to assist in the completion of the program, the essential volume for delegates, turned many volunteers away saying, "This is chaotic, I'm not sticking around." For others it called forth the best of the volunteer spirit. Working through the entire night, the programs were ready for the delegates in the morning.

The morning brought yet another calamity as we learned that the registration procedure devised using computer forms would not be operative. Unprepared for this, it was necessary to use the manual registration procedure originally devised. We soon discovered we were running out of registration forms. On the start of a long Labor Day ^{holiday} weekend it was nearly impossible to find someone to duplicate the necessary forms. The Xerox machine in the hotel was pressed into service but it broke down shortly after it was turned on.

Added to all this confusion were the people with questions about check cashing, room changes, scholarly papers and a myriad of other complaints and requests. The original number of Congress Service Corps

had diminished to approximately one hundred. While the deserters were attending scholarly sessions or seeing Chicago, the remaining volunteers responded as people might to a natural disaster, and worked dedicatedly as many as twenty hours each day. Much credit is due Dr. Margaret Mead, chairman of the Congress, who called the volunteers together and stressed the urgency and great need for their assistance. She encouraged the volunteers every opportunity she had and even visited those working on special projects at two in the morning. After the third day things seemed to have righted themselves and the Congress closed with most participants feeling that it had been a worthwhile and successful endeavor.

LOCAL ARRANGEMENTS COMMITTEE
Chicago area volunteers with responsibility for organizing the Congress Service Corps through the summer 1973

CONGRESS SERVICE CORPS
Two hundred and fifty volunteers who arrived at beginning of Congress to work in the following areas 9/1-9/10, 1973

AIRPORT RECEIVING
Met incoming delegates and assisted them in their transfer to hotels downtown, answered questions.

REGISTRATION
Registered delegates and daily visitors issued programs and badges.

INFORMATION
Operated message center, information desk and printed daily bulletin.

SECURITY
Provided guards in exhibit area, issued headsets for translation, ushered at social events.

HOTEL RESERVATIONS
Worked with the Hilton staff to guarantee guest rooms

SALESMAN
Provided low fee typing service. also operated duplication machines.

LIBRARY
set up and maintained a reading room where delegates could read any of the papers submitted.

AUDIO-VISUAL
Arranged for handling of films, slides and video tapes. assisted in the screening.

TRANSPORTATION
Assisted in giving press releases and hosted CHILD CORPS.

ADDITIONAL
Full time coverage provided by three nurses and one doctor on call.

EXHIBITS
Assisted in the assembling and dismantling of exhibits also storage of valuables

TRANSPORTATION
Arranged for bus transfers from airport, to museum visits, community visits and regular route service.

COMMUNITY SERVICES
USC members were available to session chairmen to assist in any capacity.

OTHER
Congress Service Corps volunteers accompanied delegates on tours & community visits. They essemble programs, carried equipment and in general assisted where ever there was a need.

6

**A
UNIQUE OPPORTUNITY
For
ACTION-RESEARCH IN ANTHROPOLOGY**

**The University of Chicago Extension offers
to students interested in Anthropology an
unusual experience combining instruction,
research and action during the Summer
of 1973.**

**A Unique Opportunity
for Action-Research in Anthropology**

The University of Chicago Extension announces a special 10-week summer non-credit Workshop in Anthropology designed to provide an opportunity to participate from the inside in what is coming to be known as the Great Congress of World Anthropologists, the IXth International Congress of Anthropological and Ethnological Sciences.

The non-credit course will meet for eight Wednesday evenings, beginning July 11. The eighth Wednesday, August 29, will coincide with the beginning of the Congress. From Thursday morning, August 30, through Sunday evening, September 9, the participants will be joined by several hundred other students from all over the U.S.A. and from many countries abroad, to form the Congress Service Corps, which will in effect manage what long-time experts call the most complex convention in their experience. To manage this convention will require that a meticulous organization exists. It is the task of the Workshop to create this organization and to become itself a small scale model of the whole.

In the first seven sessions of the Workshop, discussion will alternate between --

- (a) problems of concern to world anthropology--as these will be reflected in the Congress--and
- (b) a task-oriented anthropological approach to community organization itself.

The Workshop students will thus:

- (1) Come to understand the whole of the Congress, including the outline of its intellectual content;
- (2) Subdivide itself according to interest into functional groups to plan in detail the organization of work of the Congress Service Corps; and
- (3) Establish the procedures, rules and ethical norms which will govern the Corps, thus in effect its constitution.

Instruction will be under direction of Sol Tax, Professor of Anthropology, The University of Chicago, and President of the IXth International Congress of Anthropological and Ethnological Sciences. He will be assisted by anthropologists in cooperating universities and by staff of The Congress.

Preference will be given to students who can participate in both phases of the Workshop (the eight Wednesday evenings and also the eleven days of the Congress). Tuition is \$100. Individual scholarships of \$50 will be refunded to help cover out-of-pocket expenses of the second (Congress) phase of the course.

The Congress

The Congress, described briefly in the attached excerpt from the Congressional Record, is attracting scholars and students from at least 100 countries. Over a thousand scientific contributions prepared in advance (and available to students in the course) will be discussed in over 90 discussion sessions in the Congress, each with simultaneous translation into five languages.

During the Congress, some ten Commissions will develop recommendations for the world body -- on issues concerning cooperation in science and in social action.

A number of special events will express the theme of the Congress: One Species, Many Cultures. These will include the premiere performance of an opera specially written for the Congress by Gian Carlo Menotti and of a Folk Concert, developed by the Smithsonian Institution, and MC'd by Pete Seeger, showing the variety of creative traditions alive in America. A study by foreign visitors of American urban culture in its ethnic variety, will use videotape self-studies of--and live discussion with--a variety of Chicago communities. Included will be a new study of Black Culture, particularly of extended families linking rural Mississippi to Metropolitan Chicago.

The International Congress of Anthropological and Ethnological Sciences, a UNESCO-related organization, meets at five-year intervals; the previous three Congresses were in Paris, Moscow and Tokyo. The IXth Congress is being organized cooperatively by many universities and colleges in the mid-west, and especially in the Chicago area, including presently The University of Chicago, DePaul University, College of DuPage, University of Illinois-Circle Campus, Loop College, Loyola University, Northeastern University, Northwestern University, Roosevelt University, and St. Xavier College.



~~March 1973 Meeting~~
March 3, 1973
(I)

COLLEGE OF DuPAGE & GLEN ELLYN ILLINOIS 60137 & TELEPHONE 312-858-2800

Local Arrangements
Hilton Hotel Sub Group

7

Main Conclusions:

We must have a stage manager or local arrangements coordinator.
This person should be 1/2 time from now and full time from June.
This person will need secretarial help.
This person would be the director of a staff appointed or hired.
This person would be installed at the hotel and live there
Sept. 1-10

Tasks of Coordinator:

Security of people (Seek help from and advice of Chicago based security agencies, such as Univ. of Chicago security, Israeli consulate etc.)
Security of property (headsets in particular)

Establishment of a service center which might include message center, library, pre-pub distribution, day care, medical aid

Organize the Student Service Corps- There would need to be an on duty location as well as a place for persons off-duty.

Coordinate scheduling, equipment procurement (projectors, etc.)
Plan food service (lunch & supper) with regards to place, layout, time.

Inform customs and postal officials should persons be arriving with films, quantities of books, etc. for Congress.
Delegate comfort

Coordinator must establish liaison with:

- Management and staff of hotel
- Translation persons
- Customs and immigration
- Publishers
- Program and session chairpersons
- Media
- Airport persons
- Bus companies

A suggestions: Use channel 6 on headsets for intercom, announcements, or communications between pages and student assistants.

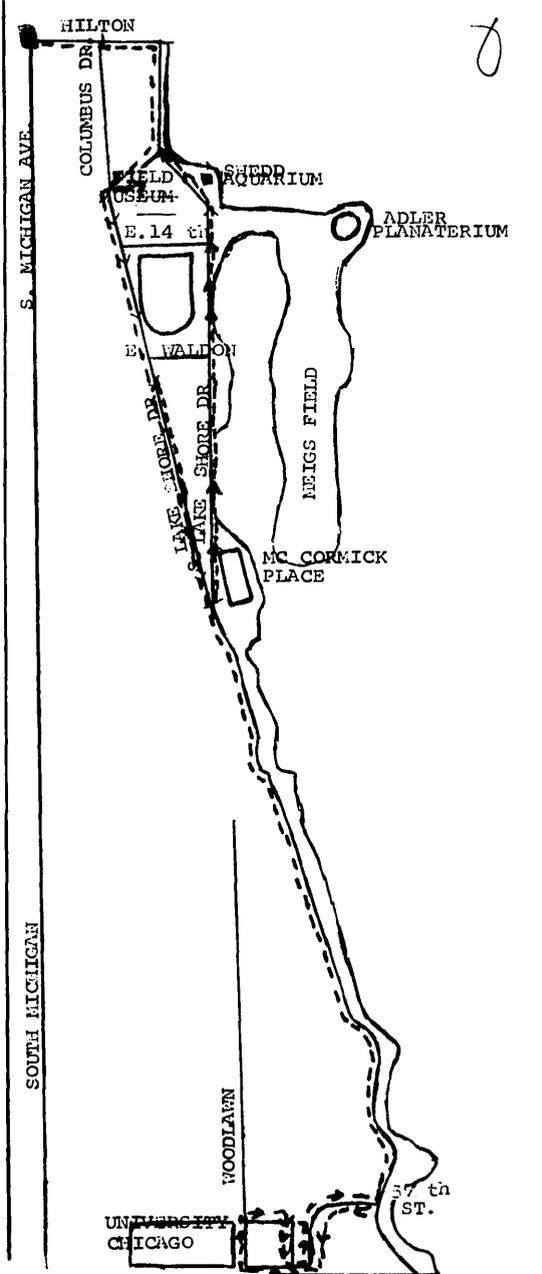
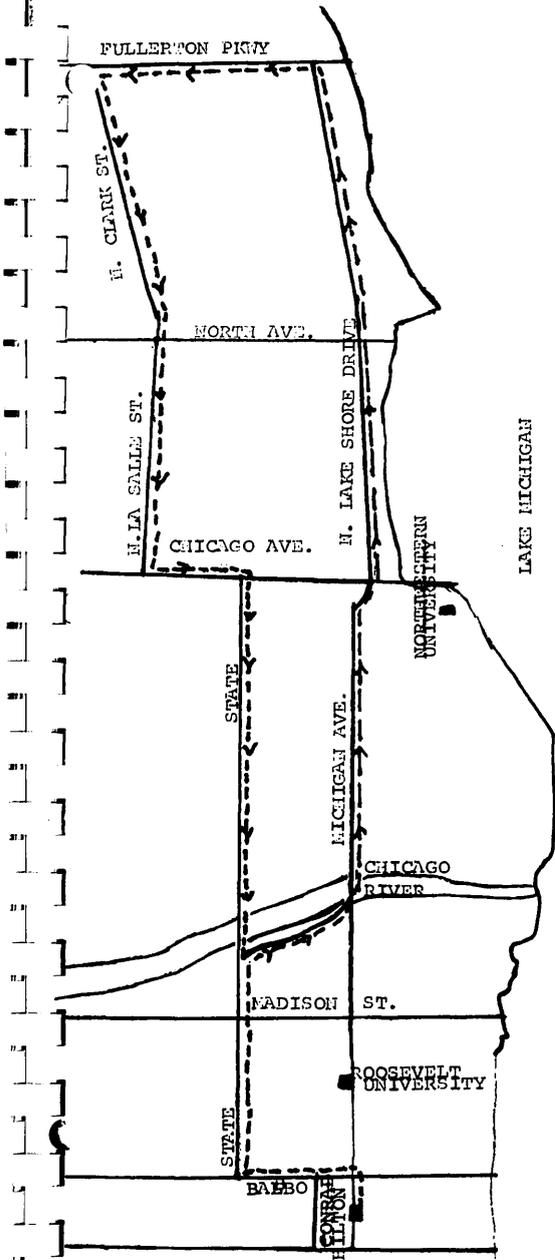
This could be tied in with closed circuit TV- to transmit information

L. Lindquist
W. Weissleder
F. T. Cloak
Bruce Mac Lochlan (S.I.U.)

CONGRESS BUS ROUTE - NORTH

CONGRESS BUS ROUTE - SOUTH

7



SOUTH MICHIGAN

LAKE MICHIGAN

WOODLAWN

UNIVERSITY CHICAGO

57th ST.

6

Columbia University in the City of New York | New York, N.Y. 10027

DEPARTMENT OF ANTHROPOLOGY

Schermohorn Hall

To Whom It May Concern:

I take pleasure in commending the participation of Joan Donnelly of the Service Corps for the IXth International Congress of Anthropological and Ethnological Sciences, held in Chicago from September 1 through 9, 1973. I served as Chairman of the Congress, which had been planned by Dr. Sol Tax.

The actual operation of the entire Congress, made up of 2500 scholars participating in 110 scholarly sessions, rested on the Congress Service Corps. The activities of the volunteer often included attendance at a session where the most recent advances in the anthropological sciences were being discussed. Varied activities brought the volunteer into contact with hundreds of scholars from many diverse cultures. This in itself made the experience an extremely valuable learning tool. This was truly a field work situation, consisting of long hours, challenging problems, and a unique cultural context.

Sincerely yours,

Margaret Mead

Margaret Mead
Chairman of the IXth ICAES

September 5, 1973

Dear Sol:

If the Service Corps people are any example of what we have to look forward to, we've much to be joyous about!!

These younger anthropologists are so into human - humane interaction, so inclusive (given half a reaching hand), so scornful of exclusion (a former grad-student badge), that they have become a corrective model for us.

For me this was one of the great excitements of the Congress. It has been a large part of the warmth and hope you envisioned.

Peace and thanks--

Dana Raphael

The eagerness with which most anthropologists have accepted the cannons of participant observation in small communities testifies to something beyond pride of technique. It is, I believe, the symptom of an attitude that anthropologists as civilized individuals share about the inadequacy of civilized human associations. The anthropological temperament is, after all, marginal.... We are still largely self-selected to study people off the mainstream of contemporary civilization. We think enough of such people to live among them, to learn from and to respect them, and in their light examine ourselves and our society. We come close to being real citizens of the world, not merely adherents of an abstract and legal concept of world government....we are, at least, sharply aware of the narrowing chances of cultural variation in the modern world, of the loss of customs and languages. We worry about such matters.... Just as anthropologists, as representatives of civilization, have a need to construct an idea of the primitive, so they participate in primitive societies in order to tell us what it is like to abandon oneself to a human encounter and, when engaging in field work in our own society, what it means simply to seek a human encounter.

Stanley Diamond wrote this* a decade before the IXth ICAES, and at the same time gave short shrift to action anthropology's dialectical significance and efficacy. Yet I have found no better words to explain the exhilaration produced by my weeks in the service corps. If the human family is to survive into a millenium in which it enjoys a world mosaic of cultures, I offer my experience of the Congress as evidence of the sort of social climate and quality of leadership required to usher it in. Considered thus the details of conception and organization take on a meaning far beyond that of a mere extravaganza to show our flair for mounting academic conferences.†

The Congress with its theme of cultural diversity had a special appeal for me because of my marginal roots and inclinations - but the discovery that its aim was not just to discuss but in many ways to act out the theme, drew me from what seemed at first the periphery to feel by the end that I took part in creating the central gravitational pull of its embodiment. The concept of an "open society" has always suggested this kind or prospect of involvement, but I have never encountered any such large-scale, concentrated effort to realize it, either before or since.

From the first radio call I heard for help from Chicagoans, sans academic or other limitations, to put on this spectacular, till the closing plenary session with its largely lay panel personifying our diversity, this open quality was maintained. People with whom I have since talked would have given their eye teeth to have been there, but - if they took note of the Congress at all - had then ^{thought} ~~thought~~ "It's too utopian to come true." I hoped that neither eye teeth nor the \$100 fee for academic credit would be asked of a non-academic, low-income volunteer; and so it went.

* From the preface to Uses of The Primitive, --- ? --- ---, 1963.

The same standing was given a singular Irish-American, little schooled but a reader with a good mind, from my ghetto neighborhood. His black drinking companions were friends two doors away who lived as he did on disability pay. An orphaned fugitive from a series of foster homes, he'd enlisted before turning 16, ending with a mangled hand as one of the then-infamous 29 captives who refused repatriation at the close of the Korean war. A kind of homing urge ^{brought} ~~brac~~ him back from China after two terms of language study. He had drifted for some years and was simply stagnating, so I ^{thought} ~~that~~ the pre-Congress survey of alcohol -the-world-over might be his cup of - .

We two slipped a bit hesitantly into the first briefing and planning sessions, but were reassured to see we were not the only ones off the street, so to say, with more or less grey hair, and felt no lines between insiders and outsiders. A 14 year old became one of the most energetic regulars. But as the formidable tasks were outlined for which the corps was to be responsible, even I was skeptical. Was this motley lot of volunteers milling about an amiable young coordinator of "local arrangements" being proffered such freedom of initiative at the outset, only to find it a mirage when we got down to brass tacks?

The young know well these hollow lures or token powers dangled before them: i.e., while staffing campus newspapers or serving on student-faculty councils. So, would our newer American Dilemma - how to fend off the menace of wasted and niggerized youth while groping to aid rather than stifle real learning in the first quarter of the life span - come into focus here too? By trial and error as student, parent and teacher, I've become as radically alienated from all forms of routinized schooling as Ivan Illich, yet am keenly aware that even innovators must struggle to identify and subdue peremptory reflexes, ingrained by our predecessors in pedagogy.

This is why I so "admired" to hear that high school students meeting under the banner of Youth for Mankind were to have entire charge of their conference and bring in their own report at the close of the sessions; and to find that we of the corps remained colleagues, involved in decision making, week after week. The stress was kept on familiarity with the session subjects and the grand range of events, rather than total immersion in "Andy Frain" custodial chores which must loom up with the arrival of the crowds. But details of mundane jobs like rescuing the bewildered at airports and housing those who eschewed the Hilton got thrashed out, besides.

We each chose one or more session leaders and wrote offering to assist before and during their sessions. Victims of the time-and-^{thought} ~~that~~-killing scholarly meeting syndrome, when papers available to only a few panel members for preliminary study are

then read (often miserably), must have valued the tremendous drive to procure ours ahead in order to print, index and cross-reference them, as well as to mail all but tardy ones to members for perusal before departure.

Such a massive collating of papers was no doubt as unprecedented as the fact that voluntarism had also been the basis for recruiting leaders and panels for the sessions themselves, rather than any master plan conforming to academic fiefdoms and status. Both features may be covered elsewhere, but watching them unfold was very heartening to me. These were the fundamentals which, along with the human and electronic wonder of $4\frac{1}{2}$ -way simultaneous translation, assured such a productive interchange of ideas. Naturally, we were also agog at the prospect of almost continuous film showings, a by-product encyclopedia of world anthropology, and, most intriguing of all: how in this world would a composer of intimate operas like Menotti cope with the Congress theme and aim of fostering cultural pluralism! (Of course, he was being given an absolutely free and very secretive hand with that problem.)

With so many fascinating options we didn't fret at changing ponies on the carousel of assignments: design symbols, chaperone Youth for Mankind, assist the film crew. My eventual steed took me in and out of favorite sessions, working at the paper library, handling headsets, doing errands. Yes, the plan to have an open Congress was for real, but would the fresh approaches WORK? Did they work?

Well, I can report that we worked! - tho one step in assembling the corps turned up a flaw of sorts. Students from afar were rapidly inducted just on the eve of the Congress. It shook us up a bit to see that they outnumbered us, the in-residence trainees. Anyone can infer problems stemming from such a difference in preparation. Few actually paired off for the proposed apprenticeships with us, but knowing the magnitude of what lay close ahead we were eager to activate the newcomers fully and many quick-study adepts were among them.

An embarrassment of praise came our way and I recall only one outspoken critic of uncertain nationality who snorted, "You would think the one thing you could expect of the Americans would be efficiency!" I had no ready retort, but should have stated my contrary pride in our resolve not to lose our wings while making the machinery purr. And, looking back, I question whether well-paid hirelings of any number or kind could have fielded even the easy outs of so complex a series of events with fewer errors than our oddball club.

The professional sleight-of-hand and buck-passing might offer a crisper facade, would professionals (could they, under certain rules) rise to crises as we did?

For example, compounded printing delays dumped the binders and entrails of the voluminous Congress program and kit of guides in a sweltering loft on the eve of registration. We formed several assembly lines to work far into the night, males and at least one insouciant female stripped to the waist, in a sweaty comradeship that served better than sleep to knit up any frayed ends of esprit de corps.

Our corps, its work, its morale may seem incidental to what most members had on their minds, so I dare not claim too much for it as an entity or an influence. But the interlacing of our humble functions with those of more pivotal staff members (stagehands and leads mingled by intent), and with the educational thrust of the whole, recalls the sort of entelechy I set out to document. Conceived as part of a vast demonstration of practical altruism and motivated by sheer enthusiasm, along with contributions from scores of talented local citizens (almost a roster of the University of Chicago's home community of Hyde Park) - from this backstage vantage point humane behavior did seem to pervade the proceedings themselves.

Does my preamble catch the suspense of weeks of rehearsal shifting to the pace of the great performance itself? As the curtain of Sullivan's Auditorium rose on the already world-traveled Chicago Children's Choir caroling America's varied welcome, we handed out those headsets we had been told so often to guard with our lives and found them dinky little gadgets half of which seemed to be out of order. We were soon skilled at unbending terminals and tinkering them into usefulness, but we ceased to fear that scads would be ripped off by any but the irate or absent minded.

Once before at the Olympic Games in Mexico I had been in a multitude gathered from the ends of the earth, and again I was deeply moved - despite the comic potential of Sol Tax and Margaret Mead as end man and woman in a sedate vaudeville act, he mildly lobbing back her volleys over the eminent heads swiveling right and left between them. From then on my feet hardly touched the floor during waking hours, tho a couple of comrades-in-jeans and I conked out nightly on the thick carpet of a small parlor to save time and expense going home late and returning early each morning.

Conduct under adversity is a prime index of togetherness.* With equanimity the entire body seemed to take minor upsets and one major miscalculation in stride. The plan to run sessions thru the noon hour was feasible for all but the hard pressed magical-but-still-human translators. Agonizing foretho^{was} had not quite banished technological dehumanization, so the only group selling a service and not in on our planning had been caught in the undertow: at first these brains and voices were

* William James's concept - rather amusingly lifted by the homemaking mags in the '50s, later given a personal hip-psych meaning.

just expensive adjuncts of the equipment. By the second day their famished and agrieved appeals ^{for} relief. Thenceforth all afternoon sessions would happen a half-hour behind the timetables.

Amending this blind spot prompted us to observe the translators' work and get to know some of them as people. The scope and rapidly changing subject matter of this Congress made it "one of the most difficult assignments imaginable"; they barely got in the groove for one special field when another with a wholly different approach and terminology succeeded it. Obviously they, too, needed to see the papers more than minutes ahead of tackling each subject - thereafter we tried to supply them.

Among our few off hours we got a literal busman's holiday when everyone set out to visit Chicahgan's national/ethnic neighborhoods. The spellbinding historical sketch on the pienary program (an eyeopener to me, a 30 year resident) may have given our guests some notion of the quizzical fate that cast our provincial megalopolis as host to the most cosmopolitan of conferences. Surely it would have been more luminous in the news and public life of any of our coastal population complexes than it proved to be here - one deficit being the sad press and short run for Tamu-Tamu. The curiously counter-balanced separatism of the city's ethnic groups has often charged the insular air of Old Chi-town with tension, but at the behest of our planners it was they who provided the only substantial city-wide response to the Congress. Here too, each community was free to plan its own reception, and many really extended themselves. Choosing Lithuania with a smaller contingent, I saw one of the world's great collections of amber artifacts in a museum I had somehow overlooked.

Also, I rode with a Welshman from the University of Durham whose specialty, dermatoglyphics, had some of us puzzled as we indexed. Near the end of the sessions, all unawares, he provided me with an instance of that altruistic modesty that clinches my argument - when he and a friend withdrew their papers from the agenda so that those already under discussion could get more adequate attention.

It is evident that such a special breed (I do agree with Diamond there) might have been expected to conduct an exemplary congress no matter what the format. But, since academic and scholarly routines are so much a part of our civilization and so far from the primitive immediacy of human encounter, this ephemeral collective could so easily have drifted "to and fro on the misty flats between". That it displayed the cohesive attributes of a work of art, I must trace to the informed heart and imagination of Sol Tax, chairman of the Organizing Committee. As a juror, I had the ad-

vantage of being all but oblivious of his previous career (except some connection with Native American affairs) and his reputation with students. My experience of his dealings with the corps, the tenor of the sessions he joined (notably the ones on mankind and the final plenary), and an enriched idea of how much he'd had to do with the grand design, were goading me for months to say my thanks for everything.

It was a personal tribute, and since what I said in such earnest cannot and should not be converted into impersonal terms, I end this monograph* by quoting:

Dear Prof. Tax,

My intention for about a solid year, now, has been to write you a letter of thanks for the opportunity to participate in the greatest "happening" of my life: IX ICAES. But you know what road is paved with good intentions - and sometimes during these last months I have thot our nation as well as my own family fortunes were surely headed in that direction.

...

Thru all these personal ups and downs, and the gloom of Watergate - impeachment and other lost-cause letter writing, the memory of the Congress has been like a talisman for me. I mean that. It was a glimpse of the world as it might be if the best visions and hopes of mankind were given a chance to flower. And the spirit of the Congress was the spirit of Sol Tax. Not an ivory tower showcase for academic prima donnas (tho "our" disciplines may be a little less prone to those excesses than most others) - but a real event on behalf of humanity.

I don't know how you achieved that magnificent climax of the closing session with even the Soviet representative surmounting the parochialism of his delegation and contributing a great performance, along with all the grass roots Americans I was so proud of. And Tamu-Tamu! I took various friends to see it four times; the local critics be damned.

I have warmed myself all winter, quite literally, in the glow of those memories. I now dream of going to the next Congress in India, but there will scarcely be another like ours - with that free-wheeling service corps! - inspired by the adult respect and trust you gave our youngsters....

* My final effort for linguistics has been to give American idiom and allusions free rein.

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THE CORPORATION

In order to raise funds in the United States, it is helpful to be a nonprofit corporation which can accept tax deductible contributions. Accordingly, the Congress was incorporated by the following colleagues:

- Robert McCormick Adams
- Paul Baker
- Irven DeVore
- Elizabeth Colson (Vice President)
- Regina E. Holloman (Assistant Secretary)
- Roberta MacGowan (Assistant Treasurer)
- Thomas A. Sebeok (Treasurer)
- Sol Tax (President)
- Marie Wormington (Secretary)

Our well-known Chicago attorney, Leon Despres, writes his own account of the experience below. Under his watchful eye, we kept our accounts carefully. What follows is a summary, to account to as well as to credit donors. Finally, there is the catalog of left-over Congress papers which helped reduce the Congress deficit by some \$30,000! (pp 000-)

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If a few thousand working lawyers were to hold a significant quinquennial world congress, would they wisely engage the services of an anthropologist? Probably not. But the gathering anthropologists showed their wisdom and their basic inter-professional pluralism by engaging a lawyer. Why a lawyer? To accomplish the following, from the ^{congress's} cradle to the grave:

- incorporate the congress so as to provide an organizational framework and protect individual members from congress debts;
- obtain U.S. tax deductibility for grants and gifts;
- help meet emergencies;
- guide the copyrighting of congress works;
- draft agreements with book publishers and handcraft sellers;
- negotiate with a fine opera composer, a fierce music publisher, and an angry hotel owner;
- obtain overdue refunds from a stubborn airline;
- prepare the disposition of post-congress assets;
- dissolve.

~~For the 1973 Congress,~~ ^{The} legal work with the Congress staff started in 1971 and ended in 1976--five years of sheer enjoyment. "The human sciences," it was stated in the Purposes of the Congress, "requires knowledge of the whole of the species." I am grateful to the Congress for the opportunity to enlarge my knowledge of the species.

Leon M. Despres

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Aside from the sums probably paid by the participants to come to the Congress, the Congress itself paid out \$638,950, including \$43,250 paid as an agent for three pre-Congress research Conferences, leaving \$595,700 raised directly by the Congress. The total expenditures of \$638,950 divide into (a) \$99,700 for travel and subsistence to individuals to enable them to come to and live in Chicago; (b) \$80,400 for administrative expenses over four years; (c) \$139,300 for printing and distribution of circulars, abstracts, and papers accepted by the Congress; (d) \$123,000 for simultaneous translation during the Congress; and (e) \$196,550 for all other expenses of the Congress including the gross costs of all special events.

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ICAES EXPENDITURES

Administrative Expenses:		
Salaries and wages	\$ 51,750	
Travel	2,800	
Supplies and materials	7,600	
Telephone/telegraph	<u>2,250</u>	
Sub-Total:		\$ 64,400
Printing and Mailing Congress Materials:		
Xerox	\$ 30,100	
Printing	89,350	
Postage/air freight	<u>19,850</u>	
Sub-Total:		139,300
Travel and Subsistence Subsidies		99,700
Organizational Meetings, including facilities at Conrad Hilton Hotel during Congress		16,000
Simultaneous Translation, including fees, travel expenses, and equipment rental		123,000
Opera - Folk Concert Expenses:		
Fundraising	\$ 8,850	
American Folk Concert	10,700	
ICAES Opera - Tamu-Tamu	<u>177,000</u>	
Sub-Total:		<u>196,550</u>
TOTAL EXPENDITURES:		\$ 638,950

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The expenses of any particular pre-Congress Conference are attributable to (a) the pre-Congress costs of the Conference; (b) the expenses of individuals attending the Conference, including their travel and subsistence for both the Conference and the Congress; and (c) its share of the cost of the Congress itself, which provided its raison d'etre, its participants, and its larger audience.

Where Conferences budgeted funds for support of Congress expenses, it was never in the form of "overhead" but rather items which fit one or more of the five categories of Congress expenses (travel and subsistence, administration, printing and distribution of advance papers, simultaneous translation, and Congress costs and special events). For example, in the case of the Smithsonian Institution and the American Council of Learned Societies conferences, the third category was appropriate; while in the case of the Ford Foundation's Adolescence Conference it was the first category.

Grant funds provided to the Congress for travel and subsistence came without any cumbersome restrictions which might have limited flexibility of distribution for maximum effectiveness. Thus, each applicant could be helped individually, with the basic operating principle being "provide the minimum necessary for the member to travel to Chicago and participate".

There were several methods by which the Congress was able to use the \$99,700 available for travel and subsistence (pp 000-) to do the work of several hundred thousand dollars. The letter

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reproduced below encouraged institutions to supply travel funds, since funds in the U.S.A. were then guaranteed by the Congress. This was especially important for countries with blocked currency that could not supply funds for subsistence, but could provide travel on their own aircraft. The fact that we had a charter plane from Paris was helpful in this regard also (pp 000-). Some people were able to travel from Africa and elsewhere on local funds to catch the Paris charter, and thereby easily get to the U.S.A. and back.

The \$99,700 in "travel and subsistence" funds distributed by the Congress represents assistance to 378 Congress members from 69 countries in amounts ranging from \$25 to \$1,187, with the bulk of the subsidies at the lower end of the range.

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IXeme Congres International des Sciences Anthropologiques et Ethnologiques
IXth International Congress of Anthropological and Ethnological Sciences

Chicago, U.S.A.
August 28-September 8, 1973
Research sessions August 28-31
General sessions September 1-8

Dear :

It is a pleasure to inform you that the Organizing Committee herewith grants you an award for your subsistence during your stay in Chicago. For each day (calculated in our hotels by nights) you will receive thirty dollars (\$30.00) up to a maximum of ten days (\$300.00). The award will be given to you on arrival in Chicago. Whether we will be able to offer further help toward transportation will have to wait, perhaps until almost the last minute. The fact that the Congress is willing to assume subsistence expenses if travel money is available from other sources should help you now in getting additional travel funds and a visa.

Please let us hear from you at your earliest convenience to inform us of what your plans are for coming to Chicago.

With best wishes,

Sincerely,

Sol Tax
President

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ICAES INCOME

Advance on royalties from Mouton Publishers	\$ 200,000
Registration fees	57,400
Contributions:	
University of Chicago (1971, 1972)	3,480
International Research and Exchanges Board (IREX) (1972)	10,000
University of Wisconsin-Milwaukee (1972)	5,000
Case Western Reserve University (1972)	5,000
North American Indian Foundation (1973)	2,000
Conseil International de la Philosophie et des Sciences Humaines (CIPSH) (1973, 1974)	6,750
Ford Foundation (1973)	20,000
Institute of International Education (IIE) (1973)	2,700
Wenner-Gren Foundation for Anthropological Research (1973)	10,000
University of Illinois-Urbana (1973)	2,000
W. Clement and Jessie V. Stone Foundation (1973)	5,000
National Endowment for the Humanities (1973)	30,000
U.S. National Commission for UNESCO (1973)	5,000
National Science Foundation (1973)	30,000
Institute for Intercultural Studies (1973)	500
Mr. Sydney Stein, Jr. (1973)	2,500
U.S. Department of Commerce (1974)	6,470
Miscellaneous:	
Interest earned	4,080
Various small donations	950
	<hr/>
	\$ 408,830

Conference Income Administered by the ICAES

Pet, Inc. (1972)	\$ 1,000
University of Wisconsin-Milwaukee (1973)	5,100
Webster College (1973)	150
University of Missouri (1973)	1,000
Saint Louis University (1973)	1,000
Southern Illinois University-Edwardsville (1973)	2,000
Ralston-Purina Co. (1973)	2,000
Ford Foundation (1973)	30,000
Monsanto Fund-St. Louis (1974)	1,000
	<hr/>
	\$ 43,250

For details on funds and in-kind contributions received directly by Conferences, see notes on the program fascicle page for the related ICAES session (pp 000 - 000).

Income to Offset ICAES Expenses

Income from paid events:

American Folk Concert	\$ 4,335
ICAES Opera - <u>Tamu-Tamu</u>	37,400
Archaeological Tour of Illinois	308
Mr. Gaylord Donnelly for ICAES Opera	1,000

Income from sales or services:

Sale of scholarly papers and books	28,555
Paid seats on Paris charter flight	23,172
Hospitality parlors and book exhibits	12,022
Paid accomodations at YMCA Hotel	2,300
Advertisements in ICAES Program book	2,250
Whitehall Company for pre-publication of ICAES papers	1,000
Monarch Printing Corporation for pre-publication of ICAES papers	2,655
American Anthropological Association Emergency Fund for Travel/Subsistence Subsidies	4,400
	<hr/>
	\$ 119,397

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IN-KIND CONTRIBUTIONS TO THE ICAES

The money spent by members of the Organizing Committee and by session organizers and editors (and their institutions) in coming to Chicago for six planning meetings, and on postage, xeroxing, etc. to organize the sessions and conferences can never be calculated. Following is what can only be partial acknowledgement of the many institutional contributions to the Congress:

University of Chicago: All bookkeeping and accounting services, personnel record-keeping, library resources, office space, telephone and other facilities, duplicating (at cost), ICAES President's salary, legal advice, Conference facilities.

Smithsonian Institution's Center for the Study of Man: In addition to obtaining funds for and administering five Conferences, assisted in the general organization and administration of the Congress. The Division of Performing Arts, Folklife Unit, arranged the American Folk Concert.

University of Illinois, Chicago Circle: Contributed the free use of their full Office of Instructional Resources, the Audio-Visual and Graphic Arts Departments, which created the Programme Chart (p 000) on barely a moment's notice, assisted with computerization during the Congress, and provided Conference facilities.

University of Illinois, Urbana: Donated time, facilities and expertise for Congress computerization. Also provided facilities for a pre-Congress Conference.

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Roosevelt University: Secured use of the Auditorium Theatre at favorable rates; provided meeting rooms for Youth for Mankind; participated in the Congress computerization; provided 20% of one faculty member's time to assist with Congress organization.

American Anthropological Association: Provided skills, encouragement, administration of Publishers' exhibits and program advertisement; and \$4,400 as an emergency fund for subsistence.

De Paul University: Provided meeting rooms and sleeping facilities on their campus for Youth for Mankind for a small charge.

Loyola University, College of DuPage, Northern Illinois University, Loop College and Sangamon State University: Faculty and staff time, and space for projects.

University of Wisconsin-Oshkosh: Faculty, staff and student time and all facilities for the Oshkosh "sub-Congress".

Metropolitan Chicago High School Systems: Cooperation with the Youth for Mankind Conference to help make it possible. The Model Cities Program provided some hospitality for the visiting students and their American hosts and hostesses.

Illinois Masonic Hospital: Staff and facilities as needed.

Wenner-Gren Foundation for Anthropological Research: Staff and resources of CURRENT ANTHROPOLOGY to help organize the Congress, as well as financial support.

Field Museum of Natural History and Museum of Science and Industry: Provided space and cooperation for exhibits and meetings.

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U.S. Department of State: Advertised our needs to the embassies abroad and brought a substantial number of scholars to the Congress in several of its exchange programs.

Ford Foundation: In addition to two grants, they also provided travel funds to several scholars from Bangladesh.

Add the universities and colleges which hosted Conferences, and which provided massive help to organizers of Congress sessions; and those which educate the volunteers of the Congress Service Corps; and one senses the dedication of the academic community in America to the ideal of a world community of scholars.

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IXème Congrès International des Sciences Anthropologiques et Ethnologiques
IXth International Congress of Anthropological and Ethnological Sciences

Chicago, U.S.A. 7
August 28-September 8, 1973

October 1973

Dear Colleague:

This Catalog is sent to members of all societies affiliated with the American Anthropological Association, the labels provided by the Association as another of its many courtesies to the Congress.

The Congress has a substantial deficit to make up as quickly as possible. One asset is the pre-published papers, which cost over \$100,000 to reproduce and distribute. Altogether over 1700 papers were written for the Congress; most of them are being edited for publication in about 80 volumes by Mouton Publishers. The present Catalog lists about 1300 papers printed in restricted, copyrighted form and used as a basis for Congress discussions. We are offering these for sale to professional anthropologists for educational uses--while they last--but only until the end of 1973, after which the elaborate system of sorting and mailing must be dismantled because our printer needs the space.

Because it costs so much to fill and mail each order our accountants advised us to require a handling and postage charge of \$5. We prefer instead to require a minimum order of \$5 worth of papers so that you get something for the money. Moreover to reduce the unit costs in handling, when a single order totals \$25, additional papers can be ordered (on the same form and at the same time) at half the printed price. It does not matter if there are many copies of a few papers, or one copy each of many papers. Nor does it matter if several persons cooperate in a single order. As you see on the order form, you can divide the cost in half for all papers ordered beyond the initial total of \$25. Moreover, since the Congress registration fee was \$25, we have established a category of "post-Congress registrant" to be offered to any scholar or student whose order is for \$25 or more. A post-Congress registrant can still have a most important benefit that Mouton Publishers have given all Congress members--the right to order any or all volumes of World Anthropology at a 40% discount. (If a cooperative order is sent to us, one person may become a post-Congress registrant for each \$25 in the order).

The charge for papers is based on the length of the original typescript as follows: 3-16 pp \$1.50; 17-32 pp \$1; 33-48 pp \$1.50; 49-64 pp \$2; 65-80 pp \$2.50; 81-100 pp \$3. To account for extra costs for illustrations, every line drawing is calculated to add two pages, and every half-tone three pages. Papers originally priced between \$3 and \$4 are all now charged at \$3; those between \$4 and \$5 all at \$4; and one profusely illustrated paper priced at \$7.80 is charged at only \$5.

1236 papers are listed in the Catalog. 31 are available both in English and in French, German, Portuguese, or Spanish and 104 only in one of these four languages. The language of the title is in all cases the language of the paper. In ordering, include the language symbol (E, F, G, P, or S) only when it appears with the 4 digit code number.

We can also offer a limited supply of a large book and its 2 supplements containing the 2124 abstracts sent to us by 1 July 1973 (\$5) and copies of the final Program distributed at the Congress, and containing abstracts of completed papers received by 25 August, organized by sessions (\$10).

For economy in printing and mailing, titles in the Catalog are often abbreviated. For full information about each title, the Book of Abstracts (which members may be glad to lend to non-members) should be consulted.

Orders are accepted only with advance payment, and on the order form on Page 2 or a copy thereof. They will be filled in the order received and mailed between 16 November and 28 December at book rates. Please complete the mailing label with the correct name and address to which the order should be sent.

FOR CONGRESS TITULAR MEMBERS

Congress registrants have been asking for papers not yet received of the 20 which each member expected before the Congress. Unfortunately, the Congress cost more than anticipated and there is no money to assemble and mail further papers. Rather than asking you for money for this purpose, we ask that you now buy a minimum of \$5 worth of papers beyond the free ones you ordered. For this \$5 we can include also any free copies not previously sent to you. (Authors of papers listed in the Catalog who have not received five copies of their own paper may include them as extras in Table III of the Order Form.)

Sol Tax

WORLD ANTHROPOLOGY, some 80 volumes resulting from the Congress, will include most of the papers in the Catalog. They will have been edited and published in good books, and will be available for purchase directly from Mouton Publishers, The Hague, Netherlands. Most of them should begin to appear in the Spring of 1974. Therefore you are advised to order these preliminary papers only if you need them during this academic year.

1126 E. 59th Street Chicago, Illinois 60637 U.S.A.

University of Chicago
OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES
IXth INTERNATIONAL CONGRESS

NUMBER	PRICE	AUTHOR & TITLE
0001	\$1.00	ABUSHELIMYI Problems of Ethnic Origin in S.W. Asia
0003	1.00	ALEXEYEV Differential Geography of Races
0004	1.00	ALEXEYEV Soviet Territorial-Anthropological Studies
0007	1.00	BAJMA Cybernetic View of Genetic & Cultural Evol
0010	1.00	BANERJEE Quantitative Variation of Human Head Hair
0011	1.00	BANSAL Genetic Markers in Indian Population
0012	1.00	BREHM & RASHTON Function of Gluteals in Man
0014	2.50	BRECK Primate Tool Behavior
0015	1.00	BROZGONINI-TALLI et al., Blood Groups in Ancient Peru
0019	1.00	BROUWER et al., Is Phenotypic M'Bridge (Africa)
0023	1.00	BUCHI Finger Ridge-Counts of Tribal Pops. of India
0024	1.00	BUMANJ Singh Settlement Possibl Man
0027	1.00	CACCEL New View of Speciation in Australopithecus
0028	1.00	CAPLANI Research Among the Ladine Pop. Alto Adige (Italy)
0029	1.00	CARTWRIGHT Genetics of Holy Islands: Unifactorial Traits
0030	1.00	CASEY et al., Genetic Anthropology & Salt Factors Producing Increased Dead Irish Prognath
0031	1.00	CASTELL Pop. Size & Carrying Capacity of North American Hunter-Gatherers
0033	1.00	CHAKRABARTI Mathematical Aspects of Genetic Equilibrium
0034	1.00	CHAKRABARTI Inbreeding in Coastal Andhra Pradesh (India)
0036	1.00	CHESNOW Rice Domestication & Origin of S.B. Asian Peoples
0039	1.50	CHURCHILL et al., Analyses of Anthropometric Data for Origin Specific Groups
0040E	1.00	CLOVERHACH & BALAN Dermatoglyphic Patterns in Endemic Cretinism
0040F	1.00	CLOVERHACH & BALAN Aspects des Dermatoglyphes Chez Les Sujets Aves Crétinisme Endémique
0042	1.00	CORRY & PILLER Anthropology & Its Hominid Status
0043	1.00	CONSTANS Nouvelles Données Hématologiques en Pays Touaregs
0044E	1.00	CONSTANS et al., Hematology of Chirya Indians of Bolivia
0044F	1.00	CONSTANS et al., Hématologie des Indiens Chirya de Bolivie
0045	1.00	CORREIA & GARDNER Research among the Yoruba (Ivory Coast)
0046	1.00	CORSTANI et al., Biochemical Components Among Negroids with Hemoglobin A and AS
0047	1.50	CORSTANI Origins & Domestication of Yams in Africa
0049	1.00	COURNIEU et al., Energy Expenditure in Subjects with Hemoglobin A and AS
0050	1.00	CROCHIERE Recherches Westafricaine au Soudan (Afrique Tropicale)
0052	1.00	DANLOWA et al., Distribution of Blood Cene (Ukraine)
0054E	1.00	DAVIDE & CRILLETTO Ociacrinant Function Between Egyptian, Stryacan, & Roman Skulls
0054F	1.00	DAVIDE & CRILLETTO Determination de la Fonction Ociacrinante Crânien
0055	1.00	DEBLICK & FERNAT Comparison du Progmatisme Dentaire in Croissance de Pen Penantique et de Pen Trigidotey
0059	1.00	DEMISOVA Evol of Neolithic Pop. of the Eastern Baltic
0060	1.00	DE VILLIERS Morph Variables & Genetic Markers (S. African Negro Races)
0064E	1.00	DUCROS & DUCROS Anthropological Facts on Ammassalut Eskimo
0064F	1.00	DUCROS & DUCROS Données Anthropologiques Recentes sur les Eskimos Ammassalut
0066	1.00	EIEN Variations in Female Physique
0067	2.00	EIKIKSEN Patterns of Microscopic Bone Remodeling (Aboriginal)
0069	2.00	FEBLIE Italian Alps Pleistocene & Post-Climatic Evidence
0070	1.00	FERNAT & BALAN Differentiation de la Population Préhistorique
0073E	1.00	FERNDBACH Epileptolitic Men of Noita de Sebastiao (Portugal)
0073F	1.00	FERNDBACH A Propos Des Hommes De Noita Do Sebastiao
0074	1.00	FIZARD Physical Growth & Development of Man (Africa)
0076	1.00	FYF Prehst Diet & Parasites in Dead West of No. Amer.
0077	1.00	GANGULY Romatic Differentiation in Multi-Class Societies
0081	1.00	GILMAN Dermatoglyphics of Hungarians
0082	1.00	GLANIER Report on Mantled Hwang Monkey Ecology (Coste Rica)
0083	1.00	GOLDBERG Methodological Aspects of Culture-Genes Analogy
0085	1.00	GOORE Dental Condition of Chinese in Liverpool
0086	1.00	GRINE Geschichts- & Rassenkunde in Hausknecht, v. Knochenvariate in Urgeschichtl und Geeschichtl Zeit
0090	1.00	HARIHARA Dentition of Ainu & Australian Aborigines
0091	1.00	HARDING Hair-Color & Mousting in Beahome
0093	1.00	HEATH Somatotype Patterns in a Melanesian Pop.
0094	1.00	HEET Dermatoglyphic Differentiation of the USSR
0095E	1.00	HENRIKSEN Adaptation of Morphology to Climate in Central Africa
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