

## Archeology Division

KENNETH E. SASSAMAN, CONTRIBUTING EDITOR

### 2002 Annual Meeting

By Cathy Costin (AD Program Chair)

All members of the AD are encouraged to attend the 2002 AAA Annual Meeting this month in New Orleans. We have an exciting program scheduled. Three sessions have been designated Invited Sessions by the AD. "Twenty-five Years after *The Individual in Prehistory*," organized by Scott van Keuren, Margaret Hardin and William Longacre, will assess the impact of the Hill and Gunn volume, as well as the status of current studies that deal with the role of empowered individuals, the actions of specific social groups, and innovation and technological change. "Owning the Past, Building the Future: Archaeology, Cultural Property and Maya Identity," cosponsored by the Society for Latin American Archeology and organized by Edward Fischer and Arthur Demarest, will present differing perspectives on the impact of archaeology on Maya cultural rights, considering issues of interpretation, Maya self-determination, and intellectual freedom. "The Past and Future Impact of Feminist Theories Within Anthropology," cosponsored by the Association for Feminist Anthropology and organized by Pamela Geller and Miranda Stockett, will bring together anthropologists from all the subfields to discuss how varying feminist perspectives can be most productive in anthropological discourse and practice. In all, 24 sessions reviewed by the AD were accepted by the Executive Program Committee for inclusion in the program. While there is a heavy emphasis on the archaeology of Mesoamerica, the organized sessions cover a wide range of topics of interest to our members, including craft production, ritual and religion, architecture and landscape, power, and issues of cultural heritage.

### U of Arizona Field School

The U of Arizona offers a unique format for archaeological field instruction during the spring semester of 2003. See this month's Field School Opportunities column for more information.

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## Association for Africanist Anthropology

MICHAEL LAMBERT, CONTRIBUTING EDITOR

### Sessions on Africa in New Orleans

By AfAA Section Program Editor Maria Cattell (Field Museum)

This year the AfAA reviewed 10 sessions and 13 volunteered papers for a total of 12 accepted ses-

sions. Last month I told you about our two Invited Sessions but didn't know details for "Collective Memory and Generation in Africa: Kinship and Cohort in Social Reproduction." This session will be held Thurs from 10:15 am-12 pm in Esplanade C. Following are more sessions on Africa (see final program for locations).

On Wed there will be three sessions. "Moral Passion and Desire in Postcolonial Africa" (Bennetta Jules-Rosette and Richard Werbner, 12:15-1:45 pm) will consider the tensions between moral passion, such as ancestral wrath or just anger, and desire, especially for what one lacks, as they occur in film, street performances, divining séances and other settings. "African Encounters with the Other: Traders, Tourists, Art Dealers and Students on the Kenya Coast" (Rebecca Gearhart, 2-3:45 pm) will consider the agency of Kenyan coastal people in their encounters with the many Others who have come to Kenya's coast primarily in search of profit and pleasure. "Spiritual Warfare: Religion and Conflict in Africa" (Misty Bastian, 4-5:45 pm) will examine ways that contemporary Africans try to find security and hope through activist religious practices that attempt to deal with a sense of religious conflict, or spiritual insecurity, that reflects the daily dilemmas resulting from globalization and government exploitation.

On Thurs, in addition to the Invited Session mentioned above, there will be three other sessions. First, panelists on "Imaginable Africa: Place, Theory and Some Ideas about African Identities" (Rebecca Upton, 8-9:45 am) will examine the meaning of place as a key to understanding the paradigm of Otherness in contemporary thought about Africa and Africans, and the utilization and meaning of "Africa" and "Africans" as particular constructs in anthropological research. "New Directions/Southern Africa" (Catherine Bestman and Carolyn Nordstrom, 1:45-3:30 pm) will reach for the transformative by examining the ways individual lives are taking shape within far-reaching social, epistemological and political changes. Finally, "Temporality and Imagination in African Modernities" (Michael McGovern and Rebecca Furth, 4-5:45 pm) will explore temporality and imagination as central elements in the dialectic between vernacular modernities and global processes of religious and political proselytization as manifested, for example, in discourses on progress and development and the problems of imagining a future when the present is full of violence and displacement.

Fri offers a poster: "Repercussions: Recording Transformations in Senegalese Mbalax Rhythms" (Matthew Robinson, 10:30am-12:30 pm), that will look at—and listen to—the relationships between mbalax rhythms as a durable mode of Senegalese expression and their continuing transformation as a market cultural product. In addition, in perusing the Preliminary Program, I noticed three Africa sessions not reviewed by AfAA. They are: "African Pastoralism: Culture, Economy and the Individual in Rapidly Changing Societies" (Mark Moritz, 10:15 am-12

pm); "(Un)Imaginable Pasts: Innovation and Loss in African Practical Repertoires" (Ann Stahl, 1:45-5:30 pm, an AAA Executive Program Committee Invited Session); and "Healing and Popular Culture in Africa and the Diaspora" (Christey Routon, 4-5:45 pm). The AfAA's other Invited Session, "Transformations of African Urban Space: New Processes of Exclusion and Inclusion," also will be held from 4-5:45 pm.

Sat has a double session: "Healing Divides: Migrations, Transgressions and Transformations of Healing Knowledge in Southeastern Africa" (Tracy Luedke and Harry West, 1:45-5:30 pm). Participants will examine transformations in conceptions and practices of healing across borders—national, religious, rural-urban, traditional-modern, harming-healing—that divide and connect regions, categories and ideologies of healing, witchcraft and religious practice as part of Africans' search for order and meaning.

Finally, there are two Sun morning sessions. Participants in "Identity and Personhood in Sub-Saharan Africa" (8-9:45 am), a collection of volunteered papers, will examine intergenerational and gender issues, changing definitions of childhood, and multiplex identities. Another session not reviewed by AfAA, "Identities, Bodies and Subjectivities in Africa and African Elsewheres" (Hudita Mustafa, 12:15-2 pm), wraps up the conference.

### Second Call for 2003

The AfAA has two Invited Sessions (or up to four with cosponsorship from other sections) plus one invited poster. But we want to see lots of submissions so Africanists are well-represented in the AAA program. We'd also like to see more nontraditional formats such as panel discussions, author-critic forums or other creative modes of presentation. Be thinking about 2003. If you have questions or ideas, or would like to present a poster (plenty of room for posters!), please contact me at mgcattell@aol.com or 717/872-2105. Or look for me at the AfAA Business Meeting (Thurs, 6:15-7:30 pm) in New Orleans.

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## Association of Black Anthropologists

DAVID SIMMONS, CONTRIBUTING EDITOR

### Hip-Hop as Critical Pedagogy

By Dawn-Elissa Fischer Banks (U of Florida)

"... [T]heory does not express, translate, or serve to apply practice; it is practice. But it is local and regional ... and not totalizing. This is a struggle against power, a struggle aimed at revealing and undermining power where it is most invisible and insidious ... it is an activity conducted alongside those who struggle for power, and not their illumination from a safe distance" (Michel Foucault, "Intellectuals and Power," in *Language, Counter Memory, Practice*, 1977, p.208).

One of the most powerful aspects of hip-hop as critical pedagogy is that its culture and performance is of vernacular interest to the communities that its artists serve. This "local and regional" knowledge production allows for the possibility of information exchange in coded manners that could transform hegemony. Thus, the discursive practices that emerge in such relationships situate the participating agents as "organic intellectuals."

As Marcyliena Morgan writes in "Nuthin' but a G Thang: Grammar and Language Ideology in Hip-Hop Identity" (in *Sociocultural and Historical Contexts of African American English*, 2001, p 189), "Hip-hop is based on the co-authorship of artists and . . . youth communities," and this process facilitates the co-construction of meaning among hip-hop participants. That shared meaning is power/knowledge, and it is often impenetrable by those situated outside of the interlocutors' cipher. Therefore, the organic intellectuals of hip-hop are agitating at a site alongside those who struggle for power, rather than from a safe distance, as are many of our elected officials who proclaim to speak on the behalf of subaltern youth. Through their coded messages, hip-hop artists reveal and undermine power, while simultaneously seeming to exist within it. These ciphers, in which "meaning is co-constructed and co-authored," at once exploit and subvert institutionalizing power relations, such as capitalism (Morgan 2001, p 190).

The culturally relevant communicative phenomena in hip-hop prove its role as critical pedagogy that picks up where our nation's public schools and politicians fail. As Special Ed explains, the hip-hop generation is in need of "special education 'cause [we] can't learn from the system of [our] nation" ("Come On, Let's Move," *Legal Profile*, 1990). There is no dichotomy between theory and practice in hip-hop. Each organic intellectual representing her or his community theorizes while activating social change among her or his constituents.

Long before I ever read the works of Lisa Delpit, Frantz Fanon, Michel Foucault, Paulo Freire and Antonio Gramsci, I was exposed to liberation ideologies that promote concepts analogous to the culture of power, the postcolonial mind, power/knowledge, critical pedagogy and the organic intellectual. Listening to artists such as Eric B & Rakim, Grandmaster Flash and the Furious Five, KRS-ONE, MC Lyte, and Queen Latifah, for example, gave me the foundation for creating a critical theory regarding my particular subaltern position. I am not alone in this experience. Many people who identify with the hip-hop generation received "funkin'" lessons from these artists who act as teachers. KRS-ONE explains:

"Boogie Down Productions is made up of teachers/ the lecture is conducted from the mic into the speaker/Who gets weaker? The king or the teacher/It's not about a salary it's all about reality/Teachers teach and do the world good/kings just rule and most are never understood" ("My Philosophy," *By All Means Necessary*, Boogie Down Productions, 1988).

As a "student" of the artist, I interpret this verse as a lesson extolling a liberatory pedagogical practice over materialist power regimes that funnel thought into a narrow episteme. The verse is at once applied and theoretical.

Let the real "teachers" stand up—over the "kings"—and utilize the power/knowledge that currently flows from our particular localities. Hip-hop is the pedagogy of the oppressed, and it shall not be moved. How can disciplinary powers such as panopticism penetrate a system so complex, so peculiar to each vernacular utterance and so ever-changing like a mutating virus? Our continuous critique via our autochthonous articulations will eventually "show-n-prove."

[Editor's note: An earlier version of this article appears in *The HipHop Archive* (*That*, Issue 2) at [www.hiphoparchive.org](http://www.hiphoparchive.org).]

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## Association for Feminist Anthropology

CAROLE MCGRANAHAN, CONTRIBUTING EDITOR

We begin with a message on "Demystifying Panel Selection," from Susan Hyatt (Temple U), the AFA program chair for the 2002 AAA Annual Meeting:

While the new online submission system considerably enlightened the task of putting together the program, there was no shortage of submissions, and in the end, 120 sessions and 694 papers were cut from the program due to time constraints. How does this all work? The AAA program committee sends the proposed panels and papers to the sections requested for reviewing. Each section's program committee reviews the submissions, then rank-orders the sessions and sends their list to the AAA program committee for final program decisions. This year the AFA submitted 14 sessions to the AAA, but only 10 were chosen for the program. We share the disappointment of those of you whose papers and sessions did not make it into the program, and we encourage people to continue to submit abstracts and panels to the AFA. We hope that in the future it should be possible for more AAA-section communication so that the sections can have more control over the process of elimination. In the meantime, we remain committed to a democratic and inclusive section, and we invite you to join with us in realizing that goal.

In this month's Short Takes, we look at new directions in feminist archaeology. Thank you to our three respondents, and to Cynthia Robin for the Short Takes title!

### Short Takes #4: The Feminist Difference in Contemporary Archaeology

Meg Conkey (UC-Berkeley): There is no doubt that the archaeology of gender and feminist archaeology have been extraordinarily productive, and

## AAA Section Publications

- ❖ American Ethnological Society (AES)  
*American Ethnologist*  
*AES Monograph Series*
- ❖ Archeology Division (AD)  
*Archeological Papers of the AAA*
- ❖ Association of Black Anthropologists (ABA)  
*Transforming Anthropology*
- ❖ Association for Feminist Anthropology (AFA)  
*Voices*
- ❖ Association for Political and Legal Anthropology (APLA)  
*PoLAR*
- ❖ Central States Anthropological Society (CSAS)  
*CSAS Bulletin*
- ❖ Council on Anthropology and Education (CAE)  
*Anthropology & Education Quarterly*
- ❖ Council for Museum Anthropology (CMA)  
*Museum Anthropology*
- ❖ Council on Nutritional Anthropology (CNA)  
*Nutritional Anthropology*
- ❖ Culture and Agriculture (C&A)  
*Culture & Agriculture*
- ❖ General Anthropology Division (GAD)  
*General Anthropology*  
*CORI Diasporic Identity*
- ❖ National Association for the Practice of Anthropology (NAPA)  
*NAPA Bulletin*
- ❖ Society for Anthropology in Community Colleges (SACC)  
*Teaching Anthropology: SACC Notes*
- ❖ Society for the Anthropology of Consciousness (SAC)  
*Anthropology of Consciousness*
- ❖ Society for the Anthropology of Europe (SAE)  
*Journal of the SAE*
- ❖ Society for the Anthropology of Work (SAW)  
*Anthropology of Work Review*
- ❖ Society for Cultural Anthropology (SCA)  
*Cultural Anthropology*
- ❖ Society for Humanistic Anthropology (SHA)  
*Anthropology and Humanism*
- ❖ Society for Latin American Anthropology (SLAA)  
*Journal of Latin American Anthropology*
- ❖ Society for Linguistic Anthropology (SLA)  
*Journal of Linguistic Anthropology*
- ❖ Society for Medical Anthropology (SMA)  
*Medical Anthropology Quarterly*
- ❖ Society for Psychological Anthropology (SPA)  
*Ethos*
- ❖ Society for Urban, National and Transnational Global Anthropology (SUNTA)  
*City & Society*
- ❖ Society for Visual Anthropology (SVA)  
*Visual Anthropology Review*