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2014 Annual Meeting

Abstracts



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Bloomington-Normal Marriot Hotel and Conference Center
and
Illinois State University

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Session Abstracts (in order of schedule)

1-04, 1-06 Urban Abandonment and the Cycle of Reinvention: Spaces and Places Lost and Found in Greater Indianapolis

Session organizer: Susan Hyatt (Indiana University-Purdue University Indianapolis)

Urban abandonment has recently been on the radar of academics in a range of disciplines. There is something almost seductive in the vision of contemporary cities as spaces marked by absences: the absences left by the flight of manufacturing and industry, by changing retail preferences and by predatory lending and foreclosure. In many cases, such spaces are becoming rediscovered. As downtowns become sites for gentrification, for example, old factories and warehouses are being converted into art galleries, coffee shops and trendy restaurants.

In this session, students from Indiana University-Purdue University Indianapolis share their semester-long research projects on city and small town spaces that are in the process of reinvention. In some cases, vacant lots are becoming urban gardens; long-abandoned storefronts are becoming popular restaurants. In other cases, vacant or underpopulated spaces struggle to find new uses. The students in this panel will explore a range of ethnographic studies in which they explore how and why spaces become abandoned and how they do or don't find new life and new uses

1-07 Invisible Discrimination and Hidden Oppression Towards Persons of Asian Descent

Session organizer: Nobuko Adachi (Illinois State University)

Today in the United States, to be labeled a racist is a drastic insult. But this hardly means racism is over. Some social scientists describe this new form of more subtle discrimination as "racism without racists," "colorblind racism," or even "positive racism." Still, minorities continue to be subjected to social pressures of various kinds to varying degrees. For people of Asian descent, this sometimes takes the form of being a "model minority"—an alleged success story of smooth assimilation based on personal and economic accomplishment. By focusing on individual achievement, such narratives accomplish four tasks beneficial to the mainstream community: 1. It weakens collective consciousness, sometimes to the point that Asians themselves cannot see they are discriminated against. 2. This assuages guilt in the mainstream community, or at least lets them more easily accept their positions of privilege. 3. The Asian model minority becomes the default that all others must emulate—regardless of other ethnic groups having different histories or social conditions. 4. Pronouncing one minority as "good" means the others must be "bad," to varying degrees; this pits each group against each other, rather than unifying around common interests. Each of the papers in this panel looks at some aspect of these problems. Adachi examines how World War II and post-World War II nationalism in Brazil inexorably changed Japanese Brazilian society. Day describes the attempts to build solidarity between Japanese Americans and African Americans during World War II, and why this failed. Hartlep re-examines the model

minority myth and argues for the necessity of African and Asian American communities forming bounds in order to question the veracity of colorblindness and meritocracy.

1-09 Undergraduate Research in Applied Anthropology: Three Perspectives

Session organizer: Christina Schneider (Indiana University-Purdue University Indianapolis)

At IUPUI, anthropology majors must conduct an in-depth research project during this senior year. These projects are done under the supervision of a faculty sponsor and combine applied anthropology with the students' personal interests. In this session, we will present three different projects – one in material cultural analysis and two in sociocultural anthropology – and our perspectives as undergraduate researchers.

2-12, 2-10 Engaging with the Senses: About Privileging the Visual II

Session organizer: Myrdene Anderson (Purdue University)

The notion of text has long expanded beyond the written; we routinely read attitudes, conversations, advertising, with the requisite sense exploited that of sight. Indeed, our species (and at least western culture) has distinguished itself by the increasing privileging of the visual. Our reliance on the visual could render it more unmarked, less analyzed, and consequently simultaneously both transparent and opaque, often at the expense of other senses. Not so in semiotics, partially given Peirce's penchant for visual thinking evidenced in his predilection toward maps, diagrams, figures, illustrations, representations—and iconicity and indexicality. Crucial to analysis of interpretation (both multiple and inevitable) will be orientation and point of view, dealing with the exogenous and the endogenous—culture occasionally swamping other possibilities. This in no way insults language; the earliest instance of verbal language is assumed to have been nonvocal, that is, a motion-visual sign system, not unlike the visual communication systems of the deaf and of many other creatures. Gaze itself separates dog from wolf.

2-13, 2-17 Media, Ideology and Performance

session organizer: Aslihan Akkaya (Southern Illinois University Carbondale)

Due to the ubiquity of media throughout the globe and its embeddedness in the multiple discourses of everyday life, anthropologists encounter the production and consumption of various kinds of media and the domestication and localization of it in diverse places by diverse groups. To examine diverse media practices and performances, anthropologists draw from sociocultural anthropology, linguistic anthropology, and media theories (Gershon 2010, Ginsburg et al. 2002, Hirschkind 2006, Spitulnik 1999, Spitulnik-Vidali 2010). Some anthropologists explored how media have the power to produce and reproduce reality and how they are embedded in existing socioeconomic and sociopolitical contexts (Ginsburg et al. 2002) and how people resist or reshape media messages (Spitulnik-Vidali 2010). Others explored how media have been consumed by people in different societies and how people populate media with their existing ideologies and domesticate media in their existing practices (Hirschkind 2006, Eisenlohr 2010). In this panel, we aim to bring scholars from diverse backgrounds whose work explore media, ideology, and performance to see the diversity of theories and methods employed and to exchange ideas for future research on media.

2-14 Reframing Ethnographic Objects in Museums: Co-curation, Object Biographies and Layered Interpretation

Session organizer: Susan Frankenberg (University of Illinois, Urbana-Champaign)

In the 23 years since Kirshenblatt-Gimblett's insightful critique of ethnographic objects, museum scholars and professionals alike have struggled with how to present the constructed, fragmentary and historically fraught nature of cultural objects in museum collections. They also have debated the theory and methods underlying museum interpretive frameworks, and the effectiveness of exhibition practices and media forms for conveying the living, contingent and evolving nature of culture. Late 20th century exhibits explicitly questioned museum collecting and representation processes but received mixed reviews and often became entangled in culture wars. Museums nevertheless continue to move away from traditional representational practices, experimenting with exhibition strategies in hopes of sparking conversations and personal meaning-making in place of a single, didactic, anonymous narrative. This round-table session explores recent attempts to reframe ethnographic objects within a variety of exhibitions in University of Illinois museum exhibitions and further afield.

The session consists of a 5-minute introduction (Susan Frankenberg), six 12 to 15-minute case presentations, and a 30-minute guided discussion. The cases include "The Transforming Arts of Papua New Guinea" (Janet Keller, curator) and "Inspired by ..." (Kim Sheahan, curator) at the UIUC Spurlock Museum, "Encounters: The Arts of Africa" (Allyson Purpura, curator) at the UIUC Krannert Museum of Art, Tina DeLisle's work with the Field Museum Maori house, Virginia Dominguez's observations on the Stellenbosch University Anthropology Museum in South Africa, and Helaine Silverman's consideration of when pre-Columbian ethnographic objects becomes archaeological antiques in Peru. The cases and discussion address a variety of curatorial, object-biographical and multiple-voice approaches.

2-16 Queer and Performance and Borderlands, Oh My: Classic Theory and Sexual Subcultures

Session organizer: April Callis (Northern Kentucky University)

In the United States, a variety of subcultures exist that are organized around the sexual desires, identities, and practices of their participants. Because of the pervasive sex negativity in U.S. society, these subcultures are contentious and often surrounded by misinformation. Individuals involved in non-normative sexual practices are often written about in sensationalized form, and, until recently, were ignored by social scientists.

This session has two goals. The first is to illuminate the symbols and rituals of several sexuality-based subcultures. How do the individuals involved use specific practices and language to create discrete cultural groups? What discourses do individuals draw on to make sense of these practices? The second goal of this panel is to analyze each of these subcultures through a specific theoretical lens. To this end, we call on theorists, such as Judith Butler, Michel Foucault, Mary Douglas, and Gloria Anzaldúa. Each of these theorists has been instrumental in understanding gender, sexuality, and/or binary relationships within academia, and their works have been built upon for the last several decades by scholars in anthropology and women's studies. What can these "classic" theorists contribute to a discussion of modern day sexual subcultures?

3-01 Ethnographic Work Among Professionals and in Institutions

Session organizer: Jane Desmond (University of Illinois, Urbana-Champaign)

The papers on this panel all explore the construction of expertise among professions, or aspiring professionals, in diverse fields of practice and geographical locations, ranging from business professionals to veterinarians to paranormal investigators. Among the topics considered are the training regimes that develop membership in a profession and the accrual of expertise, how that expertise is demonstrated or enacted, and what challenges or special access to these communities of practitioners our own professional status as anthropologists provides.

3-02, 3-08 Reasonable Doubts: Uses and Misuses of Evidence in Decision-Making Processes

Session organizers: Lauren Anaya (University of Illinois, Urbana-Champaign) and Emily Metzner (University of Illinois, Urbana-Champaign)

This panel interrogates the messy relationship between theory, evidence, and fact in various legal and legal-like arenas, ranging from housing foreclosure programs in Chicago and the U.S. foster care system, to a drug treatment court in New York, a federal district court in California, and Israeli Rabbinic Courts. Each of the papers considers how evidence is used to determine “facts” in decision-and relationship-making processes. Virginia Dominguez recently noted that, in the legal world, a dynamic interplay underlies the presentation of evidence, “highlighting the need to decide on a theory (understanding or claim) of a case” [2013:644]. In this vein, the relationship between fact and theory is anything but straightforward, and evidentiary practice becomes intention-laden. The chosen theory is in part based on the presence (or absence) of certain facts. At the same time, facts are selected and used as evidence in support of the selected theory. In this panel, we investigate this dynamic, looking at the interpretive frameworks being applied to evidentiary practices, and at how different types of evidence are proffered, received, and valued in decision-making processes. In each paper, evidence is that “thing” (object, occurrence, word, thought, or detail) that becomes evidence once it is used in the service of (meaning, to support, refute, or complicate) a claim or theory. We explore the ways in which evidence is subject to contestation and therefore open to multiple interpretations and, in doing so, demonstrate how the relationship between evidence and the principle of reality is also always open to contestation and interpretation.

3-03, 3-09, 3-15, 3-19 Research and Investigations in Biological Anthropology

Session organizer and chair: Peer Moore-Jansen (Wichita State University)

Research and investigation in biological anthropology is an integral part of overall anthropological research. Addressing and identifying the relation between and among human social behavior, material culture and biological variation as reflected in field and archival researcher is the focus of the diverse panel of papers offered here. Four contributions address the use on archival and field records obtained from historic cemeteries in Kansas and offer different examples of the contribution of mortuary anthropological cemetery studies in the American Midwest. Seven contributions focus on the use of osteological and osteometric investigation as they seek to define human cranial and postcranial morphology and patterns of variation. An additional presentation

addresses elements of ageing through the elucidation of age effects observed in articular facets of the posterior pelvis, whereas a second examines the nature of pathological lesions on bone. Two final contributions address diverse themes such as the taphonomy of human bone in experimental contexts as the effect cold temperatures on bone structure and fracture patterns is reviewed. The final contribution discusses the importance of customizing observation and data collection protocols in captive primate behavioral research.

3-06 Between the Generations: Tracking Cultural Transmission and Change

Session organizer: Holly Swyers (Lake Forest College)

One of the central preoccupations of anthropology is the question of cultural transmission. How does a body of people create a set of meanings for themselves that retain consistency over time, producing an illusion of permanence and orienting members of the group toward roles and responsibilities that enable long-term survival? As Hobsbawm illustrated, humans invent traditions and then treat them as if they have been practiced since time immemorial. Even when practices change, cultures (even "hot" cultures - pace Levi-Strauss) prove remarkably able to make the change seem consistent with what was done in the past. This panel turns the anthropological lens on contemporary U.S. culture to investigate the question of how Americans transmit their culture while embracing a history of valuing change in the guise of progress and while engaging with the volatility of capitalist markets. How do values get tweaked to appear applicable to changed circumstances? How are contradictions between what is learned and what is needful negotiated and reinterpreted to children - and to parents? How do we as anthropologists - especially as native ethnographers - develop tools to track change and recognize how it is resisted or accelerated? These questions embrace the principles of historically informed anthropology and offer ways of thinking about how to do anthropology close to home.

3-07 Fruitful Journeys: Anthropologists Share Their Meandering Career Paths

Session organizer and chair: Aminata Cairo (Southern Illinois University, Edwardsville)

Anthropology is one of the most needed, yet one of the most dismissed and misunderstood majors today. From undergraduate to professionals, how often are we asked to explain what it is we do.? How then does one plan a career path in this misunderstood field? For those of us who have used anthropology to fulfill our "calling" our pathways have been interesting, complex, yet fulfilling. For those just beginning and finding their way in and through anthropology this question indeed may raise concerns. For most anthropologists the career journey is not a straightforward path. In addition it can be a lonely path. Five anthropologists who engage in both academic and applied anthropology will share their career journeys into their field.

3-12, 3-18 Trends in Ethnomusicology: Globalization, Commodification, and Contact

Session organizer: Margaret Buckner (Missouri State University)

Recent research in ethnomusicology shows that investigating music and song as gauges of globalization can give much insight into how music, culture, and commodities articulate in the twenty-first century transnational world. Among other approaches,

Comaroff's notion of commodification offers a theoretical tool to use together with music to explore, several problems, such as (1) how "ethnicity" is formed, reified, and constructed, (2) how "authenticity" is established, maintained, and judged, and (3) how "traditional societies" commodify and market their music—thereby giving it recognition, value, and mass appeal, but at the same time reducing, essentializing, and standardizing it in ways unforeseen, and perhaps detrimental. The papers in this panel explore these themes historically and ethnographically in a variety of contexts, including, Brazil, Japan, Poland, the Philippines, and the United States. Genres investigated include various established pop styles, protest songs, communal singing, music festivals, and dance. In case we see how social structure—as interpreted musically by such scholars as Alan Lomax—becomes defined and reinforced through these various processes of musical commodifications. As such processes are occurring in many of the arts, worldwide, these discussions have both practical value and theoretical import.

3-13 Secret Societies, Witch-finding, and “Traditional” Political Institutions in the Shaping of Mijikenda Identity: Selections from Contesting Identities: The Mijikenda and Their Neighbors in Kenyan Coastal Society

Session organizer: Linda Giles (Illinois Wesleyan University)

This panel re-centers perspectives on Kenyan coastal history and society, moving away from the Swahili peoples as central actors and foregrounding the contributions and stories of other African peoples whose stories have received less emphasis, particularly the nine culturally- and linguistically-related communities known as the Mijikenda. It explores how these peoples have shaped their identities in conjunction with their neighbors, examining the social, economic, and political interactions among coastal residents in contemporary and historical contexts. The presenters also demonstrate engaged research, presenting the views of coastal communities as well as those of Mijikenda scholars and activists, and do not shy away from advocacy on behalf of the communities studied. The presentations are based on selected chapters in a newly published edited book, *Contesting Identities: The Mijikenda and their Neighbors in Kenyan Coastal Society*, African World Press, 2014. After an introduction that presents an overview of the volume, its aims, and the issues it explores, presenters will examine the ongoing activities of the semi-secret mwanza societies among the Giriama and their role in sustaining ethnic identity, the witch-finding movement of a famous Mijikenda spirit diviner that challenged Swahili hegemony, and the changing role of the Mijikenda traditional politico-ritual settlements (makaya) and their leaders (kaya elders) in post-colonial Kenya.

3-16 Complementary Medicine in Bloomington-Normal: Findings from Ethnographic Research Conducted in a Medical Anthropology Course

Session organizer: Rebecca Gearhart (Illinois Wesleyan State University)

The scholars on this panel explore the kinds of complementary healing modalities that are increasingly prevalent in the United States. Their findings are based on ethnographic research they conducted with local healers in the fall of 2013, while enrolled in an upper-level medical anthropology course at Illinois Wesleyan University. In discussing what they have learned by working closely with a practitioner of energy medicine, an expressive art therapist, a healing touch practitioner, and a massage

therapist, the panelists shed light on the range of healing philosophies employed in the Bloomington-Normal community, as well as on what “medical pluralism” means in America today.

Workshop Abstracts (in order of schedule)

1-08 Experiential Workshop: Workshop Title: Grades, Grants, and Grad School: Advice About Getting into Anthropology MA and Ph.D. Programs

Workshop organizer/participants: James Stanlaw (Illinois State University), Livia Stone (Illinois State University), and Abigail Stone (Illinois State University)

This workshop brings together three junior and senior scholars to offer advice and tips to (1) undergraduate anthropology students who are—even remotely—thinking about applying for admission to graduate school, or (2) MA candidates thinking about entering a Ph.D. program. Topics include discussion of the selection process by the admissions committee, student qualifications, and the importance of grade point averages, standardized tests like the GRE, letters of recommendation, and outside activities. The benefits and liabilities of large vs. small programs, the MA vs. the Ph.D. track, and “name” vs. “average” schools are also examined. Problems of—and opportunities for—funding are also outlined, including ways to obtain teaching or research assistantships, seek out grants, as well as finding subsidies or waivers for graduate school application fees. Also, as some undergraduates are a little overwhelmed at first, some time initially will be spent on how to start the application process, select a number of appropriate programs, and decide on particular areas of study. Though some specific information will be presented, this workshop will be interactive, and questions and participation by everyone is encouraged.

2-15 Workshop in the Teaching of Anthropology: Education Reform, Teaching, and Anthropology

Workshop organizer/participants: Evan Brown (Ivy Tech Community College)

While budgetary concerns have seemingly always been a consideration of higher education strategies, there is ample evidence that a shift has occurred to make budget driven decisions the primary focus regarding contemporary education reform. This shift is coupled with an insatiable need for escalating institutional assessment, desperately attempting to harness measurable outcomes. Concerned faculty and administration have deservedly serious questions, not the least of which would be, “How can we meet the needs of students, institutions, and communities in an era characterized primarily by fiscal, not necessarily factual, decision making?” The ramifications of current reform efforts are significant. Higher education is increasingly focused on overly simplistic means of student graduation and employability, a choice driven primarily by government funding and accountability, while overlooking perhaps greater concerns of innovation and fostering empathic communities. Many people are working diligently to preserve integrity in academia while adjusting to new economies, new demands, and new

procedures, but many of their arguments are overlooked by officials and legislators favoring funding cuts. Alarming, the rate of change in higher education structure is not reciprocated by change in practice, leading to discord throughout the system. Drawing upon various theoretical approaches and student centered initiatives, suggestions are provided to assist anthropology faculty in adapting to the changing structure in higher education. Specifically, procedures are offered to facilitate learning in the classroom, meet the needs of students, and to enhance institutional effectiveness, despite being in an era of fiscal constriction

2-18 Workshop in Anthropology History and Theory: 1914, 1934, 1944, 1964, "1984": Radical Breaks or Cultural Persistence?

Workshop organizer/participants: Alice Kehoe (University of Wisconsin, Milwaukee), Michael Silverstein (University of Chicago), Willie McKether (University of Toledo), Kate Gillogly (University of Wisconsin, Parkside), Claude Jacobs (University of Michigan-Dearborn), Herbert Lewis (University of Wisconsin, Madison), and Jack Glazier (Oberlin College)

The year 2014 is the centennial of the Great War that exploded the myth of Western "progress." It is the 80th anniversary of the New Deal, the 70th anniversary of the final battles ending World War II, and the half-century anniversary of the Civil Rights Act. It is 30 years past Orwell's vision of an ugly 1984. Have these landmarks been radical breaks in American culture? Or has a core American cultural pattern persisted through the events? This workshop explores the effects of these landmarks through the lens of anthropology, and anthropologists—both juniors and seniors. Through presentations, recollections, and interactive discussions we will examine anthropology's role—both as a contribution and a critique—to this dynamic moment on history.

3-04 Workshop in Anthropological Techniques and Fieldwork Skills: Getting Off the Veranda and Out of Your Head: Using Theater Techniques to Enhance Anthropology Workshop organizer/participants: Aminata Cairo (Southern Illinois University Edwardsville)

When we prepare for field work we do our best in terms of logistics, preparatory research, thinking and writing. Being actually present, dealing with, and adapting to a different culture requires far more than intellectual skills however. Furthermore, being pushed beyond our comfort zones and dealing with accompanying emotions is not always something that can be guided or explored through intellectual exercises. Whereas we study people's stories, theater embodies those stories. Theater then provides an opportunity to take our learning beyond the mere intellectual. It allows us to go and explore experiences where words fall short. In this workshop participants will be exposed to theater techniques and exercises that they can use to enhance their anthropological field work skills. This workshop is geared towards faculty but students are welcome to participate as well.

3-10 Workshop in Anthropological Techniques and Fieldwork Skills: Troubleshooting Fieldwork: Roadblocks and Hurdles

Workshop organizer/participants: Amber Clifford-Napoleone (University of Central Missouri), Angela Glaros (Eastern Illinois University), Julie Hollowell (Indiana University, Bloomington), and Sally Steindorf (Principia College)

Fieldwork can present all sorts of methodological, theoretical and ethical challenges. What should you do, however, about the IRB hurdles and roadblocks of life that fieldwork can throw in your path? This roundtable is an informal discussion of the challenges that getting to and surviving the field can present. How do you get an anthropological project through IRB approval? What are the best ways to get funding for your fieldwork? Are there things you need to know about being in the field as a single woman, as a parent, as someone with a chronic illness? Join these experienced field folks for some advice, some stories from the field, and a lot of discussion about your fieldwork concerns.

The experiential workshop “Troubleshooting Fieldwork” will combine roundtable discussion with real-time advising and troubleshooting about fieldwork’s potential problems. The participants seek to encourage fieldworkers of all levels and subfields to discuss experiences, share ideas, provide advice from seasoned fieldworkers, and create a site of exchange about the day-to-day concerns of ethical fieldwork. The organizers wish to have the workshop extend for three hours (a double session): the first half will focus entirely on issues and concerns related to IRB and human subjects approval. In the second half, the participants will focus on life in the field, and the potential issues that one might encounter while living and working in the field. Bring your ideas, your concerns, even your drafts and IRB applications, and join us for this interactive workshop.

Individual Paper and Poster Abstracts (by last name of first author)

Acquistapace, Temperance (Wichita State University), Microfauna of the High plains in the 11th Century (3-05.1) Zooarchaeology is increasingly concerned with analysis of climate and landscape that can be addressed through the study of microvertebrate remains. The Courson B site has a small number of well preserved rodent remains that can be used to address such questions. Methodology used for the study include literary research, as well as physical analysis and interpretation of the remains found at Courson B. The results of this study should show the microfaunal species found at the Courson B site, how climate has changed since the 11th century C.E., and perhaps prehistoric subsistence.

Adachi, Nobuko (Illinois State University), Japanese Brazilian Macaco Velho and the Positive Minority in Brazil (1-07.1) After World War II, Japanese settlers in the hinterlands of Brazil split into two groups and fought for ten months. This bloody dispute, was called the Kachi-gumi/Make-gumi Conflict ("those who believe Japan won World War II" vs. "those who accept Japan's defeat"). Japanese Brazilians—because they were forced to live in isolation in the interior, and often had little knowledge of Portuguese or access to the media—were unaware of domestic and international events.

After this conflict, some of their children left their villages for the city to try and join mainstream Brazilian society—dismissing their parents as *macaco velho* ("old monkeys" in Portuguese). The term *macaco velho* comes from the proverb, *Macaco Velho Não mete a Mão em cumbuca* ("An old monkey will not get his hand stuck in a jar"), and is generally used positively. But in this case it was used to ridicule early generations of Japanese immigrants who were accused of trying to be "wise men" staying in the hinterlands. The subsequent generations successfully went to the cities to now become the fledging middle class of Brazil. Because Japanese Brazilians are called the "positive minority"—even in a society that is supposedly free of skin-color discrimination—they accept their social problems as largely being their own doing. In this paper I reconsider the significance of the positive minority label, connecting it to the Kachi-gumi/Makegumi Conflict in the 1940s. I argue that the positive minority cultural stereotype has actually been detrimental for Japanese-Brazilians, who continue to judge themselves negatively based on the standards and European cultural values of "mainstream" society.

Aitchison, Chelcee (University of Michigan, Dearborn), ISKCON Detroit: Reviving Ancient Consciousness through a New Religious Movement (2-03.1) The International Society for Krishna Consciousness, ISKCON, is a new religious movement brought from India to America in 1966 by a Krishna devotee His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. ISKCON Detroit has evolved from its original temple downtown founded in 1969 to its current location on the eastside at the Bhaktivedanta Cultural Center where it has been attracting adherents of diverse ethnic and racial backgrounds since 1983. The current temple was the site of ethnographic research for this paper that describes a new religious movement with roots in ancient Vedic literature. Srila Prabhupada was ordered by his spiritual master to teach the most effective means for spiritual development and enlightenment as instructed by Lord Caitanya, the most recent incarnation of Lord Krishna. Chanting the Hare Krishna mantra, the mahā-mantra, is the most efficient way toward spiritual enlightenment in the current age of Kali Yuga and it is believed to revive Krishna consciousness. This consciousness is regarded as human's primeval energy awakened by hearing the transcendental vibration of the mahā-mantra. Using insight from the work of Rudolf Otto, Krishna consciousness is a state of the numinous mind which cannot be taught, but is rather "awakened." ISKCON is a fusion of millenarian and messianic new religious movements in that Srila Prabhupada is the anointed one here to guide ISKCON followers through this age of hypocrisy into a new age of enlightenment.

Akkaya, Aslihan (Southern Illinois University Carbondale), Religion, Media, and Performance: Tagging as a Way to Perform Pious Identities on Facebook (2-13.2) This study examines the incorporation of Facebook into everyday practices and performances of a group of young Turkish-American women affiliated with a faith-based civic movement, paying special attention to ideologies about friendship and devotion to God in addition to ideologies about gossip and backbiting. Conducting a three-year long ethnographic observation and interviews with the group members, I found that these young women influenced by an ideology of tefânî (that is, true/religious sisterhood is one of the important principles of gaining sincerity and hence a way to establish good relations with God) see Facebook as a means to further their relationship with their sisters

and thus establish a good relationship with God on the one hand. On the other hand, they see it as a threat to their religious identity if it is used as a source of gossip and backbiting. To change the performative force of an act, that is backbiting in this case, these young women urge themselves to inform those who have been talked about in their absence. On Facebook, they practice such informing via the online practice of tagging. I argue that in these performances these young women not only negotiate Facebook but also negotiate their identities as identities emerged in discourse via practices and performances. By means of distinguishing their Facebook from the popular use of it, they highlight their difference from the mainstream users, indexing the “otherness” of their own practices and identity.

Amos, Lexi (Missouri State University), Examinations of Group Singing in a (Post) Industrial Context (3-12.1) Alan Lomax (1978) establishes a correlation between vocal cohesion and cohesive social groups, hypothesizing that cohesion correlates with the group’s subsistence strategy. He also found particular vocal styles are representative of gender roles in those societies. However, Lomax’s findings did not account for culture groups that are industrial or post-industrial. This project looks at group singing in Springfield, MO as a means to measure social cohesion and gender roles in one such (post) industrial society. Analysis of group singing in this region offers a point of departure for further ethnographic study of vocalized music in industrial and post-industrial cultures, and enables identification and analysis of potential variables for future examination.

Anaya, Lauren (University of Illinois, Urbana-Champaign), I Do, You Don't: Social Science Expertise in Legal Claims about Same-Sex Marriage (3-02.4) This paper interrogates the uses of social science expertise in legal claims made about same-sex marriage, using the recent U.S. case of *Hollingsworth v. Perry*, which dealt with the constitutionality of California’s Proposition 8 (defining marriage the union of one man and one woman), as a case study. Speaking to Weberian concerns about the relationship between “empirical knowledge” and “value-judgment” in the formulation of social policy, I show how judicial framing of the issue to be decided effectively delineated the type of expertise admissible at trial, thereby creating a situation where expertise was inevitably used more to legitimize a position (already determined) than to provide knowledge/information (as an aide to decision-making or value-determination). When the district court judge in *Hollingsworth* framed the issue as that of defining marriage, the overriding religious nature of the proponents’ position was exposed and they were unable to link supporting evidence and expertise to higher values recognizable in a secular court of law. Plaintiffs, on the other hand, were able to successfully introduce evidence and expertise of the positive benefits of same-sex marriage and advance a definition of marriage that was acceptable to the secular state and could be connected to the constitutional values of liberty and equality. In the legal realm, where science is often treated as opinion and experts exist to assist the trier of fact, a discipline such as anthropology that in many ways sees itself as contested may find its expert interpretations especially challenged and susceptible to judicial scrutiny.

Anderson, Myrdene (Purdue University) and Chawla, Devika (Ohio University), Sensing Voice: Below, Beyond, Behind Vocality and Verbality (2-20.4) While human languaging did not arise in vocality let alone for communication, nowadays scholars still fixate on the oral/aural as the natural coin of the realm in communication. Ethnography, classically based in "participation" and "observation", largely rests on "listening", and "listening" more than "speaking". Social scientists privileging the leading role of the speaker-investigator, may hide behind the protocols of interviews and questionnaires, as these are amenable to coding, manipulation, even statistical analysis. The ethnographer, in contrast, is more passive, keen to attend to all voices in a tapestry of voluntary social others. Here we inquire how we can apply all our senses in honoring the metaphoric voice, embedded in the voices of our interlocutors and in their own interlocutors. That voice will be colored by the choreography of voices, and not just their linguistic transcriptions. Transcriptions may be deficient in notations for tone, for speed, for motivation, or for accompanying bodily attitudes that are integral to the verblivity of any sign language for the deaf and perceived visually, or for any other senses now recognized as significant in both language and culture (cf David Howes). In an effort to respect these accompaniments to empirical as well as lived experience, we discuss the roles of our own voices as they relay the voice and voices of and in the field.

Anderson, Myrdene (Purdue University) and Pettinen, Katja (Independent Scholar), Picturing the Sensorium (2-12.1) We launch an inquiry on the semiotics of sensation-perception-cognition-action, acknowledging that the western empirical model has assumed these to be linked and under the thumb, as it were, of the ocular. While, even in the earliest model of the homunculus, the various senses in the sensorium were far from democratically organized, they have nevertheless been assumed to function similarly as honest, unmotivated, physiological instruments that document the world as-it-is. These models of the sensorium emerged with an uncritical commitment to the notion of objectivity. Technologies such as the telescope, microscope, spectrograph, scanning devices, often coupled with the camera, are increasingly enlisted to overcome the limits and to correct the subjectivity of the human sensoriality. At this juncture, we fold in the written word, as it, as co-conspirator, describes, interprets, and explains the representations garnered from the spurious noncoordinate technologies. In the last quarter-century, these images have become even more persuasive with structures and temporal processes encoded in—indeed relying on—color on the page. To flip through any current issue of *Science* or *Nature*, we "read" science analytically while "experiencing" its data and *capta* holistically.

Argueta, Juan (Wichita State University), Community Archaeology: refining our engagements with local/descendant groups (2-11.1) This talk will focus on the general praxis of community archaeology and the factors that contribute to successful projects, and to the fulfillment of the community's needs. By juxtaposing two similar ethnographic studies, this paper hopes to extract factors from these examples, which may be useful to community archaeologists engaging with local/descendant groups in a similar context. Both archaeological projects took place in México, both engaged with contemporary indigenous groups, and both had the intention of cultivating a museum, attracting tourism, and stimulating the local economy. However, local ideas of heritage,

land use, and identity differed between the local populations and in some cases were misunderstood by the archaeologists involved with the project.

Atienza, Paul Michael Leonardo (University of Illinois, Urbana-Champaign), No Response: Affective Responses to Failure on Gay Social Networking Apps (2-13.5)

This paper examines gay social networking applications (apps) on mobile cell phones as a mixed media alternate reality game. I use Jane McGonigal's four defining traits of what constitutes a game—a goal, rules, a feedback system, and voluntary participation—and juxtapose it to how app users interact on the digital platform. As a game, I focus on the concept of failure and its generative possibilities to encourage users to do better in their subsequent attempts to achieve their goals. I argue that through app user's negotiation through failure to connect with other app users, the regulatory effects of user failure transforms the app as a virtual space where primarily male Native and non-Native queer subjects intermingle through the display and exchange of text and images that actively deploys white supremacist, heteropatriarchal, settler colonial governance. Reflecting on varying definitions of failure that address video game users' experience and its counter hegemonic state of being against disciplinary structures of what it means to be a successful and productive subject in society, I invoke Scott Morgenson's formation of non-Native and Native queer modernities through frictional "intimate relationships of conversation" within complex power dynamics that circulate intersections of identity like gender, race, and class in developing an app user profile that would attract more connections and interactions with other app users (2011:4).

Barnes, Katherine (University of Wisconsin-Milwaukee), Do No Harm: Prescription Drug Abuse, Pharmacists and the Addicted Body (2-01.1)

The effect of the prescription drug abuse epidemic on emerging social change relative to pharmacy remains unexplored. While pharmacists are trusted and have shown to be effective in smoking cessation, little research has explored the impact of prescription drug abuse on their work. Pharmacists have little official authority and autonomy on the job, relegating them to the level of paraprofessionals, but pharmacists find novel ways of gaining agency in their day-to-day work. In conceptualizing addiction as a patient who lacks awareness and whose mind is fragmented by the action of drugs on their body, pharmacists are able to hassle patients and attempt to bring awareness of their condition. Through pharmacists' work, those impacted by the prescription drug abuse problem can ascertain what happens when the drugs meant to heal the public become profound agents of harm.

Barone, Lindsay (University of Wisconsin-Milwaukee) and Campbell, Benjamin (University of Wisconsin-Milwaukee), Factors Influencing Evolution Acceptance among Museum Visitors (3-14.1)

Research indicates that among Americans, both education and religiosity are important in personal levels of evolution acceptance. Museum visitors are slightly more accepting of the concept of human evolution than the general public, but why this is remains unclear (Spiegel et al, 2006). In an attempt to parse out the factors which influence evolution acceptance among museum visitors, a visitor survey was administered during the summer of 2013 at the Milwaukee Public Museum. The two page questionnaire was designed to gather basic demographic data as well as detailed information on education levels, religious affiliation and practice, and

familiarity with commonly taught concepts of human evolution. Acceptance of evolutionary concepts was assessed using the Measure of Acceptance of the Theory of Evolution (MATE) instrument, a twenty-item Likert-scaled questionnaire developed by Rutledge and Warden (1999). All variables were placed into a regression model, but only three were explanatory of variation in MATE score: education level, religiosity, and the number of evolutionary concepts participants identified. Based on previous findings in formal education, the fact that these three variables are predictors of acceptance of evolution is no surprise. However, these findings draw attention to the importance of understanding exposure to evolutionary concepts independent of formal schooling. Hence, the fact that familiarity with evolutionary concepts is a significant predictor is important as it suggests there is room outside the formal educational sector for enhancing this often neglected aspect of science education.

Batts, Dawn (Wayne State University), Revolution Postponed Revisited: Distinguishing the Experiences and Values of Middle Class Women in Post Socialist China (3-05.2)

China's opening up (g?igé k?ifàng) to the West not only invited economic exchange, it enabled an exchange of social and cultural practices and values. China is now an inextricable part of the political, economic, social and cultural global landscape. As a result, China is changing. Of particular interest is the shifting role of women over the past six decades. Gender-related studies have juxtaposed the "old" and the "new" in areas such as gender relations, family structures, and women's roles (Wolf, 1985; Judd, 1994; Rofel, 1994; Croll, 1995; Rudd, 2000; Hershatter, 2007), but these studies have not focused on the sociocultural implications of a distinct new categorization that China's opening up has produced—that of middle class Chinese women. The existence of middle class women working in urban China complicates our understanding of Chinese women. It challenges scholars to explore the various representations of Chinese women and their experiences. China's new class of women may have comparable "rights" as their western counterparts. However, their experience of these rights and associated meaning may not be the same. Middle class Chinese women's sociocultural differences warrant further examination. To begin distinguishing the experiences, values and meaning specific to middle class Chinese women, I will examine the evolving role of women in post-socialist China using ethnographic accounts. This examination will help to contextualize the social and cultural implications of the emergence of this new class of women.

Bauer, Daniel (University of Southern Indiana), Equity, Development, and Conservation: Insights from the Northwest Amazon (3-11.1)

The Amazon basin of northern Peru is widely recognized as one of the most biologically diverse regions of the world. It is also an area that has experienced a significant history of resource exploitation. Conservation efforts in northeast Peru have increased in recent decades and with the advent of such efforts come questions about the appropriate ways to manage conservation and who should oversee conservation efforts. Quite often, conservation efforts are paired with economic development projects that involve tourism and the marketing of conservation. This paper examines conservation management and economic development in northwest Amazonia while focusing on equity and the impact of such projects on rural

Amazonian communities. Based on fieldwork conducted in 2012 and again in 2013, I examine the case of development and resource conservation in the Tamshiyacu-Tahuayo Communal Reserve. Specifically, I focus on how conservation and selective resource use provide economic alternatives to broad-based natural resource extraction while at the same time validating local knowledge, empowering communities and individuals, and strengthening community relations.

Beyette, Bethany (Southern Illinois University), “Authentic Islam” and the Influence of Media on American Islamic Expression (2-13.4) This paper will examine how media practices and performances have institutionalized the false ideology that American Muslims are predominantly of Arab descent and the negative effects this produces for the greater American Muslim community. This stereotype is not only false, but denies the history and multi-cultural diversity of American Islamic “membership” and expression. This media bias is interesting in that it cross-cuts political boundaries of major broadcasting networks, whether they be strongly liberal, more mainstream, or hyper-conservative. Regardless of political bias for or against Islam, Arabness, or Muslims in America, all major media networks selectively choose representatives of the Islamic community that fit western stereotypes of what a Muslim should look like, sound like, dress like, or are named. There are two major consequences to this continued stereotypification of the Islamic community in media practices: first is a heightened Islamophobia that is specifically anti-Arab (and anti-Asian, as these two are often confused) which furthermore results in denied authenticity for non-Arab Muslims, and second is the creation of a social status in the United States of what it means to be an authentic member of the Islamic community, reifying Arab cultural expressions as the only legitimate way of being Muslim. This has filtered back into the Muslim community where clear hierarchical lines are drawn between ethnic and racially diverse communities of American Muslims.

Bhattacharya, Sugata (Independent Scholar), The Appeal of the Primitive in Folk Art from Ecuador, Guatemala and India (2-12.3) This paper will compare and contrast visual folk art from three regions in the world: Ecuadorian art from the Tigua region, Guatemalan art around the Lake Atitlan and Warli Art from Western India. It will discuss the projection system used by the artists to create art that appears "primitive" to the contemporary observer, and the appeal of such art to the world at large. It will also touch upon the themes used by the artists and how tourism impacts the subject matter depicted by the art.

Bickford, Josh (Wichita State University), "I Shall Make Thee Fly, O Canoe": An Examination of Relationality, Inter-agentivity, and the Aesthetics of the Trobriand Canoe (3-17.2) Bronislaw Malinowski may be regarded as one of the more significant figures in early ethnography. His research among the Trobrianders of New Guinea between 1914 and 1920 is now in its 100th anniversary. In recognition of the historical significance of this research, I feel it is important to reexamine this work with more contemporary perspectives as a way of reflecting upon the course of anthropology's development. To do this, I have chosen to focus on the aesthetics of the masawa, or Kula canoe, as described in the classic “Argonauts of the Western Pacific”. In order to further

the importance of this text, I have elected to utilize three distinct theoretical perspectives which will allow for the creation of a new aesthetic framework of the masawa. The perspectives selected include notions of inter-agentivity drawing from the works of Bruno Latour, the agency and art object theories of Alfred Gell, as well as the theoretical framework devised by Gregory Bateson in his classic "Naven". By doing so, I hope to establish a means of structuring the interactions between the masawa and the Trobriander within an aesthetic model based on inter-agentivity. Drawing from "Argonauts" as well as from the field notes contained within the "Malinowski Papers", housed at Yale University Archives, I will attempt to present the research in terms of an aesthetic model which derives from these theoretical perspectives. By demonstrating the relationship between the canoe and the Trobriander, I hope to further what Malinowski called "the ethnographic reality of the canoe".

Bohn, Hannah (Augustana College), Telling the Story of Northern Ireland's Troubles: Tracing the Oral Tradition of Ireland's Troubled Past Across Contexts (2-04.1)

The ethno-political conflict known as the Troubles occurred in Northern Ireland from the late 1960s to the late 1990s. Narrative has been an important tool used to make sense of the violence and sectarianism that resulted in over 3,500 deaths during this time. Community development organizations, youth services and government funded "Peace projects", have used narrative as a tool for dealing with and remembering Northern Ireland's troubled past and working toward collective peace. This paper will examine how the Irish tell the story of the Troubles, focusing specifically on how the perspective of the narrator shapes the content and the telling. Additionally, it will discuss how community development and healing projects have dealt with the diversity of stories told about the Troubles in their efforts to move forward.

Bolivar, Andrea (Washington University), Pudge and Power: An Analysis of Colombian Women's Fatness in the Sex Tourist Industry (2-08.1) Sex tourism in Medellin, Colombia has skyrocketed in recent years, rivalling historically popular destinations like Bangkok. White American men appear to be the most frequent visitors. In order to better understand why white American men are drawn to sex tourism in Colombia, this paper examines how Colombian women's fatness is talked about on websites that advertise--both formally and informally--sex tourism to Medellin. Scholars from various disciplines have contended that sex tourism in many ways replicates colonialist patterns because it is defined by differences in race, gender, class, and nationality. Anthropologists argue that fat is richly symbolic, often representing culturally, politically, and historically specific forms of otherness. Colombian women's bodies, and their fatness in particular, is talked about on sex tourist websites in ways that emphasize multiple types of otherness. This paper analyses three ways in which fatness is discussed. The first way suggests that fat distribution is naturally perfect in Colombian women. The second way is in direct comparison to the fatness of women in the United States. And the third way claims that Colombian women are slightly fat or "chubby," but still sexually attractive or "bangable." Paying attention to themes of desire, pleasure, excess, control, repulsion, and violence, I argue that Colombian women's fat--and the ways in which it is talked about--can elucidate men's reasons for participating in sex tourism in Medellin, Colombia.

Branigan, Claire (Independent scholar), Victimization as a Vehicle to Legalization: Problematizing the U-Visa Within the Scope of Contemporary US Immigration Law (3-08.3)

This paper will examine the U-Visa: a visa/temporary legal status available to undocumented immigrants who are victims of crimes while living in the United States. The U-Visa was implemented in 2008 as a response to the pervasive amount of unreported crimes within immigrant communities and general distrust of law enforcement. An approved U-Visa grants the recipient temporary legal status with a path to permanent residency as well as forgiveness for previous unlawful presence. Whereas traditional forms of obtaining legal immigration status depended on familiar ties in the United States, or extreme suffering in one's home country, the U-Visa is entirely dependent on violent and abusive conditions while living "illegally" within the United States. Though the U-Visa has intended to halt violence, I argue that it has also assisted in the perpetuation of violence as it is one of the only available forms of immigration relief for people without legal migratory status in the United States. I correlate forms of structural violence that undocumented people face with overt forms of violence that position them to be crime victims. Further, I draw upon the work of anthropologists such as Sarah Willen and Leo Chavez, to problematize the notion of victimization as a means of obtaining legal migratory status. Finally, I assert that crime prevention and efforts to decrease violence on a large scale could be greatly enhanced by comprehensive and humane immigration reform.

Briggs, Mary (Beloit College), "It's My Me Time": Women's Discourses About Exercise in a College Weight Room (2-08.2)

This paper examines discourses among women of time spent exercising in the gym as "me time": a way of framing physical exercise as a personal break from the academic and social stresses of daily college life. Their narratives also reveal how spaces and objects are gendered, such as the bench press as male. Women's narratives that describe their lived experiences with exercise are a relatively recent development in ethnographic research. (Holland 2010; Kennedy and Markula, 2011; McDermott 2011) Scholars Kennedy and Markula assert that ethnography is the perfect medium for examining women's embodied experiences with exercise. Based on ethnographic data collected at a college fitness center, I will demonstrate how personal narratives reveal how certain discourses create and maintain gendered spaces and gendered behaviors in places such as the weight room. In my presentation, I raise questions about the ways in which women are socialized to exhibit certain behaviors in spaces centered on physical activity. I also explore how socioeconomic and racial backgrounds impact the narratives women tell about their exercise. We can use the women's relationships with exercise to examine how they subconsciously create and negotiate lived experiences that gender both spaces and bodies.

Bright, Samantha (Wichita State Univeristy) and Rabe, Angie (Wichita State University), A Study of Age Related Change in the Auricular Surface (3-09.1)

The present study examines the potential of estimating age using the auricular surface at the point of articulation between the sacrum and ilium of the human pelvis. Past research has established the potential of the auricular surface of the ilium for the purpose of age estimation and published standards figure prominently in the current literature. The same

studies raised questions about the complexity of the age changes of the auricular surface and recent research confirm these concerns. This study explores the potential for establishing a greater understanding of age related changes in the surface of the sacro-iliac region. Investigation of the auricular surface and sacro-iliac region will be based off Angie Rabe's study of the ilium's auricular surface in which she studied a total 204 os coxa in order to revise the Lovejoy et al. (1985) method to increase the accuracy of estimating age at death. This study will apply the revised methodology to the Moore-Jansen Cadaver Collection housed at Wichita State University Biological Anthropology Laboratory (WSU-BAL).

Brummel, Elizabeth (University of Chicago), Kujenga Mayouth (Building the Youth): Sheng and the Standardization of "Youth" in a Kenyan Comic Book (3-06.5) This paper explores the ways a nationally circulating Kenyan comic book, "Shujaaz" uses a particular variety of Sheng—an urban, codemixed register iconic of youth—to model an ideal typification of 'youth,' one that is productive, creative and 'post-ethnic.' While the comic presents a Janus-faced image of 'youth,' one that we see around the world—the dangerous thug and the endangered child—the 'heroes' (the 'Shujaaz') of the comic emerge as a distinct third type. They are youth who are working to protect the endangered and fight against the dangerous in their own communities. The oddly standardized linguistic style in the comic book not only encourages young people to recognize themselves in the pages of the comic but, at the same time, models the 'appropriate' embodiment of a 'hero youth.' I argue that it is not simply publishing in this register that does this social modeling, but also the very unusual way the register is represented in the pages of the comic. With technologies of standardization Shujaaz erases some of Sheng's key features because they make Sheng (as spoken) problematic to inclusive post-ethnic, modern 'youth.' Efforts to reel in, control and standardize languages are always about more than denotational codes, they are about people, power and in many cases the national imaginary. With this in mind, I argue that these little comic books, free with the Saturday paper, represent no less than an effort to shape the future of Kenyan youth and Kenyan 'modernity.'

Buchanan, Jensen (College of Wooster), The Accuracy of the Ethnohistoric Data by La Page Du Pratz About the Natchez (3-02.3) To determine the accuracy of Du Pratz's ethnohistoric account of the Natchez, I use forensic analysis of skeletal remains, and archaeological data from other sites in the Mississippi Valley. I examine reports on remains found at Cahokia, Etowah, and Bynum as reported in the work of Neitzel (1965), Cotter and Corbett (1951), Fowler (1975), Steponaitis (1986), and King et al. (2007) to understand the social organization and funerary practices of these neighboring tribes. In addition, I use archaeological evidence that has been found at Natchez trace, and other Natchez archaeological sites. I then study the importance and origin of symbolic rituals surrounding death in the Natchez culture. Throughout this study I also explain the challenge of using skeletal remains in light of ethical concerns. The theoretical approaches that I employ include elements of processual and postprocessual archaeology, middle range theory, ethnohistoric accounts, and Binford's model for understanding

mortuary practices from the archaeological record.

Buckner, Margaret (Missouri State University), Infinite Causality in a Serendipitous World (3-07.1) Since causality became infinite (with Renaissance art and science), coincidence and chance not only are conceivable but are even preferred over God, Fate, magic, or witchcraft for explaining why things happen to us. Yet with infinite causality comes a feeling of helplessness, a lack of control over events. If things happen by chance, how much does planning account for? How many things happen in spite of our planning rather than because of it? Does goal-setting do more harm than good? This paper examines stops along my own serendipitous life path and reveals that more things happened because of choices other people made than my own. It also looks more generally, and modestly cross-culturally, at the so-called “need” to plan for the future.

Buttacavoli, Matthew (Kent State University), The Politics of Technology: Identity Creation in the Translation Community (2-19.5) Utilizing data collected over five months of ethnographic research, this paper argues that translators utilize various cognitive models to structure their relationships with new technological paradigms. These new technologies are machine translation (MT) and crowdsourced translation (CST). The inability of these technologies to faithfully embody the cognitive model that will be called “the good translator” in this paper has caused translators to question and reject MT and CST. This paper will demonstrate how these technological paradigms have developed utilizing actor-network theory and how outside factors have contributed to these developments. It then show how translators are restructuring their models of the technologies for their benefit. This paper is founded on the idea that technology is dynamic and has its own politics within a culture. These politics have the power to influence the larger culture and play a key role in identity creation and maintenance.

Cairo, Aminata (Southern Illinois University, Edwardsville), Surfing on the Margin (3-07.3) Like many anthropologists I never set out to become an anthropologist, and had not heard of anthropology until after I received my bachelor’s degree. Once I discovered anthropology however, it was the answer to everything I had been looking for, my interest in mental health, education, culture, but most of all an arena from which I could fight for those in the margin, while exploring my own marginal status within the academy and society. It has not made my marginal status any easier, but at least anthropology provided me with tools and a language to address it. I came to anthropology via the field of mental health. What was missing, what is always missing is the regards for culture in people’s lives. Anthropology is not my job or my career, it is my calling. As difficult as it is at times, I cannot imagine doing anything else.

Cairo, Aminata (Southern Illinois University, Edwardsville) and Henderson, Zach (Southern Illinois University, Edwardsville) Love Me For Me: A University-Community Partnership with the Transgender Community (2-10.1) A chance statement by a transgender male led to a full-fledged anthropological project whereby 24 SIUE students teamed up with the transgender community in the metro Saint Louis area, researched the needs for sensitive health care and collected data for the writing of children’s literature. The partnership included collaboration with the children's librarian

of the local public library. As a result six children's stories were written. A university – community grant was obtained for an illustrator. A subsequent partnering with the Theater and Dance department resulted in reader's theater the presentation of the children's stories at public venues as part of Transgender Visibility Week. Publication of the stories and health care resources is presently being pursued. The process and outcome of the project will be presented.

Callis, April (Northern Kentucky University), The Borderlands of Sexuality and Religion (2-16.1) This paper focuses on individuals who attempt to alter their same-sex desires and actions through religious means. Though attempting to heal themselves from the "brokenness" of homosexuality, these individuals do not ever become heterosexual. Rather, they perpetually exist in a liminal state, remaining betwixt and between the hegemonic binary of sexuality that exists in the United States. Colloquially known as "ex-gays," these individuals can be seen as forming a culturally productive sexual borderland, creating their own lexicon, identities, and origin stories. This borderland both bolsters and dismantles the dominant system of sexuality, as it glorifies the sexual binary while simultaneously highlighting the fluidity of sexual desire. Drawing on interviews, archival research, and participant observation in Lexington, Kentucky, this paper examines the usefulness of applying borderland theory to ex-gay individual. Using the work of Anzaldúa, Vila, and Rosaldo, I will explore the parallels between individuals struggling with "sexual integrity," and individuals living between nation states, cultures, and ethnicities. I will then investigate the ways that the ex-gay sexual borderland becomes tangible in Lexington during certain events and at certain locations. Finally, I will analyze how this borderland not only destabilizes the binary of heterosexual/homosexual, but also calls into question the primacy of identity in sexuality models, the separation of sexuality and religion, and the meaning of sexuality itself.

Campbell, Benjamin (University of Wisconsin, Milwaukee), Parietal Morphology, Representation, and Modern Human Origins (1-05.1) Recent morphological analyses of skull shape suggest that human and Neanderthal skulls are different from birth in important ways. AMHS show pronounced parietal bossing from a very early age while Neanderthal do not. Here I draw on recent findings from human neuroscience to discuss the brain and behavioral implications of these species differences in skull shape. The parietal lobe itself is critical to somatosensory integration, suggesting potential differences in bodily awareness between Neanderthals and AMHS. In addition, the temporo-parietal junction integrates such bodily information into a mental representation of the self critical to development of theory of mind during childhood. The fact that Neanderthals lack a globular skull at a very early age suggests that they may not develop self-representation as humans do. I suggest that these putative brain and behavioral differences are evident in the archeological record. Increasing evidence for similarities between the two species in diet, tool use, personal adornment and population density, sharply contrast with clear differences in representational "art". While personal adornment implies the awareness of the body as a social artifact, representational "art" suggests the capacity for whole mental representation that underlies human culture. Importantly, Jebel Irhoud 1, one of the earliest skulls classified as AMHS, appear to lack clear parietal bossing. This contrasts

with the contemporaneous Herto skull, suggesting possible population variation in capacity for mental representation among populations of early AMHS.

Cantrell, Kelli (Indiana University-Purdue University Indianapolis), A Brief History of a Public Housing Development in Indianapolis Indiana: The Rise and Fall of Lockefield Gardens as Seen by the People Who Lived There (1-06.2) Lockefield Gardens was one of the first public housing projects in the United States. Built in the mid to late 1930's, Lockefield was a shining example of the New Deal idealism and impacts of intended and unintended institutional segregation of African Americans. It has gone through cycles of life, from public housing to slum housing to abandoned housing to university housing. In this paper, I present the results of my research for which I interviewed African Americans who had grown up in Lockefield Gardens about their experiences of living in that community and witnessing its decline, and about how they see Lockefield today, in its current incarnation as private apartments now largely inhabited by international students.

Caulkins, Douglas (Grinnell College), Digital Derry: Regeneration Strategies for Derry-Londonderry (2-04.2) As the first UK City of Culture, Derry-Londonderry is pioneering regeneration in a post-conflict society. The City of Culture goals of encouraging creativity, connecting creative groups, beginning a digital dialogue, and writing a new narrative, are closely connected with growth and success of digital businesses. The Digital Derry project describes itself as a collaboration involving private, public and academic organizations to support, promote and grow the digital content sector in Derry-Londonderry and the North-West. With over 140 digital firms in Derry, the city is on the verge of a critical mass of firms that can constitute a hub for the industry. Unlike some of the earlier efforts to develop local high technology industries in other peripheral parts of the UK (Scotland, Wales, Northeast England), Digital Derry is based on a collaboration of the STEM training, available locally, and the graphic arts, music, design, and plastic arts that are well represented in Derry. Local managers are clear that Northern Ireland has a cultural problem of encouraging entrepreneurship and don't expect to find many home-grown entrepreneurs.

Chaet, Josephine (Grinnell College) and Caulkins, Douglas (Grinnell College) The Influence of Howard Bowen: Rediscovering the Unrecognized Significance and Continued Anthropological Importance of Corporate Social Responsibility in a Global Economy (3-01.4) This year is the 60th anniversary of the publication of an important but neglected book by economist Howard R. Bowen. *Social Responsibilities of the Businessman* (1953) is the foundational book for the scholarship and practice of Corporate Social Responsibility (CSR). By social responsibility of businessmen, Bowen meant "the obligations of businessmen to pursue those policies, to make those decisions, or to follow those lines of action which are desirable in terms of the objectives and values of our society." Bowen's Keynesianism was not appreciated when he became Dean of the School of Commerce at the University of Illinois, where he resigned after criticism from McCarthyite conservatives. Subsequently he served as President of Grinnell College, the University of Iowa, and Claremont Colleges. Since the 1960s, both the scholarship and the practice of CSR have expanded exponentially. The debate continues concerning the

efficacy of CSR and the degree to which it is used hypocritically as a form of advertising or marketing. We trace the controversy in the anthropological literature.

Chamberlain, Lucas (Illinois State University), Environmental Issues in Modern Japanese Society: A Case Study and Test of the Theory of Cultural Ecology (3-11.2)

The theory of cultural ecology is the study of human adaptation to the natural environment. These adaptations manifest themselves in either biological or cultural forms. Certainly, cultural adaptations play out on a shorter timescale than their biological counterpart. However, these cultural adaptations are of primary concern when studying a modern society's cultural ecology. Historically, anthropologists have studied Japanese society with great interest regarding their seemingly seamless incorporation of traditional beliefs to an ever-changing modern global society. Less has been done, however, in attempting to investigate how Japanese social structure articulates with current environmental issues. Thus, I will examine several aspects of the Japanese systems—including the uchi and soto spheres, Marxist “means of production”, and the sociological notion of face—to see how they have been impacted by the growing awareness among the Japanese public of potential environmental crises (as instigated by the Fukushima disaster of 2011). Issues of pollution and environmental degradation in modern Japanese society have roots in the industrialization efforts made by the Meiji government (1868-1912). Japanese concerns for the environment today have manifested themselves in the formation of several political and social movements. Concerns of nuclear power, urban planning, and whaling are hotly contested issues between the Japanese Diet, the Japanese bicameral legislature, and social movements. It is some of these social movements that I will explore in this paper.

Chodor, Jessica (Indiana University-Purdue University Indianapolis), A Myriad of Storefronts, but Where are the Stores?: Retail Abandonment of an Inner-city Corridor (1-04.3)

The East 10th Street corridor, located in an inner city neighborhood on the East side of Indianapolis was once a thriving location for retail. The physical remnants of that time still stand with a multitude of empty storefronts, which now discourage new businesses from moving in and deter foot traffic to the few establishments that remain open. Efforts to revitalize the area have been made by the East 10th Street Civic Organization but it is unclear whether these efforts have met the needs of the residential community who live in the vicinity of East 10th. What has caused this abandonment? How does storefront-abandonment affect the potential for revitalization in this area? In this paper, I address these questions by considering the history of the street, the opinions of current and past business owners, and by analyzing the success and failure of current revitalization efforts.

Ciekawy, Diane (Ohio University), Kajiwe'e Witchfinding Movement: A Critical Discourse on Swahili Uses of Savigism (3-13.3) This paper presents the views and experiences of Mijikenda concerning a witchfinding movement led by a Mijikenda spirit-diviner widely known in Kenya by the name of Kajiwe. This movement took place in the late 1960s, a few years after Kenya's formal transition to independence, and was shaped by the struggles of different coastal peoples as they addressed their dissatisfaction with entrenched political and economic inequalities structured along lines of ethnicity. It

created lively public debate, attracted extensive newspaper coverage, and threatened to intensify the ethnicization of conflict throughout the coast. The movement activities examined in this paper center on the treatment of Swahili Muslim leaders who were identified as practitioners of harmful magic, which in the English news media was called witchcraft. I argue that the larger issue at stake for both Mijikenda and Swahili concerned the politics of identity and struggles for self-representation. Kajiwe and his followers asserted the cross-cultural value of Mijikenda rituals, challenged a pejorative Mijikenda ethnic stereotype based on savagism, and questioned aspects of Swahili life in ways that unsettled established Swahili self-representations. By showcasing the existence of harmful magic in Swahili society, the movement challenged Swahili claims to moral and cultural superiority over Mijikenda peoples and Mijikenda religious practices. For many Mijikenda, the lasting memory of Kajiwe's movement is its success in living up to the promise of Independence by contesting Swahili cultural hegemony.

Cirino, Gina (Kent State University), Art as a Political Act: How Art Symbolizes Australian Aboriginal Culture and Identity (2-20.1) This paper primarily examines how Aboriginal artists from two regions of Australia create different types of art, and how that art symbolizes corporate and individual identities. It primarily looks at productions in Kimberly and Arnhem Land, where artists typically create rock-art and bark-art, respectively. I will examine these creations in relation to discussions of "invention of tradition" (e.g., Keesing and Tonkinson 1982, Hanson 1989, Keesing 1989). To illustrate these points, I will demonstrate the ways in which Aboriginal art expresses corporate identity through shared stylistic elements and how it demonstrates acceptance and rejection of Western influence. Finally, I argue for the value of symbolic anthropology for interpreting Australian art. In agreement with Keesing (1989), Handler and Linnekin (1984), Linnekin (1983, 1992), and others, I conclude that the occasional gulf between the historical records and current accounts of ancestral ways of life does not compromise the importance of art and understandings of tradition in shaping people's sense of identity.

Corazzo, Nina (Valpariso University), Art and Suburbia (2-12.4) While much has been written about the American suburban experience, rarely has it been as graphically illustrated and as thoughtfully deconstructed as in the art works produced by the photographer Bill Owens, the installation artist Liza Lou, and installation artist/photographer Sandy Skoglund. They examine American suburban life as a physical environment, its stereotyped activities, and its middle-class values. As Roger Silverstone asserted in his book *Visions of Suburbia*, "suburbia is a geographical, an architectural and a social space, but also an idea and ideology, as form and content of texts and images and as product of a multitude of social and cultural practices...". It is within this framework that the works by these select artists will be examined so as to better understand the cultural ramifications of the suburban experience.

Cotten, Whitney (Wichita State University), Variation in the Basilar Region of the Cranium (3-15.4) Observations of the cranial base in paleontological and extant skeletal remains of genus homo reveals multiple evidence of change in the base of the cranium. This paper describes pattern of the observed nature of the cranial base of a sample of

skeletally mature adult human crania from the Wichita State University Biological Anthropology Laboratory skeletal collection. These data are compared to a subset of metric measurements of the anterior central and posterior cranial base of crania from the Terry collection housed at the Smithsonian Institution in Washington, D.C. A standard osteometric protocol is presented and the cranial base is described using summary statistics. An ANOVA analysis of the effect of sex is performed to illustrate the nature of sexual dimorphism in the differences displayed in the angle of the cranial base and the potential of its application to sex identification in archaeological and comparative human skeletal remains.

Cunningham, Laura (Illinois State University), Warrior Goddesses and Matronly Allies: An Exploration of Sex, class, and Leadership in an American Subculture (2-09.1) Foam-sword fighting, an increasingly popular American combat sport, was invented in 1977 and has now spread worldwide. Some 2,500 clubs exist in North America, with participants coming from all ages and backgrounds. In this paper I further expound on previous research regarding the use of fictive kinship through the exploration of women within the sport. I explain the history of women within foam fighting, drawing from personal testimonies as well as written records, and explain how the perception of females within fighting has been gradually changing over the last decade. There had been a fairly clear line between women who participate in combat and those who do not fight that has gradually been fading. There have also been shifts in the way women are regarded at large within foam-fighting. I will explain both of these trends and possible explanations. I will also touch upon the 'tradition' roles of women in America, especially the way girls and young women are 'wired' to explain the significance of my findings within other subcultures. Besides participant observation, my data is largely culled from a blind survey conducted within a completely female group within foam-fighting. The membership of this sub-group is believed to be around 150 women. The data from the survey is augmented by interviews conducted through email as well as instant messenger services to further elaborate on specific ideas and concepts.

Darling, Laci (University of Central Missouri), The NAGPRA Reporting Procedure: Testing Its Efficacy as Applied to Unidentified Human Remains (3-05.3) The purpose of this case study is to actually follow the NAGPRA reporting procedure to determine its efficacy as applied to unaffiliated human remains. This case study offers the potential to begin answering many unanswered questions about the Human Osteology collection at McClure Archives and the University of Central Missouri Museum, as well as other repositories of unaffiliated human remains, such as: from where did these individuals come, how and what can we learn from them, and to whom do they belong? For this research project, the Human Osteology collection at McClure Archives and the University of Central Missouri Museum was carefully examined and inventoried. The collection includes a multitude of remains from various individuals of Native American descent. The remains were examined using the Guidelines for Documentation of Human Remains, published by the Arizona State Museum. These guidelines outline procedures for the determination of age, sex, dental conditions, individual bone measurements, and signs of certain diseases such as degenerative joint disease or spinal osteophytosis (Arizona State Museum, nd). The case study provided the opportunity for the remains to

be properly documented on official documents that can be both sent to NAGPRA and kept for museum records. Though the data obtained from this study may only be a small piece to the overall study and evaluation of the NAGPRA reporting procedure as applied to unaffiliated human remains, the study is highly in the field of physical anthropology, especially for those dealing specifically with unaffiliated human remains housed in public institutions.

Day, Takako (Northern Illinois University), A Glimpse at Hidden Contacts Between Japanese and African Americans in Prewar Chicago (1-07.2) Immediately after the December 7, 1941 attack on Pearl Harbor, the FBI arrested a several Japanese people in Chicago. Compared with the west coast, where more than two thousand Japanese suspected of being leaders were taken into custody, the number arrested in Chicago was relatively small. But these FBI arrests in Chicago continued well into 1943, when Japanese and Japanese Americans from the west coast were advised to choose to be released from internment camps and relocate to new cities such as Chicago. NARA documents reveal that one of the Japanese arrested in Chicago, Eizo Yanai, was suspected of collaborating with African Americans in Chicago. Coincidentally, 1942-1943 was the same year that radical pro-Japan African Americans such as Elisah Mohammad were arrested in Chicago and New York. This presentation explores one unique aspect of the history of the Japanese community in Chicago — the relationship between a few African Americans and a few Japanese — through the voice of Eizo Yanai.

DeCamp, Elise (Indiana University), Structure and Improvisation: Keeping Live Audiences in Play (2-19.1) From public murals to politically themed music and dance, art has long been a communication genre uniquely situated to launch social critiques or further political aims through a pleasurable experience. To promote such messages requires that audiences are engaged in the material without feeling attacked or lectured. Stand-up comedy, among other art forms within the live performance genre, possesses the unique ability to respond in real time to the mood, energy, and overall receptivity of a crowd. Through a combination of long successful structural elements in a comedy performance and the improvisational skill to manipulate and adapt them to each new crowd, comics have identified approaches to achieve the goal of an involved audience. This is crucial for the acceptance of any socio-political message that plays about within the pleasurable confines of what Sigmund Freud termed the “joking envelope.” The research I will present, examines the strategies that the stand-up comedians I have interviewed improvise at certain moments or key structural points throughout a performance in order to maintain or heighten audience engagement. This careful attention to the interest and receptivity of attendees is how stand-up comedians lay the foundation for advancing their commentaries on society.

DeLisle, Christine (University of Illinois, Urbana-Champaign), Ancestor and Taonga: Ruatēpūke II at Chicago’s Field Museum (2-14.4) In 1905, Chicago’s Field Museum acquired a traditional 19th century New Zealand Maori whare nui (“meetinghouse”). In the 100 years of its stewardship, the whare nui has gone from being ogled purely and simply as a primitive ethnographic object to being regarded and revered as a taonga “treasure.” More properly understood by its original tribal owners, the Ngati

Porou, as the ancestor, Ruatepupuke, the whare nui can be said to bridge between the worlds of colonizer and colonized, tangata whenua (“people of the land”) and manuhiri (“outsider”/“visitors”), primitive and modern, ethnographic and artistic, temporal and spiritual, tangible and intangible, and other seemingly distinct categories. This presentation draws from my role in 2006 in helping the Field re-conceptualize its display and use of the whare nui to address Ngati Porou desires to ‘keep the whare warm’ while also trying to address the Field’s commitment to multiculturalism. It explores the challenges for the Museum and the tensions between the Museum’s effort to have the sacred whare and the adjacent marae “meeting house” be a public and multicultural “window to the world’ against Maori notions of what it means to be indigenous to a specific place and space.

Desmond, Jane (University of Illinois, Urbana-Champaign), "Real Doctors Treat More than One Species": Veterinary Medicine Training and Practice (3-01.3) Based on several months of fieldwork in a Midwestern veterinary college and teaching hospital, this paper examines some of the dominant contours that shape the practice of veterinary medicine today. These include: a constant if unstated comparison with human medicine and physicians, the "second class" status of the patient, the economic structure of the delivery of care, and the feminization of the profession over the last 30 years. While most of these factors mitigate against the accumulation of high cultural capital, a compensatory discourse within the veterinary community challenges this status differential by emphasizing the greater variety of species vets must treat, and how much harder it is to get into veterinary school than medical schools today. Conducting participant-observation research in this setting requires negotiating the challenges of seeing medical procedures up close with all their attendant bodily responses, allaying fears about the potential for an outsider to misconstrue practices and intents which look very different to a lay person, and the challenges for both researcher and hosts of being observed by a colleague who is not a scientist.

Dominguez, Virginia R. (University of Illinois, Urbana-Champaign), Is Museum Redesign Possible When an Exhibit Is Unquestionably Racist? The Case of Stellenbosch University in Light of Johannesburg's 2001 Apartheid Museum (2-14.6) Reconceptualizations occur, paradigms change, and institutions inherit spaces and objects that may no longer fit. When the changes are conceptual, entail courses taught, books ordered, and manuscripts submitted to new and different publishers, the changes can be profound but do not necessarily entail 3D objects, square footage (for displays and storage) and the labor of preserving and storing those objects. Objects, space, publics, and labor make museum exhibits harder to change than courses we teach or books we write. Hence, a crucial question has to be when to take down an exhibit, remove it altogether, and put something very different in its place versus reconceptualizing it, redesigning the space accordingly, and using existing objects to tell a seriously altered account of something. Particularly egregious examples worth exploring are museums with seriously racist missions. Are they salvageable and, if so, how? South Africa's Stellenbosch University is a fascinating case in point. The kind of anthropology taught there during the apartheid era--and its accompanying museum--epitomized the ideology of the apartheid state. I ask what it now means for the head of the university and the

mostly new anthropologists on the faculty at Stellenbosch to imagine redesigning the museum and its history (some years after it was officially shut down). Explorations with Stellenbosch colleagues, their hopes, desires, and ideas will form part of this presentation, especially in light of the opening in 2001 of the large and daring Apartheid Museum in Johannesburg.

Dothage, Kohl (Wichita State University), The Effects of Freezing on Blunt Force Trauma (3-09.2) Studies of skeletal taphonomy are undertaken widely and well published in the literature. Research into the effect of cold and freezing temperatures on bone is, on the other hand, is far less prominently researched and published. This study addresses the effects of freeze-thaw cycles on trauma in bone and focuses on microscopic analysis of changes in the structure of bone exposed to cold and freezing temperatures. A sample of thirty bone samples each represented by a partial nonhuman animal rib fragment (*Sus scrofa*) were placed in different environments, exposing them to direct and indirect cold and freezing temperatures over an extended period of time. Each of the thirty rib fragments sustained blunt force trauma, induced by the researcher. Of these, ten ribs were kept in a deep freezer and frozen for an extended period. Ten were placed for a similar number of days in a caged outdoor facility at the rural site of the Wichita State University Biological Anthropology Laboratory “Skeleton Acres Research Facility” (SARF). Another ten rib fragments were kept as a control group. As this study examined the effects of the freeze-thaw cycle on both a micro and macro scale, it revealed to what extent freezing in different circumstances causes “breakage” to the micro-structures of the bone. This, in turn, offers further insight into the interpretation of skeletal trauma and how induced trauma expresses itself on frozen bone.

Dunk, Ryan (University of Wisconsin, Milwaukee), Mayer, Gregory C. (University of Wisconsin, Parkside), and Petto, Andrew J. (University of Wisconsin, Milwaukee), Heritability of a Fitness-related Trait in a Captive Population of Rhesus Macaques (*Macaca mulatta*) (3-19.3) Fisher’s (1930) fundamental theorem of natural selection shows that, under fairly general conditions, increases in fitness are equal to the additive genetic variance in fitness. The theorem implies that traits closely related to fitness will show little additive genetic variance, as all heritable variations closely tied to fitness should quickly become either lost or fixed. Heritability (h^2) for such traits should therefore be low, and, indeed, traits such as litter size have often been shown to have low heritability compared to other metric traits. We present here the results of a study of heritability of opportunity-controlled conceptions (an analog of fecundability) in a laboratory population of rhesus macaques (*Macaca mulatta*) at the New England Regional Primate Research Center. Females were maintained indoors in single cages with a controlled environment and controlled access to mating opportunities with males. A half-sib analysis of 40 dams over 7 years from 1983-1989 was performed to test for sire effects. Sires were an insignificant source of variation in number of opportunity-controlled conceptions ($p=0.364$), and the estimate of heritability for the trait was small ($h^2=0.018$). The results of this study support the implication of Fisher’s fundamental theorem that traits closely tied to fitness will have low heritability.

Easterday, Noelle (University of Illinois Urbana-Champaign), Ethnographies of

Mobility (1-03.1) This paper examines the materiality of mobility as explored and documented in three ethnographic studies: Nordstrom 2007, Lugo 2008, and Vallejo 2012. Specifically, I am concerned with three types of mobility: (1) the movement of goods and capital within, throughout, and across borders, (2) the ability for people to move from one place to another, and (3) the social mobility made possible between socioeconomic classes according to the intersection of historically particular circumstances with the broader globalized processes that characterize modernity's regime of capitalism from the late-twentieth century to today. In drawing from the rich ethnographic data provided by the aforementioned texts, I aim to examine how these aspects of mobility elucidate the complexities and ambivalences experienced in the everyday lives and struggles of the authors' research subjects. A more nuanced understanding of class, and its on-the-ground constraints and possibilities, then emerges from this transnational look at capitalism's effects on the flow of economic, social, and corporeal life. By focusing on the ethnographically documented materiality of mobility, I suggest it is not only useful but necessary to think through mobility's manifestations as "durable systems of transience" - inherently impermanent and porous systems that mobilize people, goods, and capital that also generate regulatory conditions of social life. In doing so, both the researcher and reader can proceed with anthropological analysis critical of the predilection to associate movement with freedom and flow with unrestricted. For, as the ethnographic data demonstrate, mobility is often, if not always, intertwined with constraint.

Feinberg, Rick (Kent State University), Auto-Experimentation in Taumako Navigation (3-17.1) In 2007-08 I spent nine months with people from the Vaeakau-Taumako region of the southeastern Solomons Islands, exploring local seafaring and navigation. My plan was to combine verbal instruction with a seventy-mile voyage in a large outrigger canoe, without the aid of navigational instruments, from Taumako to Nifiloli in the Outer Reef Islands. As it turned out, no voyaging canoe was in operation during my time in the field, so my investigation was largely based on conversations with experienced sailors and navigators. Since I was unable to observe local navigators in situ, I devoted a second portion of my study to testing my own ability to use what I had learned from my interlocutors. When traveling out of sight of land on motor canoes and cargo ships, I attempted to estimate my heading and location by tracking the movements of stars and the sun as well as wind and wave patterns. I would then check my estimates against the readings of a magnetic compass and, occasionally, a GPS. In addition, I devoted many days to mastering local techniques for paddling and sailing non-outrigger dugout canoes on the reef flat and in the open ocean near Taumako, hoping in that way to reenact an experience more-or-less akin to the process through which Vaeakau-Taumako initiates learn their own seafaring skills. In this paper I will describe my efforts, assess my level of success, and consider what my experiences might reveal about local seafaring and navigational prowess.

Feltner, Stephanie (Northern Kentucky University), Breathplay: Practice and Theory (2-16.2) Breathplay is the practice of controlling or restricting the intake of oxygen by one or more participants in an erotic situation. This paper addresses breathplay and its role in the United States. Throughout the United States there are

misunderstandings of breathplay, including the notion that breathplay often leads to death. There has been little to no research done on breathplay within anthropology or the broader social sciences. However, breathplayers form a sexual subculture that includes shared norms, a lexicon, and specific practices. This paper will first delve into this subculture, illuminating this often misunderstood group.

The second half of this paper will analyze breath play through the work of Michel Foucault. Foucault influenced the development of queer theory by bringing attention to the idea of socially normative sex and what lies outside of it. People who practice breathplay (known as gaspers) certainly go against the social norm and enter the realm of extreme sadomasochism. Foucault's work also discussed the creation of labels by the medical community, and the subsequent reverse discourse that can occur. Breathplay can be found in the Diagnostic and Statistical Manual of Mental Disorders under paraphilia, a labeling has allowed a subculture to emerge. Finally, Foucault brought attention to power and the role it has played in constructing these heterosexual norms. Power is an important aspect in breathplay, both in the power sexual partners have over on another, and the power the individual has over life and death.

**Fisher, Dylan (Grinnell College) and van Court, Rachel, (Grinnell College),
Reflections on the Past: Land, Memory, and Meaning on the Iowan Farm (3-11.3)**

This presentation discusses farming culture of a small town in the heart of the Iowan corn belt, and the way in which this culture has changed from the 20th century to the present. This transition has been characterized by the adoption of technological developments, which have had a dramatic effect on the Iowan community and landscape. Chemicals and seed companies, ever-expanding acreages, and amazing tractors have become commonplace in modern agriculture. The differences between the farming of past generations and the farming practiced now have had clear influences on Iowan culture and American culture in general. These have also lead to the counter movement of sustainable agriculture. This movement has created and perpetuated the idea that sustainable farmers love their land and commercial ones treat it as a commodity. These ideas are both driven by a third myth; that the yeoman American farmer is inherently independent and can succeed by work alone. Our study investigated these ideas by performing ethnographic interviews in Grinnell, Iowa with 12 community members whose families have lived in the area for multiple generations. It was found that much community change has occurred as a direct result of industrialization. However it was also found that all farmers have a deep love and connection to their land, and are often sad to see the community change resulting from this new style of agriculture.

Foley, Allison J. (Indiana University, South Bend), Nine Delis, Seven Office Jobs, Five Disciplines, and Three Degrees: My Odd Path to Paleopathology (3-07.4) I did not major in anthropology. I didn't even minor in it. My first degree in anthropology wasn't in "Anthropology" and my first time into the field was technically as support staff. Yet, sixteen years after taking my first (and only) four-field anthropology class, I'm teaching undergraduate courses in Cultural, Archaeological and Biological Anthropology. My path seems strange to a lot of my colleagues, but to my students it demonstrates the force of intellectual curiosity, the flexibility of anthropology, and, to some extent, the persistence of personality. My broad range of academic interests and studies, my myriad

jobs, my experiences outside of the Academy has shaped my identity as an anthropologist and as an instructor. Sadly, the current structure of Academia implies that this meandering path is untenable; that a liberal arts background is unprofitable and inefficient. Anthropology is in a unique position to address this. As a discipline we need to teach students not to pigeonhole themselves into one small research perspective too early on. Instead we should be encouraging students to explore all sorts of life opportunities and options, thereby making them better-prepared, more-holistic anthropologists down the road. More importantly, by stressing and modelling alternate paths toward a more “anthropological life” we make the discipline more accessible to our students and the public.

Fox, Keri (Wichita State University), Jamesburg Cemetery: Bringing Life to the Dead (3-03.2) The Jamesburg cemetery represents a composite of interments ranging from the late 19th century all the way to present day grave markers. In this study, the Jamesburg cemetery has been mapped using hand held GPS to record the location of any "head" and/or "foot" stone associated with an interment, the name of individual, the birthdate, the death date, a picture of the head stone, the epitaph, if any, and any other iconography identified on both the head stone and/or foot stone. The data will be transferred into ArcGIS so that the user can categorize the individuals in almost any way desired, whether by age, year of birth, year of death, similar stone iconography, etc. Using available census data and obituary records the individuals can be brought back to life in the minds of those that did not even know them. This research allows for the opportunity to remember the individuals that once inhabited the communities that have grown in our areas. It is also possible to track causes of death, especially in periods of epidemics, unknown cures for age related deaths, etc. for the purpose of identifying how communities were impacted and what similarities a community had in relation to ideology. This work is a way to show the changes that have occurred through time within one location that has adjusted from an urban to rural environment in the state of Kansas.

Fregon, Cheyenne (Wichita State University), Obesity and Bodies in American Samoa (2-01.2) During fieldwork in American Samoa in 2013, the researcher examined cultural factors that create an ideal environment for Westernization, western body ideals, views of American Samoans of their own health and bodies, and the presence of NCDs. Much of the previous research in Polynesia has focused solely on the biological factors that have influenced and emerged as a result of modernization in the archipelago. There are many statistics on the rates of obesity and diabetes, notes on the presence of processed foods, and quantitative research reliant on equations of energy input-output. What these studies lack is the perspective of the Samoans- on their diseases, health, views of heavier bodies, and views on modernization, food, and economy. Samoans cannot be understood out of the context of their culture. The increase in size of Samoans can likely be directly linked to the level of modernization they have experienced and its effects on their theorized predisposition to heavier bodies.

French, Brigittine (Grinnell College), Communicability in the Anthropological Archive: Civil War Executions and the Harvard Irish Study (2-04.3) This paper examines persistent silences surrounding the violence enacted upon citizenry during the Irish Civil War by the pro-Treaty Provisional Government through discursive traces rendered visible in the anthropological archive of the Harvard Irish Study. More

specifically, it seeks to articulate some of the collectively-held social “memory of the Irish Civil War that has been assumed, distorted, misunderstood, manipulated, underestimated, but most of all, ignored” (Dolan 2003: 2), through the ethnographic records created by social anthropologists Conrad Arensberg and Solon Kimball during their ground-breaking research in the rural west of Ireland in the decade following the armed struggle for independence from England the ensuing civil war over the terms of peace with the former colonial occupier. The paper argues that the excesses of the anthropological archive make the recuperation of a multiplicity of collective memories possible when coupled with a metadiscursive approach that 1) enumerates the kind of erasures at play in contentious memory-making moments, 2) highlights metapragmatic and metadiscursive commentary, and 3) tracks the gaps in entextualization processes in the representations of historical narratives of armed-conflict.

Fuchs, Ofira (University of Illinois, Urbana-Champaign), Questions of Jewishness: Proving Jewishness in Israeli Rabbinical Courts (3-08.2) According to the 1953 law of Rabbinical Courts Jurisdiction (Marriage and Divorce), all matters that pertain to marriage and divorce of Jewish citizens in Israel are under the exclusive jurisdiction of the state-administrated rabbinical courts. The law dictates that all marriages between Jews in Israel must be performed according to the “law of Torah”. This condition requires that Jewish citizens who wish to marry must be recognized as Jews by the rabbinical authority. For most individuals, this requirement is perfunctory. Rabbinical courts’ guidelines, however, deem that individuals whose parents were married abroad by a rabbi who is not recognized by the Israeli rabbinical establishment are required to prove their Jewishness in rabbinical courts as part of their marriage registration procedures. Consequently, most individuals who are referred to the courts are immigrants. In a 2012 discussion in the Israeli parliament, an official of the rabbinical courts stated that the courts handle approximately 4,300 such cases per year. In this paper I examine the registration procedures of Jewish marriage from the perspective of evidence. Based on interviews and fieldwork in NGOs that assist individuals in navigating rabbinical courts processes, I explore different actors’ views of what is being proved in the courts. I suggest that Jewishness is presented as an existing, homogenous category that is either corroborated or denied and at the same time charged with new, dynamic meanings interrelated with notions about citizenship, ethnicity, kinship and marriage that are particular to present day Israel.

Gearhart, Rebecca (Illinois Wesleyan University), Connecting Students to Non-Western Healers: Exploring "Medicine" in Global and Local Contexts (3-16.1) In this paper, I highlight the ways in which I help my students connect to cross-cultural concepts of “medicine,” “illness,” and “wellness,” and to the wide variety of healers at work both locally and in the world today. I provide brief examples from Native American, Chinese, Indian, and African healing traditions that we study in the course, and describe the assignments I have designed to guide students to a deeper understanding of the social construction of their own bodies, a broader awareness of the complexities of non-western healing philosophies, and to an appreciation for the variety of healing modalities available in relatively small, Midwestern communities such as Bloomington-Normal. I focus my comments on the lessons that the students who conducted

ethnographic research with local healers in the fall of 2013 learned about complementary medicine from their experiences. The aim is to provide context for the student presentations that will follow.

Gearhart, Rebecca (Illinois Wesleyan University), *Introducing Contesting Identities: The Mijikenda and their Neighbors in Kenya Coastal Society (3-13.1)*

This paper provides an overview of the newly published edited volume, *Contesting Identities: The Mijikenda and their Neighbors in Kenya Coastal Society* (2014). As co-editor of the volume, I provide historical and social context on the Mijikenda, explain the impetus for the volume, and describe the overarching themes that emerge from this body of scholarship. This introduction sets the stage for the papers that follow, each focused on a particular social institution the Mijikenda established to define themselves vis-a-vis their neighbors, and gain control over the people and resources upon which their communities depend. These engaging case studies on secret societies, witchfinding, and ritual settlements demonstrate the intriguing ways in which the Mijikenda have used culture as a framework within which to codify and contest their identity.

Giles, Linda (Illinois Wesleyan University) and Mitsanze, John Baya (Malindi District Cultural Association), *The Kaya Legacy: The Role of Mijikenda Makaya and Kaya Elders in Postcolonial Kenya (3-13.4)* This paper examines the role that the “traditional” Mijikenda institution of the makaya (s. kaya) and its political leaders (kaya elders) have played in post-colonial Kenya. The makaya were originally fortified settlements that acted as political and ritual capitals of each Mijikenda group. After briefly noting what is known about the pre-colonial makaya and their elders and how they have changed over time, we explore the challenges that have confronted kaya elders in recent times and how they have adapted to them. We give special attention to their struggle to protect makaya from land alienation and environmental exploitation as well as their role in modern Kenyan politics. We are especially concerned with how local and national politicians have associated with kaya elders and the relevancy of the makaya and the kaya elders as a rallying point for the emancipation of the Mijikenda from their historical position of political and economic exploitation. Lastly, we examine startling new developments that have occurred in the last few years through the leadership of the Malindi District Cultural Association, aimed at strengthening and reforming the institutional structure of the kaya elders.

Godfrey, Janeal (Wichita State University), *Written in Stone: Recovering Anthropological Data from Three Rural Sedgwick County, Kansas, Cemeteries Using Non-invasive Methods (3-03.1)* Traditionally biological anthropologists rely on excavation and examination of the resulting skeletal remains to reconstruct past populations and the communities they represent. Though informative, this avenue to investigation of past social dynamics is ultimately destructive. This study presents an alternative approach to the study of social interactions of past communities. Three historic cemeteries, each located in rural Sedgwick County, Kansas, were selected and investigated to illustrate how valuable biological data about associated populations can be ascertained without using invasive methods. Using a combination of historical demography and paleodemography, the pioneer population of this region was

reconstructed and patterns of migration and settlement were revealed. Additionally, mortality rates and average life expectancy for each population were calculated and the original parent population size for each cemetery was estimated. The results were first compiled and then compared in order to isolate variation between the populations and differences were found between each group which could be further explored. The study points to the potential of this alternative approach in the biological anthropological investigation.

Goodhue, Emily (St. Olaf College), The Role of the Mother in Muslim Families in Dakar, Senegal (2-06.2) This paper uses ethnographic interviews to show how Muslim gender roles function in Dakar, Senegal. The role of the mother is crucially important to the future of Muslim Senegalese society (90% of the population is Muslim). Mothers have the power to ideologically shape the next generation because they are responsible for educating the children to be good Muslims. Recent economic insecurity in Senegal combined with women's increased enrollment in school have challenged the traditional cultural system. Historically, men were the breadwinners and authorities of the family while women stayed at home with the children. In recent decades, however, more women have gotten jobs in the formal sector of the economy and some are helping their husbands to finance their families despite their legal right to keep their money for themselves. In light of these changes, residents of Dakar are divided about whether expectations for husband and wife should be changed because of these societal shifts or whether each member of the couple should continue to uphold his/her religiously-defined responsibilities. The research for this paper comes from interviews with 28 people in Dakar, Senegal during Fall 2012 and June-July 2013. My informants were a mix of Muslim Senegalese women and men, both married and unmarried. All but one of my interviews were conducted in French and then transcribed and translated into English by the author.

Gorentz, Katy (University of Notre Dame), "We Want to Show Them": Social Identities, Lived Experience, and Disabilities in Makeni, Sierra Leone (3-05.4) In Sierra Leone, disability is a concept that invites communal inspections of morality. These moral judgments in the Makeni region have led to the construction of social identities of persons with disabilities that are far removed from how people experience disability. Ethnographic interviews and participant observation with those in close contact with the disabled community--including nurses, special education teachers, and disability organization leaders--depict the moral themes that are often utilized to construct discriminatory attitudes toward persons with disabilities. Nurses often echoed perceptions of the general community, describing the "uselessness" of people with disabilities and their inability to participate in reciprocal relationships. As "usefulness" is crucial to Sierra Leonean morality, these failures were considered tantamount to failure as a human being. Organization leaders and teachers, on the other hand, reflected on lived experiences close to the personal lives of persons with disabilities that suggested the inaccuracy of these perceptions. These individuals felt strongly about showing the Makeni community the productivity and potential of persons with disabilities. Utilizing Erving Goffman's work on stigma (1963), I will demonstrate how this separation of perceived and actual social identities has impacted the participation of persons with disabilities in the general community. With the proliferation of aid projects directed

toward disability resources in developing areas, culturally specific research is imperative to protect persons with disabilities. This research holds the potential to inform such future initiatives and prevent the exacerbation of the discriminatory divide between perceptions and reality in Sierra Leone.

Ham, Allison (College of Wooster), Archaeology as a Tool of Reconciliation in Post-Conflict Societies (2-11.2) This study explores how archaeology can be used as a tool of reconciliation in post-conflict societies. I employ case studies from Spain and the former Yugoslavia as instances in which archaeological excavation is critical to the identification of victims of violence. I decided to use material from Spain and the former Yugoslavia because of their contextual and temporal differences. The questions I address in my paper include: 1) What methods have been used in these two locations and how effective were they in the identification of victims? 2) What are the broader implications of the remains being exhumed and identified? 3) Can archaeologists help societies reconcile and heal after instances of violence? The study compares excavation methods in the two countries and also examines how the remains are handled and used after they are exhumed.

Hanks, Michele (Case Western Reserve University), Disciplining the Paranormal: Parapsychology, Psychical Research, and the Delineation of Expertise (3-01.2) Since the early 2000s, popular interest in the paranormal has radically expanded in contemporary England, leading to the growth of a public who seek to both encounter and learn about the paranormal. Parapsychologists and psychical researchers, the traditional experts in the field of the paranormal, have viewed this rise in popular interest with concern. Today, the paranormal attracts a range of expert and amateur researchers varying from academically trained parapsychologists to self-fashioned ghost hunters. Groups of researchers often compete for legitimacy in the eyes of the public and the scientific orthodoxy. Based on fieldwork with parapsychologists, psychical researchers, and paranormal investigators in England, this paper examines contemporary contestations over paranormal expertise including debates over the public face of paranormal experts, legitimate methodologies, the role of technoscience, and access to research sites. Drawing on my experiences as an ethnographer in paranormal research communities as well these overlapping discourses of expertise, I suggest that ideologies of scientism, quantification, and marginalization connect these various knowledge producing practices. Ultimately, I suggest that elite and amateur research alike fear that the increasing proliferation of paranormal expertise will further illegitimate their endeavors.

Hartlep, Nicholas D. (Illinois State University), The Linguistics of the Model Minority Stereotype: How To Talk Nasty About Asians without Sounding “Racist” (1-07.3) Bonilla-Silva (2002) discusses how whites talk nasty about Black people in colorblind ways so that they do not appear to be racist, a concept he has labeled “racism without racists.” In this paper I share how whites employ similar nuanced linguistics to talk nasty about Asians. They accomplish this by endorsing the model minority stereotype, which they describe as being a positive. According to Kim the model minority thesis (MMT) is the opposite of the culture of poverty (CP) thesis, but they are both “transcendent meanings to explain how culture predicts success or failure.” This notion that culture predicts an individual’s life chances is highly problematic since it does not

consider institutional structures and barriers that make it easier for some to succeed and more difficult for others. This paper shifts the discussion from needing to debunk the model minority myth to needing to build solidarity between and within the variegated African and Asian American communities in order to question the veracity of colorblindness and meritocracy. I examine why "colorblind" logic and "meritocratic" logic are ties that bind the MMT and the CP together, and why they contribute to unequal power and racial relations in the United States. The MMT and the CP work to form and maintain the "racial triangulation" of Asians, Blacks, and Whites, while it is the linguistics of the model minority stereotype that keeps this constellation under control.

Harwood, Kayla (Kansas State University), Blood, Sweat, and Wheels: The Dichotomous Nature of Gender in Women's Flat Track Roller Derby (2-09.2) This paper explores the role of aggression and sexuality in an all-female roller derby team and the way in which roller derby provides a space for women to express their aggression. Specifically focusing on the use of language to socialize women into a culture of aggression and violence, this paper delves into the dichotomous nature of roller derby as the players emphasize their femininity through self-adornment while reappropriating masculine norms such as physical aggression and the excessive use of expletives. Though the women on the observed team come from all walks of life, they are socialized into a culture of aggression that is necessary for them to participate in the violent sport of roller derby. The research for this paper was conducted over the course of four months; the researcher used participant observation including videography, photography, interview, audio recording, and attaining a position on the team as a "newbie." Transcription of various encounters among the members of the team suggests a language of aggression that is habitually used in order to enculturate new members and reinforces cultural norms for "veteran" members. Following the experience of a new member from "fresh meat" to getting a derby name, this paper explores the way in which women are socialized into the counterculture sport of Roller Derby.

Hechler, Charlotte (Grinnell College), Catcalls in Cairo: The Discursive Practice of Sexual Harassment (2-07.1) Thirty-one individuals, twenty-three Egyptian males and females between the ages of 19 and 24, and nine from relevant NGOs were interviewed about sexual harassment in Cairo. Their discourse regarding sexual harassment will be examined through a lens of power relations and the application of Foucault's assumption that power must be studied as a "strategic relation of force that permeates life and is productive of new forms of desires, objects, relations and discourses" (Mahmood 2005). In other words, power is much more complex than just a product of one institution or individual's agenda that impacts another group of society, but rather is an intricate web of political and individual agendas which impacts all parts of society. Employing this academic template will demonstrate the complexity of sexual harassment in Cairo. The way in which participants discuss harassment represents a reaction to the perceived power imposed by the Egyptian Government, Western imperialism, and an imagined tradition of Arab identity. In other words, the discourse on sexual harassment is intertwined a greater political, social and economic discourse, which ultimately generates further challenges to the movement striving to decrease sexual harassment. Finally, Egyptian anti-sexual harassment movements should proceed with the acknowledgment

that the phenomenon is more complex than just an issue deriving from the patriarchal system.

Heckel, Madison (Gustavus Adolphus College), The Importance of Multilingualism in Preserving and Extending Diversity of Cultures (2-19.2) Language extinction rates have risen drastically in recent centuries. With the growth of the global economy comes an increase in the need to communicate with people of all cultures and languages from all ends of the world. This makes bilingualism essential for those who do not speak a widely spoken language, but reduces the need of bilingualism for those who do. Globalization is helping certain languages, such as English and Mandarin, to grow in importance, while forcing out lesser-spoken languages across the world, removing the diversity that comes with having a multilingual culture. While other anthropological works have examined bi- and multilingualism's influences on creating and maintaining diversity of cultures across the world, this paper includes research that shows that both are beneficial to individual speakers as well. In this paper I will argue the importance of maintaining culture through the diversity of language, and the need to promote the learning of multiple languages rather than conforming to power languages. Globalization gives language a power that it did not have before, and this only accelerates the extinction of lesser-spoken languages across the world. In order to promote language diversity, second language learning needs to be pushed in such a way that the culture's original language is preserved rather than replaced. Culture is best preserved when its original language is kept alive; bi- and multilingualism can maintain this diversity in a way that language recovery and revitalization cannot.

Henderson, Zach (Southern Illinois University), Libraries of Vital: Discovering the Importance of Libraries in Communities (3-14.2) When budget cuts occur in cities and towns, libraries, unless they have an independent budget of said city or town, often experience the worst of them. Libraries are seen as too underused, and therefore unworthy, of an institution to bother with allocating more funds to. The opposite is true. Libraries are used by their communities for the wide range in services and programs provided. They often need and deserve more funding than they're given. The proposed research is aimed at proving the value of libraries through the use of an ethnographic account of a public library in Southern Illinois. The ethnography is expected to reveal how the local community utilizes what the library has to offer. The research will be conducted through participant observation, surveys, and interviews with patrons and employees of the public library.

High, Brittany (Northern Kentucky University), Upholding Purity: Gender Performance Among Pledged and Sworn Virgins (2-16.3) This research focuses on the practices and subculture surrounding the Purity Ball Ceremony. Fathers and daughters are the participants of the Purity Ball Ceremony and the purpose is for the daughter to pledge her virginity to her father. The father's role is to be the protector of his daughter's chastity until marriage; then her virginity and ultimately her sexuality is transferred to her husband. There has been a public discourse on the Evangelical Ceremony's practices and subculture by mainstream media since its emergence in 1998. However it seems little anthropological research has been done on the subject. This paper will examine the

complexity of the Purity Ball's ideologies, symbols and subculture. I will then analyze the ceremony through Judith Butler's Gender Performance Theory, as explained in *Gender Trouble*. Butler's distinction of sex, gender and sexuality, along with the cultural performance of gender, will be applied to the ceremony's practices. Finally, by using this theoretical model, connections are made to the subculture of the Sworn Virgins of Albania. Parallels can be identified between the two cultures through gender expectations, sexuality, public vows and the influence of a patriarchal society. This research will delve into the complex and controversial practices and ideologies of the Purity Ball Ceremony in order to wholly understand how this subculture operates, influences and is influenced by modern American culture.

Hilal, Yaqub (University of Chicago), How do you know a liberal subject when you see one? (2-02.1) Anthropologists have challenged some of the key assumptions that undergird liberal ideologies and have highlighted the contradictions that emerge under liberal regimes of government. They have done so by trying to understand liberalism in context, as a set of culturally- and historically-situated ideas and practices (see for example Fraser (1990) and Hirschkind (2001) on the public sphere; Silverstein (1996) on language; Asad (2003) on secularism; and Mahmood (2005) on autonomy and human agency; Comaroff and Comaroff 2009; and Povinelli 2002). The following paper draws from these authors' insights and pursues their line of critique further. I ask how it is that we come to see a shared humanity in others and, assuming that this humanity is granted, how we recognize others as rational and reasoning liberal subjects capable of participating in a liberal democracy. What are the signs that count as evidence of this internal state, and who is authorized to evaluate them? Drawing from my fieldwork in the Israeli Controlled Territories I trouble the universal and unmediated humanity posited by liberal ontologies. I argue that this shared humanity, along with the subjectivity that is central to liberal ideologies, emerges through situated social semiotic processes. It is these processes that I examine here and which, I suggest, are crucial to our understanding of liberal projects and practices not only in the Israeli Controlled Territories but also elsewhere.

Hockett, Tabitha (Missouri State University), Protest Music: Creating Cohesion (3-12.3) Alan Lomax's study of cantometrics aligned the level of social cohesion within a given society with the qualities of music appreciated within that particular group. His work focused primarily on band societies through industrial societies but modern, post-industrial groups were not discussed. This research attempts to answer the question of how music serves as a form of cohesion in these types of societies focusing primarily on how protest music can serve this function. Research was completed through finding musical samples online and analyzing those against information about that particular group, movement or protest. What was found was that protest music can create a sense of group identity that might otherwise be difficult to obtain in large mixed groups that lack a centralized culture outside of the movement they are involved in by physically compelling protesters to move together in unison, lyrical narratives transmit knowledge to participants and by simply taking part in the same activity. This is particularly evident in movements that involve people from various ethnic backgrounds, economic statuses, gender, etc. that are coming together for a cause and in protests that occur on the internet.

Protest music can also have homogeneous effect on smaller indigenous cultures that band together against the larger, industrial societies that they live amongst. This is creating one “indigenous” umbrella identity. Music in protest serves as an apparent opposite to Lomax's findings, it creates cohesion and is not just a reflection of cohesion in a group.

Hope, William (Knox College), Explorations of Sound Cultures at Knox College (3-05.5) Over the last two decades, there has been significant interdisciplinary interest and creative production regarding the medium of sound. Taking sound as its analytic and interpretive point of departure for making sense of human practices, experiences and conditions, “sound studies” articulate the concerns of the physical and social sciences as well as the humanities. Inspired by Steven Feld’s call for “doing anthropology in sound”, students of ANSO 342 Sound Cultures explored “the potentials of acoustic knowing, of sounding as a condition of and for knowing, of sonic presence and awareness as potent shaping forces in how people make sense of experiences.” This poster presentation – accompanied with a listening station – provides a venue for the sonic narratives and soundscape compositions that students crafted in Fall term 2013 as they engaged questions of senses of place and identity, social relationships, and historical process on the Knox College campus. This poster presentation also seeks to open dialogue on techniques of active listening, editing and composing, and of understanding sound recorders as “technologies of creative and analytic mediation.”

Huddleston, Chad (Southern Illinois University, Edwardsville), Understanding the Importance of Teaching and Applying Anthropology (3-07.2) Although I never dreamed of becoming an anthropologist as a child, I did find myself searching for better choices in how to understand the world than those presented to me. The path I have traveled to this point has been long and varied and anthropology has been essential in helping to shape how I understand myself and my surroundings. Yet, Anthropology has been under attack over the last several years due to some basic misunderstandings about how we think and what we do. These misunderstandings derive from some of the fundamental issues with which we work, such as the fear of difference. We are a coterie of people that base our lives and careers on understanding difference. One proven way to combat this fear of difference is through familiarizing people to that which they fear. Teaching and engaging with difference directly through fieldwork have proven their value in combating this issue. I will share some of the steps of my journey in understanding the importance of teaching and applying anthropology in my life and work.

Huls, Travis (Illinois State University), Endocranial Variation and Morphology Within the Dmanisi Fossil Group and their Taxonomic Classification (1-05.2) Some of the oldest hominins outside of Africa, the Dmanisi remains from Georgia have proven an important paleoanthropological find. The discovery of a remarkably well preserved cranium, D4500 in 2005, has led to a reevaluation of the systematic and taxonomy of the Dmanisi sample. The Dmanisi fossil group, partly comprising these five skulls, show a high degree of morphological variation, and these specimens previously have been placed into as many as three separate species of Homo. Currently, researchers think that the Dmanisi hominins belong to a single species, most likely to Homo erectus. Considering the high degree of variation exhibited by these remains, further questions should be

raised. First, looking at the morphology of the Dmanisi specimens, what are the concerns that these may not represent a single taxon? Second, how were fossil hominin species classified in the past, and how does this apply to the Dmanisi fossil group? Third, using endocranial volume as an indicator, this paper will draw comparisons between baselines of variation established for other groups of early hominins, extant great apes, and the Dmanisi fossils. Using the coefficient of variation to analyze these data indicates that the Dmanisi specimens display too much variability to be classified within a single taxon.

Ingram, Ethan (Eastern Illinois University), There is No Word for "Thank You" in Dothraki: Examining the Elements of Culture Creation Through the Use of Constructed Language (2-19.3) Since the 1954-1955 publication of J.R.R. Tolkien's Lord of the Rings trilogy, there has been a widespread interest in the use of constructed languages for fictional and aesthetic purposes by authors, academics, and general audiences. This paper examines how authorial intent of a fictional culture's values and aesthetics is established through the phonology and grammatical structure of its constructed language, and how an author's own perceptions and understanding of cultures inform these intentions. We will also look at how authors emulate the evolutionary nature of natural languages in their static fictional constructs. Specifically, this paper considers as a case study the Dothraki language, constructed for a fictional group of nomadic hunter-gatherers in the 2011 HBO television series Game of Thrones. The language, devised by linguist David J. Peterson and still in development, has a vocabulary of over 3,000 words and a fully realized grammatical system, and notes on its content and construction have been made available by the author. Through an examination of the Dothraki language, I will attempt to show how an "ethnographic" approach can be applied to fictional peoples and their creators. This presentation will also contain a brief overview of the field of constructed language in general and will draw on examples of both fictional and "real-world" constructed languages.

Jacobs, Bryant (Wichita State University), What Voice Did They Have? A Post-colonial Postulation Through an Archaeological Inquiry Over the Agency of Civil Society (2-11.3) Historically, policy enacted within the United States has, at times, been attributed to politicians, or elites, who had approved, lobbied, and help implement a given policy; denoting their agency in its formation. An exclusive perception has particular flaws as we may first denote the essence of the United States governing institution; a government for and by the people. The intention of this paper is to conceptually and methodologically realize and deal with the inequitable application of policy affecting 20th century to contemporary populations. In effect, I will de/reconstruct the notion of Civil Society, and present a theoretical methodology to account for and denote the multitude of contextual phenomenological experiences and relations that existed within these past experiences. As a result, this framework was constructed to engage with the not yet deceased past to express and expound its narratives, and re-contextualize the past in relation. With these narratives, I hope to identify individual's and/or congregate of individuals' agentic capacity and efficacy, or lack of, in the influence of policy as a result of participating in Civil Society Movement.

Jacobs, Claude (University of Michigan-Dearborn), Mapping Detroit's Landscape: Religious Pluralism and Secularism (1-02.1) For a decade and a half, faculty and students at the University of Michigan-Dearborn have been mapping the changing religious landscape of metropolitan Detroit. This work has been undertaken as an affiliate of the Pluralism Project at Harvard University. The Project's goals are, in part, to increase awareness of students and others not only of the growing diversity of religions in American society, but also of the role of religion in American culture. Interestingly, this research program and its associated activities have occurred in the context of increasing secularism in American culture and a growth in the number of "nones," people who claim no religious affiliation. This paper examines the work of the Pluralism Project at the University of Michigan-Dearborn, exploring the relationship between growing religious pluralism and secularism in Detroit. Examples of both are evident in the archives that have been established. These include profiles of religious centers, interfaith organizations, and activities of people who are associated with what is commonly referred to as secular humanism. The paper compares this relationship in Detroit to what exists elsewhere in order to articulate a clearer understanding of pluralism, religious pluralism, and secularism. The paper has implications for the anthropology of religion and religious studies as a part of the college and university curriculum.

Johnson, Felicity (St. Cloud State University), Traversing the Transition: Gender Policing, Hypermasculinity and Trans-Male Privilege in the Transgender Community (2-10.2) This ethnographic survey of a Minnesotan transgender community highlights the pressures experienced by trans individuals to conform to the cisgender (i.e., non-trans) world. Our research is situated within the theoretical framework of Judith Butler's Queer Theory as well as Michel Foucault's Panoptical Theory, and argues that the ambiguous nature of gender identity is intensified for transgendered individuals. Because this expression of gender ambiguity is abhorred in American culture, we discovered that trans persons are pressured to confine themselves to the male-female binary that is status quo. Throughout their transition, trans individuals must come to terms with this internalized oppression and in doing so, often attempt to emulate their assigned gender. Male-to-female (MTF) persons are particularly vulnerable to this pressure and many attempt to "cure" themselves by immersing themselves into a hypermasculine existence. The most extreme embodiment of hypermasculinity is the military, and for this reason, many of the MTF individuals we spoke with had joined active service before beginning their transition. While both male-to-female (MTF) and FTM individuals experience tremendous hardships throughout transition, the latter group experience additional pressures as they surrender their male privilege during transition. This phenomenon, which we call "trans-male privilege", is particularly evident within the community of young trans people we spoke with. Regardless of these struggles, however, we ultimately predict that the coming years will see the beginning of a paradigm shift in public consciousness to embrace the fluidity and tenacity of the transgender population.

Jones, Emily (Wichita State University), Cleansing: Ritual Drink and Red Slip Bottles (2-05.1) There are many examples of red slip ceremonial bottles all throughout the archaeological record, but never before from the Wichita. The bottles found have red slip and decorative handles. The focus of the study on the red slip bottles is the

ceremonial use and decorative motif. In my research I have compared several different ceramics with characteristics similar to the bottles found at the Great Bend Complex and tested them for residue using FTIR at the PaleoResearch Institute for Black Drink, Mescal Tea, and Chocolate. If Black Drink was being used by the Wichita Indians, then they may have been growing *Ilex Vomitoria* (the main ingredient for Black Drink). I sent soil samples from the borrow pit around the council circle at the Tobias site to the Phytolith Research Institute, to test for phytoliths of *Ilex Vomitoria*. This study has opened new awareness in the Wichita past, and can give greater insight into the use and manufacturing of these ceramics.

Jordan, Nick (Lake Forest College), *The Adulthood Project: The Exploration of Public Data Methodologies (3-06.2)* This paper considers a mode of data collection and sharing under development at Lake Forest College. The objective is to create a qualitative equivalent to the General Social Survey, enabling undergraduate students to access and contribute to a public database. While public data sharing has raised some criticism, new methodologies have increased in popularity. Digital collaboration has been shown to increase public conversation within communities; it engages students in the challenges of descriptive problematization, and introduces them to the ethics of digital research. This paper will explore the benefits of public data methodologies through my undergraduate research.

Kabat, Amanda (Indiana University-Purdue University Indianapolis), *Urban Agriculture: A Creative Reuse of Vacant Lots? (1-06.3)* Vacant and abandoned lots have become increasingly common in urban areas that have fallen into disuse. One creative idea that neighborhood residents in Indianapolis have embraced is turning these vacant lots into urban gardens. In this paper, I will present the results of my research on one particular urban garden in Indianapolis: Fall Creek Gardens. I will attempt to define characteristics that make urban agriculture a feasible alternative use for vacant lots in low-income neighborhoods. I will look at the steps necessary to opening an urban garden, what makes it a success, and how the surrounding community feels about the garden. Through interviews with local community members, I will learn if the local residents have any say into what happens with the garden, and if they even had a choice in its creation. I will also interview some of the garden's workers to find out what goes into maintaining the garden, how much work actually has to be put into the garden, and how much money running a garden like this costs. Lastly, are urban gardens really a way to produce healthy food for local consumption in struggling neighborhoods or are they projects that are embraced mostly by middle-class outsiders?

Kasztalska, Aleksandra (Purdue University), *Soccer, Faith, and Patriotism: Polish Internet Memes as Social and Linguistic Commentary (2-20.2)* Although a site of great linguistic creativity, Internet memes are a relatively unknown phenomenon. Moreover, research on memes generally focuses on English language memes, despite a growing number of memes in other languages. Because memes can reflect a community's values and tensions, I examine a sample of Polish image-based memes, which function as a kind of commentary on patriotism, politics, and linguistic pluralism. I begin my analysis by classifying Polish memes as either derived from English (English-original)

memes or created by Polish memers (Polish-original). English-original memes often feature literal translations of English captions, but some exhibit linguistic play within the translation. One example is the catchphrase “Deal with it,” rendered “Handluj z tym,” where “handluj” unambiguously denotes drug-dealing. I also argue that Polish meme-makers mix meme genres by superimposing the caption “To uczucie gdy” (“That feeling when”) onto different image templates. On the other hand, Polish-original memes allow Poles to comment on many aspects of life in Poland, from sports to politics, referencing English-language memes more or less directly. Above all, I demonstrate that one particular meme series, in which historical Polish paintings often serve as a canvas for crude jokes and stories of drunkenness, reflect contemporary Poles’ struggles with mainstream interpretations of their country’s history and of patriotism. I conclude by arguing that trends in Polish memes are evocative of the increasing influence of English on linguistic and cultural identities in Poland. At the same time, by subverting genre conventions memes can function as sites of linguistic resistance.

Keller, Janet (University of Illinois, Urbana-Champaign), Exhibiting the Transforming Arts of Papua New Guinea (2-14.2) “Our contemporary artists will pass into history [not only] as our artists, [but as] . . . visionaries, our prophets in our times” claims Bernard Narokobi, politician and philosopher of Papua New Guinea. Yet exhibiting PNG art to highlight this artistic vitality is challenging as it faces both Western expectations centered on ideas of the “primitive” and viewer unfamiliarity with the societies of the Pacific. In “Transforming Arts of Papua New Guinea” we sought to contextualize PNG art by addressing the question, “How is national identity formed by a population with over 700 mutually unintelligible languages and equally diverse cultural backgrounds in a physical environment divided by mountains, rivers, and seas minimally traversed by roads or linked by air. Strategies we found productive speak to Boas’s concern for the arts as expressions of the genius of a people (Stocking 1968) and include: highlighting the dynamic situated relevance and transformations of the arts over time, combining commentary from citizens of Papua New Guinea with perspectives of both Pacific and EuroAmerican scholars, transcending an archival stance with dialogic and performative intent, revealing both the structural environment for artistic compositions and the artistic agency behind innovation. Attention to these strategies and their potential for incorporation in complementary attempts to reveal modes of overcoming “postcolonial stagnations” (Cornell West) in museum settings is timely as the speaker of the PNG Parliament begins a fundamentalist crusade to destroy all remnants of “traditional” art in the House of Parliament and throughout the country (PNG Post Courier December 6, 2013).

Kendall, Elsa (Beloit College), Do You "Like" Me?: The College Student's Self-Concept Seen through Facebook (2-17.3) The World Wide Web is now a normative sphere of communication with benefits and concerns for all users, particularly those aged 18-22. Social networks like Facebook have introduced new means of presentation of self and community, affecting individuals' self-perception as well as self-esteem. Current research on Facebook perpetuates a dichotomy between the "real world" and "virtual world" because of the absence of physical embodiment in the latter. This assumption leads many to disregard the processes of identity formation and development Internet

users experience. However, researchers like Wilson and Peterson (2002) argue that embodiment is only one aspect of identity formation. Similarly, Zhao et al. (2008) sees a connection between the on- and off-line selves and stresses the importance of their relationship as an individual's identity formation. By ignoring the connection between on- and off-line realities, we disregard the fundamental social motives and contexts that move between them. As a cultural product, there are meaningful social and cultural influences produced through interactions on Facebook that deserve examination. This paper questions the assumed division between the "real" and "virtual" worlds by examining how individuals construct and negotiate self-esteem through Facebook use. Using the personal narratives of six individuals attending a small liberal arts college in the Midwest, the creation and maintenance of self-esteem through Facebook bridges the gap between these worlds. The outcomes of this research provide a more holistic understanding of Facebook users and the potential benefits and drawbacks that Facebook can bring forth.

Kirby, Emma (Wichita State University), Sexual Dimorphism in the Proximal Humerus and Femur (3-19.2) This research examines sexual dimorphism in the head of the proximal humerus and femur relative to overall size of the complete bone in a sample of 100 male and female associated skeletons from the Hamann-Todd collection. Six standard measurements each of the humerus and the femur include dimensions registering the size of the humerus/femur heads, bone lengths, and diaphyseal. The resulting data are analyzed and presented using descriptive summary statistics, and individual measurements are correlated and examined for size and shape relative to the dimensions of the humerus and femur heads. The results show the expected greater size in all male humerus and femur dimensions relative to those observed in the femur. They also illustrate the nature of the relationship of each to the dimension of head comprising the proximal end of the humerus and femur. The potential use of the humerus and/or femur head to predict the size of the diaphysis and overall bone and the potential application of these data to the identification of sex is addressed.

Kirby, Kody (Ball State University), Guardian Bells: Who Would Expect Bikers to Believe in Gremlins? (2-03.2) This paper examines the little-studied topic of the beliefs and practices surrounding gremlin bells within the motorcyclist community of Greater Cincinnati, Ohio. The results of this ethnographic research were analyzed in relation to the historical use of bells and beliefs in gremlins or gremlin-like creatures. Gremlin bells are small protective charms attached to motorcycles. They are believed to ward off "road gremlins"--creatures purported to be responsible for crashes and mechanical failures in motorcycles. Preliminary research indicates that the bells serve as both protective charms and as symbols of identity. The bells' sounds are said to drive the road gremlins mad, causing them to fall off the user's motorcycle. In addition, the wide range of bell designs allows for the bells to act as a reflection of their owner's individual or group identity. Research regarding gremlin bells demonstrates rules regarding how bells are to be acquired. For example, bells are seen by some to only be effective when given as a gift, with the belief that a stolen bell would bring misfortune to the thief. Demonstrating a contemporary example of fetishism within the United States, this research has raised questions regarding taboos, reciprocity practices, and belief in the supernatural among both motorcyclists and contemporary Americans in general.

Khalid, Umara (Indiana University-Purdue University Indianapolis), From Anchors to Kiosks: A Case Study of a Dying Mall in Greater Indianapolis (1-04.4) Opened in 1968, Lafayette Mall is one of the oldest malls in Indianapolis. The mall encountered much success in its earlier years but then faced tough competition due to the opening of additional shopping centers. Shootings and crime also hurt the mall even more. Despite many efforts dedicated to remodeling the mall, most of the anchor stores, such as JC Penny's and Macy's, moved out. Lafayette Square Mall is now facing retail abandonment as significant proportion of its property is deserted. What remains are 3 anchor stores along with a handful of small kiosks. Are these kiosks evidence of a new kind of entrepreneurialism, or are they just the last gasp of commerce in a dying mall? In this paper, I will analyze the key factors that led to the fall of Lafayette Square Mall, examine the role that the smaller kiosks now play in sustaining this retail space, and explore what types of changes would the kiosk-owners want in order to revamp the mall and revitalize the remaining businesses.

Krumbhaar, Khai (University of Michigan, Dearborn), Gender, Sex, and Werewolves (2-10.4) Fiction is a powerful influence on society, affecting how we view ourselves and interact with each other. Take, for example, the growing trend towards gender exploration in fan-generated fiction. What began as simple storytelling is becoming a way to investigate gender and sexuality, to trade ideas about how the world is and how it could be. This paper seeks to describe and analyze the ways in which authors and readers of fan fiction are participating in a communal discussion about sex, gender, and gender roles in society at large. Special attention is given to the use of dual biological sexes, where a character will have both a "male-female" designation and an "alpha-omega" designation, found originally in werewolf fandoms but spreading rapidly into most areas of fiction.

Kujawa, David (Indiana University Northwest), Steam Culture: An Anthropological Perspective of the Steampunk Subculture (2-09.3) The Steampunk subculture is little known to anthropology and sociology due to a striking lack of literature that was found by the researcher. Though a worldwide counter-culture, Steampunk has only been described in literary, art, and film analyses. The increasing occurrence of Steampunk elements in popular culture and Steampunk itself even being referenced by name illustrates the need for an examination from the perspective of the social sciences. This study attempts to lay the ground work for such an examination by analyzing four online fora in which the members of the subculture take part and the conduction of one interview. This study was done as part of a qualitative methods course at the undergraduate level.

Kurtenbach, Katie (Illinois State University) and Vermaat, Jacqueline (Illinois State University), A Comprehensive Analysis of Linear Enamel Hypoplasia in the Schroeder Mounds Skeleton (1-05.3) This paper examines the prevalence of linear enamel hypoplasia within the Schroeder Mounds skeletal sample. Of the 123 burials available in the sample, 43 individuals were analyzed for linear enamel hypoplasia (LEH). Through the analysis several different relationships were developed between significant factors such as age, sex, and the presence of linear enamel hypoplasia. It was

determined that 95% of the individuals displayed linear enamel hypoplasia in the weaning age range (3-4 years of age). The tests also demonstrate that the children in the sample constitute for almost 50% of the lines, indicating that these children were more stressed than those that survived to adulthood before death. A comparison with three other prehistoric populations substantiates that Schroeder Mounds falls within the Late Woodland cultural horizon.

Larkin, Lance (University of Illinois, Urbana-Champaign), South Africa's Long Walk to Artistic "Freedom": Limiting Aesthetic Practice through Government

(In)Action (2-02.2) The 1994 birth of majority democracy in South Africa followed a long era of political mobilization—including a rich tradition of protest art. My paper examines the historical trajectory of political art and activism in South Africa, weighing the aesthetic activism of the apartheid past against contemporary artists' engagement with current socio-economic disparities. I begin by describing the flight of white capital from the business core of Johannesburg at independence. Within the vacuum of absent landlords, many high rise buildings became occupied by both squatters and rent extorters. As the inner city began to deteriorate, the government started a revitalization program that included public arts as a critical component. Yet South Africa's economic center continues to breed problems as immigrants from around the continent relocate to the city core, resulting in xenophobic violence and their marginalization from labor markets. It is not just poor urban blacks and immigrants who suffer from economic marginalization in this post-apartheid democracy, but also artists. In two contrasting ethnographic vignettes from fieldwork in the country during 2011, I demonstrate how artists (1) create political art projects that question the status quo, and (2) self-censor their art because of South Africa's political insecurity, despite living in a country with one of the most liberal constitutions on the continent. Examining the messy collision (and conflation) of democracy and "free-markets" through a focus on art production sheds light on how aesthetics and political "equality" can become intertwined.

Lay, Adrian (Lake Forest College), Linguistic Identity of Latinos of First, Second and Third Generation and their Maternal Language Loss Paper (3-06.4)

The Latino Population has grown in the United States from 14.5 million people in the 1980s to about 52 million by 2012. Over the same period of time, there had been a substantial increase in the number of Spanish speakers in this country. However, a sizable portion of the increase in Spanish speakers represents non-Latino Spanish speakers. In contrast, fewer Latinos are speaking Spanish. Many explanations have been advanced regarding the loss of the mother tongue among Latinos. Zentella (1999) explains that due to the existing association by the dominant U.S. culture between Spanish speakers, poverty, and scholastic failure, many Spanish heritage speakers decide to learn English as a way to distance themselves from the language of failure. Velázquez (2009) argues that many Latino mothers see the acquisition of Spanish as a barrier to their children learning English without an accent. Unaccented English is seen by these mothers as key to producing access to employment and preventing discrimination. If the ability to speak Spanish is increasingly recognized as a useful life skill in the U.S., why are so many Latinos abandoning their birth rite? After interviewing many second and third generation Latinos in 2013, I argue that negative experiences of Latino parents affects their decision to teach their children their native language. Patterns of discrimination against people perceived as ethnically Latino is effectively discouraging parents from helping their

children learn an economically viable skill.

Lee, Florence (Wichita State University), Sexual Dimorphism in the Human Cranial Vault: A Study of the Size and Shape Variation in Two North American Samples (3-15.1)

The study of morphological variation in the human cranium is commonly used, both directly and indirectly, to characterize relative biological variation. One of many aspects of research in morphological variation involves the elucidation of the nature of sexual dimorphism within and among groups. This study examines size and shape in the anterior, posterior and basilar portion of the cranial vault in two North American samples, primarily of the Hamann-Todd collection housed at the Cleveland Museum of Natural History, each comprising 50 males and 50 females, for a total of 200 individuals. A total of six standard measurements include cranial length and height, and three breadths. The latter are recorded across the anterior, posterior and basilar segments of the cranial vault. Descriptive summary statistics, combined with univariate and multivariate analyses, demonstrate male-female differences throughout the vault of the cranium between and within the two groups. Not unexpectedly, the male-female differences between the cranial length and maximum cranial breadth reflect larger dimensions in the male vault. This is observed to a lesser extent for the measurements of minimum cranial breadth and auricular breadth. Although the results shown here do not differ recognizably from past investigations, this study offers additional insight into the details of the nature of the male-female vault differences in the between-group study presented. Thus, the findings of this study offer the potential to facilitate the recognition details of morphological shape and the identification of partial crania, specifically vaults, recovered from archaeological and historical settings.

Legleiter, Karissa (Wichita State University), Evaluation and Documentation of Skeletal Lesions from an Undocumented Archaeological Site (3-09.3)

Heath and the human condition are essential questions when addressing undocumented human skeletal remains from archaeological contexts. Pathological lesions observed on human skeletal remains can be used for the evaluation and possible diagnosis of disease events within an archaeological site. Yet past and present research in paleopathological diagnosis continues to demonstrate the complexity of this type of investigation. The present study examines prominent bone lesions on the tibia of xx individuals recovered from an undocumented archaeological site, possibly from Harvel, Illinois. The potential for defining, documenting and determining specific cause of skeletal lesions from the tibia is addressed as the study explores the use of magnetic resonance imaging, combined with quantitative and qualitative description of the lesions. These data are complemented by efforts to document any evidence of the provenance and history of the remains. Together, these data will assist in diagnoses and documentation of skeletal lesions observed in the individual remains. It is anticipated that diagnosis of skeletal lesions of skeletal material remains within the site can be determined, thus enabling further biological aspects health and well being of the community and the individuals they represent to be discussed. The nature of the findings lay the foundation for further and future investigation of paleopathology studies of skeletal lesions archaeological sites, including those lacking severely in association or provenience.

Letkiewicz, Lidia (DePaul University), The Traditional Social Significance of the Polka in 19th Century Poland (3-18.3) Dance is an international, cross-cultural translation of thoughts and emotion. It has crossed the constructed physical and societal borders. To this day, traditional/folkloric styles influence contemporary styles of dance while still utilized as a method of cultural and traditional preservation. When looking at Poland for example, right away one may think of a social dance of Bohemian peasant origins, the *polka*. Remaining a defining peasant dance within Poland, the *pulka* (the Czech word for *polka*) managed to enter the ballrooms of Prague and Paris causing a craze across Europe; how could such a revolutionary partner dance have found itself in the realm of the elite? What did the *polka* mean to the Poles? Therefore, using archival evidence from US and Polish libraries, this thesis will focus on the reasons as to why the *polka* was chosen to be danced in Poland by attempting to find the answer to the question “what is the *polka*?” Additionally, it will attempt to examine the significances of the *polka* in Latin American culture.

LeViere, Cameron (Beloit College), Punk Authenticity and the Autonomy of DIY Spaces Paper (3-12.4) Though the subculture surrounding punk music is not new to the anthropological lens, there has been some confusion over how to treat the subculture as an object: scholars have variously approached it with a focus on aesthetics or style, or simply attempted to grant the term “subculture” substantial analytical purchase. In this paper, I situate my own ethnographic research within Pittsburgh’s do-it-yourself punk community in Bourdieuvian terms and argue that the term used by members of the punk community themselves—“scene”—is essentially synonymous with Bourdieu’s conception of a field. This is to say that the practices of the punk subculture operate along functionalist terms in order to maintain economic and cultural autonomy from more mainstream musical institutions. My analysis focuses on the discursive construction of “punkness,” a sense of punk authenticity accrued through successful subcultural performance which serves to extend the structural autonomy of the punk scene to identity and experience so as to make the boundary between mainstream culture and the punk subculture that much more impermeable. I conclude by discussing the idea that this conception of a subculture or scene as a field allows for the possibility that efficiently functional structures can arise largely without intention, that it is formed through practice and a relationship with other fields.

Lewis, Rebecca (Beloit College), The Shop Around the Corner: a Rural Community Searches for Alternatives (2-06.3) Reliable access to food plays an integral role to any community’s wellbeing. When food stores close or move out of small communities, this situation is often understood, primarily by outsiders, as producing a food desert. Different communities cope with a lack of food stores in diverse ways from hunting and fishing, to coupon clipping, to freezing bargain items. This research considers one example of a rural Midwest town, where the sole major food store within 12 miles closed in the autumn of 2012, the adaptations made by the community to address the lack of food stores in the area, and the way individuals perceive this issue. Using ethnographic methods, data were gathered from 15 semi-structured interviews during the summer of 2013. These interviews revealed various coping mechanisms ranging from embedding shopping trips into other activities, using a corner store or dollar store, using subsidized senior transportation, to having food delivered from a nearby grocery store, planting a

garden, and calling on friends and relatives. According to informants, the absence of a grocery store was not perceived as resulting in a lack of food. Rather, it was seen as an inconvenience which required different planning strategies. Research in rural areas such as this contributes to a relatively small body of literature concerned with the rural food environment. This research also highlights the importance of reciprocity, informal networks, and individual planning strategies, and offers a reconceptualization of the term ‘food desert.’

Lewis-Harris, Jacquelyn (University of Missouri, St. Louis), Sharing Pictures Or?: The Role of Social Media in Shaping Narratives on Contemporary Pacific Culture and Identity (2-13.1) As Pacific Island artists, curators and cultural keepers migrate away from their indigenous homelands, a digital multi-ethnic Pacific Island “country” has formed for the discussion of pertinent issues related to cultural retention and design misappropriation (Shigeyuki Kihara 2013, Lewis-Harris 2012, Bendrup, 2008). Platforms such as Facebook, Bebo and Blogspot are used to facilitate this communication. This presentation discusses the role of social media in determining the future of Pacific Island cultural preservation, the formation and sanctioning of new art forms and contestation of cultural identities.

Libby, Kathryn (College of Wooster), Scandinavian Influence of Anglo-Saxon Mortuary Practices (2-05.2) When Vikings migrated to England they had an enormous impact on the Anglo-Saxon political system and settlement patterns. In this presentation, I explore the Viking’s cultural impact on the Anglo-Saxons. I hypothesize that Viking political dominance would also have led to cultural dominance in the Danelaw in England. I use a combination of processual and post processual approaches to look for markers of Viking culture in Anglo-Saxon burials. I have chosen burial sites throughout the Danelaw as the study sample. . The sites I will be using are (1) the cemetery at St. Peter’s Church in Barton-Upon-Humber in North Lincolnshire; (2) the cemetery at the York Minister in York, Yorkshire, and (3) the cemetery at Worcester Cathedral. Worcester was not technically under Viking rule, but the Viking rulers in the Danelaw placed the Worcester king on the throne there. For each site, I examine the layout of the graves, the orientation of the body, and the quality and quantity of the associated burial goods. In essence, this study examines the degree to which political authority influenced cultural borrowing and assimilation as reflected in funerary customs.

Linebaugh, Troy (Kent State University), Sowing New Seeds and Strengthening Old Roots: Scandinavian Neo-Paganism and Reinvented Tradition (2-03.3) Why does the Scandinavian Neo-Pagan movement proclaim a European need to return to Pre-Christian tradition? The Neo-Pagan movement, with its musical handmaidens in various folk and metal scenes, perceives a need to reify European identity, and the pre-Christian past symbolizes such an identity. Anthropologists can accept that Neo-Paganism is, in a modern sense, a genuine religion and broader cultural phenomenon that responds to that need. Moreover, anthropologists need to come to an understanding (not necessarily an acceptance) of the prominent view among Scandinavian Neo-Pagans that the issue of racial purity is a response to perceived social and environmental devastation based in the Neo-Pagan interpretation of some of the Norse texts. For some, like Varg Vikernes, racial

purity is connected to ritual and environmental purity. For others, like the Icelandic Asatru, the more important issue is the revival of the Norse traditions in a modern context. This paper provides an overview of Neo-Paganism as both a cultural phenomenon in Scandinavian music scenes and as a political rallying point for Scandinavian traditionalists.

Logan, Ryan (Indiana University-Purdue University Indianapolis), Cuando Actuamos, Actuamos Juntos: Understanding the Intersection of Religion, Faith-Based Organizations, Social Justice, and the Latino Community in Indianapolis (1-01.5). Undocumented immigration from Latin America has been a ubiquitous topic in United States' politics. Recently, politicians in Washington, D.C. are debating new legislation which would provide a pathway to citizenship for some 11 million undocumented immigrants. The Indianapolis Congregation Action Network (IndyCAN), a faith-based organization based in Indianapolis, is helping to mobilize the Latino community. Undocumented immigrants are rallying around religion and IndyCAN as a means to influence positive policy change. However, anti-immigrant groups are attempting to define who can be considered an "American" and are trying to block legislation due to their negative perceptions of Latinos. Despite this, Latino immigrants are conceptualizing their American identities and are actively engaging in a political system that refuses to grant them a legal status. Through *la fe en acción* [faith in action] rather than activism, these immigrants ground their political organizing in Catholicism and appeal to the religious background of politicians. I explore issues of race, ethnicity, political engagement, personal testimonies, and religion in my master's thesis entitled "Cuando Actuamos, Actuamos Juntos: Understanding the Intersection of Religion, Faith-Based Organizations, Social Justice, and the Latino Community in Indianapolis." I draw on notions of cultural citizenship and structural vulnerability as well as such theoretical lenses as critical race theory, new social movement theory, and cultural resistance theory in order to understand this intersection. Ultimately, I reveal how Latino immigrants in Indianapolis are impacting the political process regardless of their legal statuses.

Lohaus, Allyson (Wichita State University), Morphological Variation in the Long Bones of the Lower Appendage (3-19.1) Proportions of the elements of the appendicular skeleton are part of the broader study of the morphology of the long bones of the human leg. This study examines the proportional relationships and quantitative variation in the human the lower limb. The present study examines aspects of size and shape variation as defined by osteometric measures of the femur and tibia. A sample of 50 female and male femora from the Hamann-Todd collection housed at the Cleveland Museum of Natural History were identified and measured for a subset of standard osteological dimensions, including linear lengths, and breadths. The resulting data are analyzed quantitatively using descriptive univariate analysis to elucidate patterns of variation as they may relate to age, sex, and side of the femur and tibia. The study reports on the nature of morphological variation of the lower limb and addresses the potential use this variation may have for further enhancing the biological profile estimation in anthropological research and investigation.

Marsh, Hannah (University of Central Missouri), Cranial Vault Thickness in Homo

erectus and Homo sapiens and the Variation Within (1-05.4) In defining Homo erectus, researchers work to determine an appropriate range of morphological variation through space and time. Cranial vault thickness, one of many traits referenced in splitting this species, is referred to as ‘thick’ in Asian specimens, and ‘thin’ in African specimens. These terms are qualitative and do not reference possible systematic variation within specimens and between groups. This paper will present thickness data from 8 recent H. sapiens populations, and compare the variation within and between these groups to data from Asian and African specimens attributed to H. erectus. Comparisons are made at the frontal eminence, the left and right parietal eminences, vertex, bregma, lambda, and inion. For the African and Asian specimens, little significant difference is found. The two populations are similar in cranial vault thickness. For the recent H. sapiens populations, the Native Australian sample is thicker than other populations, and is significantly so at a few locations. Between these two species, there are significant differences. H. erectus is thicker than H. sapiens, the result of a gradual thinning trend throughout the evolution of Homo. Vault thickness should not be referenced in attempts to split the species H. erectus. Whereas thicker and thinner specimens exist in both African and Asian H. erectus, these populations are not significantly different from each other.

Mayer, Elizabeth (Augustana College), Sacred Geographies in Ireland: Pilgrimage, Tourism, and the Historical Construction of Place (2-04.4) It is a common practice to ascribe religious or spiritual importance to natural geographic features. The Republic of Ireland is covered with hundreds of these sacred sites. The concept of this sacred geography, with everything from natural springs to dominating mountains, remains an important idea among the people of Ireland even though the attention given to the sites themselves is varied. These places have been deemed “holy” by the Catholic Church through their connection to a Saint or other spiritual being. This paper examines the varied history of these sites with an emphasis on their pagan origins, their use in covert Catholicism, and their modern use in folk Catholicism and neo-Paganism. This paper will also analyze the practice of pilgrimage in relation to these sites, and the fluidity between religious pilgrimage and secular tourist practices. I will explore how these interactions affect the sites as a whole. Using an ethnohistorical approach, I will suggest that these holy sites are the result of hundreds of years of constructed tradition and show how that history bleeds into the present. The sacred geography of Ireland and the pilgrimage-based interactions with such sites create a mythology, a community, and a constant relationship between people and their environment.

McHugh, Kelly (DePaul University), Mosaics: a Case Study in Compromise (2-11.4) In order for American archaeologists to excavate in Turkey, they must have a site management plan as well as a collaborative agreement with a Turkish professional affiliated with an university. This paper describes how an American archaeologist and a Turkish archaeologist come together to manage a site where a temple mosaic was discovered. The mosaic engendered different reactions from the two lead archaeologists. The Turkish archaeologist wanted to preserve and reconstruct the mosaic with a view towards tourism, while the American archaeologist wanted to conserve with a view towards historical and stylistic analysis. The case illustrates the struggle between

informational integrity and cultural heritage value. The case chronicles how he archaeologists compromised their views to move forward with the project.

Metzner, Emily (University of Illinois, Urbana-Champaign), Searching Recipes for Black Cake Online: Practices of Evidence and Authority in Drug Treatment Courts (3-02.2) This paper considers evidential practices and the establishment of authority in drug treatment courts in the U.S. Drug treatment courts are examples of the problem-solving court, a model that is proliferating in the U.S. and across the globe. Drug treatment courts do not follow the strict evidential procedure of US criminal courts. Analyzing a chunk of interaction between a drug court judge and a defendant, this paper considers how evidentiary practices are being improvised and changed in drug courts and what consequences these new practices may have. I consider how the referentialist language ideology interacts with a medicalized concept of addiction to devalue the authority of defendants. I further argue that a defendant's mention of a particular cake is indexically transformed by the judge into a token-of-the-type relationship. In this upscaling by the judge, the cake emerges as an emblem of personhood that ties the defendant to a reified notion of Jamaican culture. In so doing, I consider how the culture concept is mobilized in the courtroom setting and how it may lend authority to those who wield it in its most problematic fashions – that is, as signifying a nationally bounded, traditional, unchanging complex of customs.

Meyer, Nathan (University of Minnesota), Rap Performances on the Debate Team: Politicizing Knowledge Across Social Position (2-17.1) High school debate, an extracurricular activity where youth debate federal government policy for the purposes of competition and education, is a key social and socializing locus for language ideologies and knowledge-making practices. The dominant strategy in debate is to “spread” opponents out of the round by making more arguments than they can answer in their speech times. Participants reach rates up to 400 words per minute (Fine 2001). “The spread” ideologically positions language as a conduit for transferring information and words as neutral receptacles containing such information (Reddy 1977). Consideration of language ideologies is important because they “envision and enact ties” to epistemology and identity (Woolard 1998). Although debate has “traditionally been the province of the affluent white male,” since 1998 Urban Debate Leagues (UDLs) have opened the activity to working class students of color (Wade 1998). Simultaneously, new argumentation styles have emerged as primarily UDL students are using hip-hop, poetry, and personal narrative as “evidence” in calling for critical examination of “the spread” and the language ideology underpinning it. In Minnesota, approximately half of all competitors come from UDL schools so distinct styles regularly encounter each other and youth produce meta-linguistic commentaries as they interact across geographic and social spaces. Debate does not only allow these innovations, but values them, as they often prove successful. I argue that by politicizing and culturally situating language and epistemology, these new styles of argumentation provide opportunities for underprivileged students to construct “a positive self” (Zentella 1997) within this dominant culture institution.

Molinaro, Samantha (Lake Forest College), Driven: Cultural Change in Reasons for

Driving in the United States (3-06.3) Recent popular media has reported that young Americans are less interested in obtaining their driver's licenses than previous generations, citing the increased use of technology, social media, and even graduated driver's licensing procedures as reasons for the decline. While it is true that the rate of driver's licensing is decreasing among the young driving-age population, explanations such as economic expense, lack of time, and the availability of other means of transportation, evident in data collected by myself and others, are neglected in media accounts. In addition, interviews I conducted in 2013 reveal that Millennials are more likely than interviewees from Generation X, the Baby Boom, or the Silent Generation to indicate that they obtained their driver's license to fulfill specific responsibilities. Older Americans, in contrast, tend to mention peer pressure or express the idea that getting a driver's license was "just what we were expected to do." I contend for the second half of the 20th century, driving as a common sense part of growing up became hegemonic, and in the 21st century, driving is becoming more ideological, at least for the Millennial generation. While I discount the idea that driving would be eradicated as a result, the ability and willingness to question the role of the car in our culture presents potential for social change, and the effort of media sources to trivialize the motives of Millennials reflects anxiety over the outcome of such change.

Monger, John (Ball State University), The Rise of City Museums: Heritage Tourism in Central Europe (3-05.6) In Europe, city museums may seem commonplace, but each plays an important role by providing a sense of both community and national identity, as well as a source of income through heritage tourism. Heritage tourism is a form of tourism that focuses on the cultural heritage of the visited location, city museums are an example of such tourism in that they are showcasing the city's history through exhibits including in situ exhibits. Exhibits that are in situ protect archaeological remains while presenting them to the public thereby allowing visitors to get a glimpse of the city history firsthand. My research focuses on the city museums of Krakow, Poland and Ljubljana, Slovenia both of which are prime examples of in situ museums. The Rynek Underground Museum, located beneath the Cloth Market and Main Square in Krakow Poland, includes in situ exhibits of medieval Krakow which were discovered during excavations, while also incorporating interactive exhibits. The Ljubljana City Museum housed in the Auersperg Palace, originally the home of a noble family, presents visitors the history of the city through in situ, informative and interactive exhibits that showcase Roman ruins, and the newly opened exhibit that showcases the Kolo Wheel which was discovered in the Ljubljana Marshes. City museums are a form of heritage tourism and are important because they provide the community with a sense of identity and income while providing visitors a glimpse into the past.

Mpunga, Akhule "Neo" (Gustavus Adolphus College), I Wish I Never Crossed the Border: Xenophobic Violence Against Foreign Nationals and "Outsiders" in South Africa (1-01.1). Over the past few years numerous academic studies have built on and brought further understanding to xenophobia around the world. South African communities remain uniquely burdened by the legacy of Apartheid, racism and inequality and have been, therefore, well-documented. The xenophobic violence of May 2008, which arguably kick-started much of the ongoing violence among immigrant

communities and South African citizens around the country, provides a particularly salient and relevant locus for further exploration. What is somewhat understudied thus far, however, are the community and nation-wide efforts currently being undertaken to stop such violence and inequality in South Africa. This paper is based on research conducted in Cape Town, South Africa, about how the xenophobic attacks in 2008 affected the lives of “non South Africans.” In this paper I explore issues pertaining to xenophobia and racism with particular attention to the role of the government and on relationships among the following ethnic groups: Xhosas, Somali immigrants/refugees, and white Afrikaners. In my ongoing research, I have observed that there isn’t a difference between university educated and not as well-educated members. I noticed that the most common expressions of xenophobia were articulated as rejection, fear and hatred of an ethnic group by a range of individuals within the Cape Town community. In this paper I argue that although young men and women exacerbate the hatred of immigrants, the government-funded programs are changing and ameliorating how local people view outsiders. To illustrate this, I draw on data collected through various ethnographic methods.

Napoleon, Emma (Hamline University), Public Health Anthropology: Activism versus Academics (2-01.4) Combining Public Health and Public Anthropology allows for a more applicable learning mechanism for graduate students than that of Public Health and Applied Anthropology. Theoretical paradigms of Public Anthropology are assessed in this paper and are used as models for the Public Health teaching method. Community based research is often conducted to improve Public Health efforts in social, environmental, and structural systems. In this paper I examine initial results from community based research which I performed in the Burmese Refugee population through the International Institute of Minnesota. In addition, this paper discusses the research performed at the Minnesota Department of Health during my summer internship in the STD/HIV Section, in which I categorize theoretical applications of Public Anthropology. From an undergraduate perspective, the path towards integrating Public Health and Public Anthropology is more applicable than Public Health and Applied Anthropology.

Newman, Kayleigh (Illinois State University), Analyzing Power Relationships and Care for the Homeless (2-06.1) Homelessness is not a social issue isolated to large cities but is even a problem in smaller Midwestern towns. Negative stereotypes and attitudes towards the homeless are common throughout American society and media; and assisting the homeless has become the job of specific government programs or religious organizations. Despite many theories of systemic causes of homelessness (unemployment, restrictions on who can be helped, lack of medical care, lack of affordable housing, etc.) many people blame the individual rather than the system and believe that the homeless remain homeless due to their personal problems or choice. In addition, well-intentioned assistance programs may include rules and policies that sometimes complicate homeless clients’ own efforts to find permanent shelter (such as a rule that clients have secured housing before receiving relocation assistance). This senior capstone project is focused on understanding “systemic” (structural) and “individual” (agency) models of thinking and talking about homeless in the everyday speech and

practice of social workers (case managers) and their clients (the homeless). Using ethnographic research methods, including face-to-face interviews and participant observation at a homeless shelter, I hope to shed light on this complex relationship and better understand the attitudes held by both clients and caseworkers. The aim of this study is to have a clearer understanding of homelessness as a social issue and how to improve the care of the homeless as people and citizens.

Oduro-Frimpong, Joseph (Ashesi University), "Ahomka Leave": On Akosua's Cartoons as Popular Glocal Media (2-17.2) For (nearly) the past decade and half, anthropologists have actively researched and shown that mass media issues are not “taboo topic[s]” (Ginburg, Abu-Lughod and Larkin 2003, p. 3) for the discipline. Within media studies research, the limitations of the media imperialism and globalization theses have compelled the plea to investigate contemporary global media interactions from glocalization perspective (Kraidy 1999). However, few scholars have demonstrated the utility of the concept to effectively analyze the intricacies of “localized” global communicative practices. This paper responds to this call. Here, I use the glocalization perspective as well as an ethnographic approach to media to investigate the cartoons of a Ghanaian artist, *Akosua*. Specifically, I demonstrate how the artist’s work is an empirical example of glocalization, reformulated from media communication research perspective. Specifically, I demonstrate how *Akosua*’s work, as a popular glocal media cultural phenomenon, exhibits a complex and dynamic relationship between global cartoon conventions and local Ghanaian cultural communicative aesthetics. For example, I show that although the artist uses the cartoon convention of a pseudonym, her pen name, *Akosua*, borrows from Ghanaian cultural practice of naming people according the day they were born. Also, I demonstrate how the artist’s use of allusions to cast political innuendos, is situated within Akan public communicative ethos of *akutiabo* (communicative act of ambiguous innuendo use). Through this discussion, I seek to, first, respond to recent calls in media studies to ‘internationalize’ the field. Second, and most importantly, the discussion aims to initiate scholarly interest and debate in ‘popular glocal media studies’.

O’Leary, Heather (University of Minnesota), Reproducing Class: Water, Poor Mothers, and the Burden of Affluence (1-01.3). To live in the 21st century is to be faced with questions of environmental change, sustainability, and survival, and yet, the answers to these questions will not be the same for everyone. As issues of climate change, rapid urban development, globalization, and environmental devastation threaten the viability and vitality of increasingly larger populations, the social structures that presently marginalize people will only further threaten the lifestyles and lives of vulnerable populations. This paper explores the disparity of water access in Delhi, India through the perspective of the marginalized urban water poor who struggle to meet their daily water needs. Many urban residents have been exposed to and trained in the aesthetics of the world-class city and experience tension over meeting high standards of cleanliness, purity, and order with limited resources. The decisions people make about their water consumption patterns are closely related to their gendered identity as mothers. In Delhi’s water poor neighborhoods, the use of water becomes imbued with narratives of class mobility. For mothers living on the margins of hydrosocial justice, how do they envision their own future and that of their children? What role does water use play in this

depiction? How do they imagine the future vitality of their *basti* settlements or that of Delhi, or India at large, while exposed to water allocation disparities every day? For the millions that live in Delhi's underserved water communities, tracing the flows of water means tracing the class and gender disparities that ultimately either permit or condemn lives in Delhi.

Orsatti, Micah (St. Cloud State University), The Transience of Trans: Ontological Liminality in the Trans Existence (2-10.3) This ethnographic survey of a Minnesotan trans community demonstrates the inherent liminality of transgender existence. Expanding on research conducted by David Valentine in a trans community in New York, our research is situated within the framework of Judith Butler's Queer Theory. We argue that gender identity is ambiguous, and that this ambiguity is amplified for those claiming a trans identity. Indeed, we discovered that gender is fluid among trans individuals, and exceeds the traditional male-female binary. Trans individuals we talked with exemplified this fluidity, sometimes claiming both masculine and feminine sexual and gender identities, sometimes moving back and forth between them. We also examine the liminality of identity, in which trans individual's names and genders frequently disagree with their official identification forms. This slipping into ontological cracks leads to invisibilizing of the trans individual by the cis-gender (i.e., non-trans) population. We found, furthermore, that passability, or the ability to blend in with one's identified gender can lead to further liminality, as the passable trans person is often ostracized by her or his trans peers. We do discover that several of the trans individuals we spoke with had a clear purpose and vision for themselves and their cohorts, and were determined to preach awareness and understanding to the cis-population.

Orsatti, Micah (St Cloud State University) and Johnson, Felicity (St Cloud State University), Jumping the Gender Line: On Becoming Transgender in Central Minnesota (3-05.7) This ethnographic survey of a Minnesotan trans community emphasizes the inherent liminality of transgender existence, and highlights the pressures experienced by transgender individuals to conform to the cisgender (i.e., non-trans) world. Expanding on research conducted by David Valentine in a trans community in New York, our research is situated within the framework of Judith Butler's Queer Theory. We argue that gender identity is ambiguous, and that this ambiguity is amplified for those claiming a trans identity. Indeed, we discovered that gender is fluid among trans individuals, and exceeds the traditional male-female binary. The trans individuals we talked to exemplify this fluidity, sometimes claiming both masculine and feminine sexual and gender identities, sometimes moving back and forth between them. Because such ambiguity is abhorred in wider society, however, trans persons are pressured to adopt a coherent, single gendered identities. Male-to-female (MTF) individuals faced especially stiff opposition to transitioning, and experienced a loss of status because of patriarchal hegemony in the wider society, a phenomenon we call "trans-male privilege." At the same time, pressure to conform to this masculine ideal leads many potential MTF trans women to attempt to "cure" themselves through immersion in a hypermasculine environment such as the US military. Popular media and a growing generation of highly educated young trans persons, however, offer glimmers of hope toward a greater understanding of trans struggles in American society.

Orta, Andrew (University of Illinois, Urbana-Champaign), Precarious Performances: The Rewards of Risk in the Making of MBAs (3-01.1) This paper examines the training of MBA students in business schools in the United States. As MBA students prepare for a career framed by carefully constructed discourses of risk and uncertainty, they seek through their training not only a facility with functional areas of business, but also the development of personal capacities enabling the management of their professional selves in such a challenging business environment. The discussion here focuses on the co-construction of the risky space of business and the correlated managerial attributes as these are validated and conferred in the MBA curriculum and related program practices.

Oster-Beal, Martha (College of Wooster), Life After Forced Migration: An In-Depth Analysis of the Available Resources for Tibetan Immigrants and Refugees Living in the United States (1-01.2). In 1951, The People's Republic of China forcibly absorbed the country of Tibet into its borders and renamed it the Tibetan Autonomous Region (TAR). As an occupied state, Tibetan cultural freedom has suffered. Thousands of Tibetans have fled their homeland in pursuit of political and cultural asylum. Today, communities who identify as part of the Tibetan diaspora, a term used to describe the 150,000 Tibetan citizens living in exile outside the borders of the TAR, have worked hard to define their cultural autonomy in various locations. In particular, I focus on the Tibetan immigrant population living in the Twin Cities of Minnesota. Ultimately, this research attempts to understand what it means to be a Tibetan living in the United States, what resources are available for these individuals to foster their conceptualization of "Tibetanness," and how American culture has either diluted or reinforced this identity. I aim to discover how an individual identifies as Tibetan and how traits are prioritized within an immigrant community. Understanding how individuals define their status as immigrants, citizens or refugees draws attention to the idea of preserving contemporary Tibetan identity as an act of political strategy, actively using positive exoticization to survive as a diaspora, protect their culture and keep their political agenda alive. I attempt to answer these questions through an examination of literature on the Tibetan diaspora and data collected from my time spent at the Cultural Center in Minneapolis. The information is analyzed using world-systems analysis and David Easton's systems theory of politics.

Paoletti, Rose (Eastern Illinois University), It's Not the Kheema, It's the Sizzle: Sonic Anthropology in the Kitchen (1-03.2) Anthropologists who study food and cooking have long drawn our attention to the interrelation of the senses, particularly smell and taste, in the preparation and consumption of food. Relatively less attention, however, has been paid to the role of sound in cooking. What can sonic anthropologists contribute to our understanding of food and the senses? And how does a cook living with a sensory impairment, such as hearing loss, make up for what she cannot hear? In this paper, I discuss the importance of sound in the kitchen, from the perspective of a hearing-impaired cook learning to prepare Southern Asian cuisine. In the fall of 2013, I began an ethnographic apprenticeship in South Asian cooking, during which I focused on two common dishes, chicken curry and (ground beef) kheema/qeema. Learning to cook these dishes revealed the complex sensory cues—especially sonic cues—on which experienced

cooks rely. While such cues often pass beyond conscious awareness, the knowledge they embody is crucial to a delicious finished product. Such experiences show how paying attention to the importance of sound in food preparation can help those of us studying food and the senses from an embodied perspective to consider the entire sensorium in the kitchen.

Passariello, Phyllis (Centre College), Good to Think, Good to See: Seeing What is Not There (2-12.2) How we see is complex not only physiologically but also psychically and semiotically. Images of the Third Eye, images from trance experiences, so-called hallucinations, apparitions, *déjà vu*, hindsight, so-called optical illusions, seeing double, X-ray vision—all operate as multi-meaning-ed signs. Between the brain, culture, and semiotics, meaning happens. The meanings of *seeing* may vary cross-culturally, yet also must share important qualities, waiting to be "seen".

Peoples, Damian (University of Illinois, Chicago), Negotiated French-Africaness: Blackness and Arabness in Suburban Paris (1-01.3). French national mythology depicts France as a racially colorblind society that has always welcomed and successfully incorporated waves of immigrants, allowing France to avoid the racially segregated ghettos and racial troubles found in countries like the United States (Noiriel 1996, Gondola 2004, Camiscioli 2009). However, recent urban uprisings and the depressed social condition of the nation's suburban areas question the nation's ability to effectively incorporate its citizens, especially those of postcolonial origin (Hargreaves 2007). My research examines how racialized identities are negotiated amongst and between second- and third-generation Black and Arab (North African) French citizens. By examining Black and Arab peer interaction via community associations in the northeast Parisian suburbs, I argue that Blacks and Arabs construct racialized identities that affirm their shared commonalities as marginalized suburban citizens while simultaneously differentiating Blackness and Arabness as distinct positions within the French racial hierarchy. As such, complex racialized negotiations create both nodes of solidarity and tension within communities.

Perusek, David (Kent State University at Ashtabula), Taking Stock: Frustrations and Learning Moments in the Work Life of a Teaching Anthropologist--Or, What I've Learned About Anthropology From People Who Know Nothing About Anthropology (3-14.3) The idea of the "teaching moment" has been so widely diffused as to have become cliché. But what about the "learning moment"--especially for teachers? Jarred into learning moments of my own through frustrating campus encounters and the discovery of things I didn't know I didn't know about the basic assumptions of others--especially campus colleagues--I've come to recognize learning moments and to see them as regular parts of my working life and its intellectual parameters. I have found learning moments residing not only in obvious places like assumptions about culture, "race", and "human nature", but in subtle and insidious ones about such matters as society, the state, time, and the production of knowledge itself. In taking stock of my own learning moments or, of what I didn't know people didn't know, I find myself discovering a great deal about why Anthropology matters, and about what Anthropology has to offer in the world of the 21st century.

Peterson, Nora (Illinois Wesleyan), *The Sacred Journey: Integrating Native American Cosmology in Expressive Art Therapy in the Treatment of Young Women with Eating Disorders* (3-16.3) As a treatment method for clients with eating disorders, Art Therapy focuses on the psychological aspects of the disorder, with the goal of addressing the root causes from which the disorder developed. This method is in direct opposition to the western biomedical method of treatment, which focuses on regulating the caloric intake of the clients and on achieving an ideal, healthy weight. This paper sheds light on how one healer has utilized her personal experiences and beliefs in Native American cosmology in the application of expressive art therapy. Her work specifically focuses on the philosophies regarding balancing mental, physical, and spiritual components of the human being and respecting individual agency. By incorporating these elements into her healing modality, which features the use of artistic media such as doll-making to help her clients become more attuned to themselves, the healer makes strong connections with the young women and helps them achieve emotional well-being.

Phillips, Leonore (University of Minnesota), *Beyond the Wende: Exploring Berlin's Spaces Between* (1-02.2) East/West, New/Old, Visible/Hidden, Known/Unknown, Light/Shadow, Local/Global, Inside/Outside. Although the Cold War is over, Berlin remains marked by the Wall, which divided the city between 1961 and 1989. As such, the concept of boundaries remains a central feature in many narratives about the city. But within these narratives, the idea of the boundary, represents not merely a form of separation, but also a process of “turning;” thus the boundary also becomes a space where discrepancies and disjunctures are able to find a home together. My research, based on fieldwork conducted in the city during 2009/2010, explores the nature of dichotomy and dialectics in a city of hybrids. In this paper, I am interested in uncovering the way that various dualities find themselves pressed against each other and how, through hybridization, they come to represent a third space. I examine the various dimensions of these dualities through the narratives of science and technology in the city, which are present in museum exhibits, public media and advertising and within the city landscape itself. While in some cases the blurring of boundaries can be quite subtle and unintended, in other cases attention is purposefully brought to these crossings. Finally, I will show the way that these blurred boundaries and middle spaces have become essential for the public narrative of a creative Berlin.

Powis, Richard (Cleveland State University), *Purity and Promiscuity: Bodily Boundaries of Young Men in Dakar, Senegal* (2-07.2) In Mary Douglas' *Purity & Danger*, Douglas supposes that pollution fears cluster around contradictions involving sex, because of the highly reactive nature of social pressures that surround sexual behaviors. She goes on to suggest that one solution to such problems is for one to live vicariously through another's purity. One particular paradox has been observed in Dakar, Senegal where men are encouraged to perform their masculinity through promiscuity, while they are influenced by Wolof tradition and Sufi Muslim religious values to prefer and maintain virgin girlfriends. Relying on five weeks of participant-observation and semi-structured interviews in the vibrant working-class Medina neighborhood of Dakar, this paper discusses the topic of virginity as it is understood by young Dakarais men as

well as how these men navigate their Wolof, Islamic, and Western values in order to maintain masculinity for themselves and the purity of others.

Purpura, Allyson (Krannert Art Museum), The “Work” of Art: African Objects, Museum Habitus, and the Problem of Category (2-14.3) This presentation explores the making of Encounters, Krannert Art Museum’s recently reinstalled gallery dedicated to its African art collection. Encounters is inspired by the idea that, in addition to being compelling works of art in their own right, African objects can “tell” multiple stories about the broader social contexts and often fraught global histories through which they have journeyed. Using the installation’s interpretive goals, themes, and design as points of departure, the paper will argue that as objects of display, African tradition-based and contemporary artworks have the power to question the very categories that museums rely on to frame or interpret them. How do we realize or make use of the inherent critical capacities of art in our galleries? How, and to what ends, do we put objects “to work”?

Purpura, Ashley (Illinois State University), One Man's Diesel Dyke is Another Woman's Beyoncé (2-08.3) It is the purpose of this presentation to discuss the trends of attraction among the women of the LGBTQ community and how they differ from that of the heterosexual norm. Trends of what is aesthetically pleasing for the heterosexual population are often dictated by popular culture as well as individualistic preference, whereas this does not hold true for the women of LGBTQ. This paper will look into the factors that create these sub-societal dress norms such as historical record, assessments of personal masculinity, and preferences of body adornment and body type. Other factors include: gender and sexual fluidity, social construct within the community, and how these women want to be perceived by their mates I argue that these factors are not independent but are but rather the end result of many dress norms among the North American women of the LGBTQ community.

Pyrek, Cathy (Kent State University), When a Canoe is More Than Just a Canoe (3-17.3) At one time, the people of Tokelau depended on a set of skills to ensure their survival and well-being in the Pacific Ocean. These skills included building outrigger canoes, sailing them on the open sea, and navigating via natural phenomena. Additionally, these activities were a focal point of the community and tied life on the island together. During the 20th century, circumstances conspired to cause many, and eventually all, to abandon these traditional vessels for modern aluminum skiffs with outboard engines. This shift is broader than a loss of skills. It is a loss of independence as there is now a dependence on wage labor to purchase boats, engines, and fuel. And it is a loss of interdependence as boats, now purchased through wage labor, tend to be owned by households, leading to a loss of community activities, such as fishing, canoe building, and interisland voyaging. This shift from traditional wooden canoes to modern aluminum skiffs is fraying the fabric of community life.

Randall, Theodore (Indiana University South Bend), Teaching an Anthropology of Addiction (2-01.3) The development and provision of an interdisciplinary course on the study of addiction to alcohol and other drugs is discussed. Following anthropology's holistic approach toward the study of social phenomena, the course considers the social, cultural, political, and biological aspects of drug addiction. More specifically the cultural aspects concern the learned beliefs and behavior associated with addiction and the ethnic and gender diversity of addiction; the social aspects concern the institutions and organizations associated with addiction including substance abuse treatment programs, the alcohol and pharmaceutical industries, the illegal drug trade, and criminal justice system; and the political aspects concern the consideration of how phenomena such as racism, sexism, and capitalism manifest themselves in addiction causation, prevention, and treatment) aspects of addiction. In addition, the exclusively biological (genetic and psychological) approaches to treatment such as the disease model of addiction, and the standard addiction treatment program, Alcoholics (and Narcotics) Anonymous are discussed. Cross-cultural and alternative approaches to addiction and substance abuse are also explored. The interdisciplinary course strives to help students develop a broader understanding of drug addiction causation, prevention, and treatment.

Reed, Shannon (Wichita State University), Mortuary Anthropology: The Potential of Demographic Research Within a Historic Cemetery (3-03.3) This paper explores the use of further documentation using mortuary data including archival records, physical placement, date-of-birth and death, occupation, to represent aspects of the social demographics of the Historic Topeka cemetery in Topeka Kansas. Established in 1859, the cemetery currently comprises over 33,000 interments. This research reports on the investigation of circa 8,700 interments, or 26 percent in the interments and include a 25 year study interval ranging from 1895 to 1920. Findings pertaining to an historic demographic proofing of the cemetery establishing potential familial relations between or among individual interments are pursued. Data about manner or cause of death as derived for particular interments from archival sources are placed in the context of historically documented disease event in Kansas during the period of the turn of the 20th century. The findings are complemented with ArcGIS maps constructed to provide greater visual appreciation of the summary data resulting from the investigation. Ultimately, this presentation illustrates the potential of alternative non-invasive approaches to bio-cultural investigation of past communities and the use of enhanced mapping technology in mortuary anthropology investigation.

Rich, Abigail (Wichita State University), Mandible Measurements as an Aid in Identifying Human Remains (3-15.5) Early investigations of skeletal morphology and its application to the identification of unidentified human remains include examples of the study of male and female differences of the human mandible. This study reexamines the morphological variation of the human mandible in an attempt to explore further non-standard measures of mandible shape to complements existing measurements. A total of nineteen measurements, including the symphysis height, body height (left and right), body breadth (left and right), bigonial breadth, bycondylar breadth, minimum ramus breadth (left and right), maximum ramus breadth (left and right), sagittal dimension of the condyle (left and right), transverse dimension of the condyle (left and right), anterior-

posterior dimension of the coronoid process (left and right), maximum ramus height (left and right), length of the mandible, mandibular angle, total ramus height (left and right), and total mandibular length. These measurements were observed and recorded on twenty-two male and twenty-two female mandibles with seventeen of unknown or undetermined sex. Each of the mandibles is from predominately Caucasian and Native American origin. The mandibles used in this study are from the cadaver, forensic, and archaeological collections at Wichita State University. This paper illustrates the relationship of selected measurements of the human mandible and it explores the relationship of various metric and non-metric observations for the purpose of establishing its potential use in the human identification process.

Richards-Greaves, Gillian (Indiana University), Come to My Kwe-Kwe: Ritual Performance and African Guyanese Rediasporization in New York City (2-20.3)

Since 2005 African Guyanese in New York City have celebrated a ritual called Come to My Kwe-Kwe. Come to My Kwe-Kwe is a reenactment of a uniquely African Guyanese pre-wedding ritual called kweh-kweh, which historically served as a medium for matrimonial instruction to soon-to-be married couples. A typical kweh-kweh has approximately ten ritual segments, which include a procession from the groom's residence to the bride's and the negotiation of bride price. Each ritual segment is executed almost entirely with song and dance, and allows participants to chide, praise, and tease the bride and groom and their respective nations (relatives, friends, and representatives) about sex, domestication, and other matters pertaining to marriage. Come to My Kwe-Kwe replicates the overarching segments of the wedding-based kweh-kweh, but uses a couple (male and female) from the audience to act as the bride and groom, and props to simulate the boundaries of the performance space, such as the gate and the bride's home. This event unfolds on the Friday evening before Labor Day and, unlike the wedding-based kweh-kweh, is a paid event that is open to the larger Guyanese community. In this paper, I interrogate the role of ritual in the process of rediasporization, that is, the process by which an existing diaspora becomes new one. I specifically examine the ways that African Guyanese in the United States perform music and dance in Come to My Kwe-kweh to reconstruct a new diasporic community and to articulate tricultural African-Guyanese-American identities.

Ricke, Audrey (Indiana University), Crafting Identity in Liminal Spaces:

Oktoberfest Parade "Routes" to German-Brazilian Identity (3-18.2) This paper analyzes how German-Brazilian identity is crafted within the Oktoberfest parades in Blumenau, Brazil. It focuses on the visual, auditory, and gustatory experiences of the Oktoberfest street parades and the parades' social and spatial liminal position as a street celebration that is neither completely for tourism nor solely for the German-Brazilian community. Using a framework that draws upon past scholars work on liminality, this paper illustrates how Blumenau's Oktoberfest parade embodies a creative multisensory juxtaposition in which organizers, tourists, and paraders take part in a dialogue over the relationship between German-Brazilians and other Brazilians. Through focusing on the aesthetics and sensory experiences embedded in and transmitted by the Oktoberfest parades in Blumenau, Brazil, this paper shows how German traditions are linked to Brazilian national identity to form a felt hyphen between German and Brazilian identity.

Romero, Alejandra (University of Michigan-Dearborn), Iglesia La Casa de Mi Padre: Pentecostal Church Organization and Structure of a Latino Congregation (2-03.4) La Casa de Mi Padre, “The House of My Father,” is a Latino Pentecostal church located in the Detroit metropolitan area. This community is made up of eight distinct Latino nationalities, united by their Pentecostal faith. This paper will explore church organization and structure through the close examination of a typical Sunday church service. It is during these types of services that the visitor is able to see church organization and structure in action. Service organization provides a window into the roles of church members, including pastors, “presidentes de naciones”, “líderes de la iglesia”, and the more or less ordinary member. At first glance, La Casa de Mi Padre may seem incredibly focused on the individual and their spiritual needs, but there are indeed structured roles within the church. This paper will take a Durkheimian approach in identifying these roles and how they function as a part of the larger whole, and examine how the roles reflect the community’s overall faith and Latino heritage. In addition, this paper will take a look at similarities between La Casa de Mi Padre and other immigrant Pentecostal groups in the United States to reveal the organizational mechanisms that make this Latino church unique.

Sanders, Elizabeth (Illinois Wesleyan University), The Body’s Best Healer: Finding Personal Balance and Health with Energy Medicine (3-16.2) This paper examines the complementary healing philosophy and methods used by one practitioner of energy medicine, with whom I worked during the fall semester of 2013. This research explores how humans possess universal energies that are utilized autonomically or somatically to heal themselves. Studies showed that the body is the one’s best source of healing when the body is balanced. This holistic healing modality provides benefits for specific parts of the body when ailment occurs or can be used as a daily regimen as a preventative measure against illness. This research answers questions such as what does health really mean, what does balance have to do with well-being, and how can the body heal itself. Research findings based on working closely with a practitioner of energy medicine demonstrate energy medicine to be a safe, holistic healing method that helps clients achieve optimal health

Santos, Monica Fides Amada (University of Illinois, Urbana-Champaign), Obscuring Social Difference: Class and Ballet Dancing in the Philippines (3-18.4) This paper examines how claims to taste and class leveling in Philippine society are articulated in local classical ballet training and performance. Filipinos were first exposed to classical ballet in the early 1900s. It remained mostly an elite pursuit until recently. Today, local ballet practitioners use training methods, marketing strategies, and modes of theatrical presentations that are guided by (class) inclusive values. In this paper, I look at how perceptions of class difference based on the notion of “taste” are embodied in these processes. This paper is grounded in ethnographic research conducted in the Philippines since 2010. It draws on theories and concepts in Linguistic Anthropology and the Anthropology of Human Movement to understand local meanings attached to the ballet (and its specific movements). Guided by the semasiological approach, I view dance as an action sign system (analogous to a Saussurian spoken language system) (Williams, 2003),

and draw attention to the indexical meanings of action signs. I also explore the concepts of “speech community” (Gumperz, 2009) and “community of practice” (Wenger, 2006) to define the notion of “ballet practitioner,” and to discuss (language) ideologies that reinforce imagined class boundaries based on socially constructed measures of competence.

Sapienza, Zachary (Southern Illinois University), Spreading and Flowing: The "Line by Line" Performance of Policy Debate (2-19.4) Recognizing that most previous ethnographic studies on policy debate have traditionally emphasized the overall culture of the community, this paper breaks new theoretical ground by examining policy debate as a speech event, as a way of speaking, and as a performance. Particular attention is paid to the concepts of “spreading” and “flowing,” and how they constitute the “line by line” performance that stresses an extreme rate of delivery, a highly specialized notation system, signposting, formulaic expressions, and the utilization of a complex speech code that features a substantial amount of clipping and abbreviation.

Schellinger, Jordan (Grinnell College), The Rural Schools of Poweshiek County: A Memory Worth Preserving (3-05.8) Serving as important educational and community centers during the first half of the 20th century, country schools were very valuable to their rural communities. Once covering Iowa, these schools educated the rural youth across the state. As the education system changed, favoring bigger schools with more opportunities and resources, the country schools were closed and the buildings were often repurposed or torn down. Interviews with past students and those involved in local preservation efforts provided information about what it was like to attend country school in Poweshiek County, as well as making it clear that these memories should be preserved for future generations as they represent an important piece of state and community history.

Schifferdecker, Danielle and Moore-Jansen, Peer (Wichita State University), Further Explorations into the Study of Sexual Dimorphism in the Mastoid Process (3-15.2) Past studies of the human temporal bone have focused on size variation of the region of the mastoid process. Among these identification of undocumented human remains based on the size of the mastoid process features prominently in the professional literature. Nonetheless, descriptive statistics detailing the dimensional differences in large samples of male and female mastoid processes were published only recently. This study examines measures of height and breadth of the mastoid process as presented in previous work by one of the authors for the specific purpose of examining the relationship between mastoid dimensions and other features, specifically qualitative traits, of the human cranium. The findings of this study documents report on the power of each individual qualitative trait, including glabella projection, supraorbital projection, mastoid size, and select muscle markings on the skull. Qualitative measures are correlated with qualitative measures of each cranial feature of the vault and face and the efficacy of sex estimation for both qualitative and quantitative observations is assessed.

Schmitt, Lauren (University of Notre Dame), Seeds of Hope: Local Interventions Promote Agricultural Development in Southern Uganda (3-05.9) Food security remains a significant challenge throughout Sub-Saharan Africa, including southern

Uganda. Many agencies and interest groups have attempted to increase food security through a variety of means, yet these efforts have had limited large-scale success. Agricultural development and food security were examined in the Masaka District of Uganda through direct work with a non-governmental training center for farmers and demonstration farm, St. Jude Family Projects. St. Jude Family Projects is engaged in community outreach, working with community groups, schools and prisons in the region, as well as conducting trainings on St. Jude's farm site. Participant observation was utilized to identify the barriers to agricultural development, particularly among small-scale groups, which are often caught between local circumstances and broader initiatives. Ethnographic research demonstrates that St. Jude is effective in identifying and responding to local needs, but national policies and practices can still oppose appropriate development on the local level.

Schortman, Aelega (University of Kentucky), (Trans)National Development Priorities and Peri-Urbanization in Northern Honduras: Securing Metropolitan (and National) Food Futures, or Cultivating Food Insecurity in the City's Shadow? (1-02.3) The growth of large cities in developing nations like Honduras is directly linked to national pursuit of trade-based development and neoliberal state formations. Corporate- and trade-friendly development spending coexists with so-called state austerity measures that cut social services, subsidies, and employment opportunities once benefiting small-/medium-scale farmers, along with Honduras's poor and middle-classes, more generally. Consequently, Honduras remains deeply indebted; meanwhile, socioeconomic inequalities deepen, large-scale agro-export production expands, food import-dependence grows, and, socioeconomic problems worsen for many, particularly those in impoverished rural areas (where incidences of poverty and food insecurity are around double those seen in cities). Out-competed by large-scale farmers (and government-subsidized US grain imports), many small-scale farmers, would-be farmers, and their children relocate to major cities like San Pedro Sula (SPS) or nearby peri-urban settlements. Low wages and declining maquiladora production notwithstanding, free trade zone (FTZ) industrial areas surrounding SPS remain attractive to employment-seekers; and, peri-urban areas are particularly appealing to those wishing to avoid the violence/danger associated with living/working in SPS. Various international agencies identify peri-urban regions as sites of exceptionally rapid population growth in Latin America. And, peri-urban food production—be it through agriculture, horticulture, livestock-use, or other means—is frequently touted as essential to economic development and food security. Unfortunately, as my ethnographic research reveals, NGO- and corporate-friendly development (as it currently exists) actually works against food security and meaningful socioeconomic improvements for many Hondurans. Here, I explore some (direct and indirect) ways current development models and policies color peri-urban foodways and reduce food security.

Scott, James (Wichita State University), Morphological Variation of the Temporal Bone: Size and Shape Variation Defined by 3D Imaging (3-15.3) The mastoid process is a visibly measurable cranial attribute that has traditionally been measured and assessed qualitatively only two-dimensionally. In this study, a standardized protocol will be created to digitally scan and measure quantitatively the mastoid process in relation to the

external auditory meatus and other defined landmarks on the temporal bone. Because of a limited measurable sample, both the left and right temporal bones will be analyzed to gain a better understanding of growth patterns, sexing, and age. By developing a standard measurement technique with the digitizer, an accurate 3D model of the temporal bone can be created. The results presented illuminate the morphological complexity of the temporal bone and facilitate enhanced recognition and profile estimation of human temporal bones recovered from the archaeological record.

Sebastian, Rachael (Wichita State University), If You Like Our Sound ... Mapping the Informal Economy of Street Musicians in the French Quarter (3-12.2) New Orleans, as a destination, has long been associated with uninhibited revelry, historically unique attractions and architecture, and the rich, musical tapestry woven by its inhabitants. These all converge on the French Quarter, which draws not only tourists, but aspiring musicians as well. Street performers (buskers) struggle in various ways with different goals in mind. Some are trying to maintain basic subsistence needs, while others try to make it big and build their career, and everything in between. This study utilizes GPS waypoints and participant-observation to find patterns behind busking locations in and around Jackson Square, by marking where musicians play and how they shift throughout the day and week. Note was also made of the style of music, number of musicians, use of technology and presence of CDs for sale. This cultural geography of buskers is used to unpack the motivations behind performance site determination, and seeks to find a correlation between the aforementioned variables. This study makes visible the cognitive map of buskers, who comprise an important component of the informal sector of the tourist economy of the French Quarter.

Senturk, Elif (DePaul University), Ancient Mosaics and Their Artists: A Case Study in Rough Cilicia (3-05.10) What propels a mosaicist's skill level from novice to expert? In the context of post-classic temple floors, this is an important question, especially since the mosaicist is not present today. During the summer of 2013, a mosaic floor was uncovered on a temple mound at the site Antiochia ad Cragum in southern Turkey. The co-principal archaeologist, a Turkish professor at the site, immediately characterized the mosaic as the work of a "master" mosaicist. This paper answers the question "How is a master's work in mosaic so readily identifiable?" What features were key in this determination? The outcome of this investigation leads to a discussion of ascribing artists' status and reputation in post-classic archaeology.

Sheahan, Kim (Spurlock Museum), "Inspired by ... Works of the C-U Spinners and Weavers Guild": Collaborative Interpretation of Ethnographic Objects through New Cultural Production (2-14.1) The Spurlock Museum has initiated several kinds of community collaborations, including inviting local community groups to study, interpret and help exhibit ethnographic objects from the museum's permanent collections in new ways. This case presents the three-year collaborative process with the Champaign-Urbana Spinners and Weavers Guild whereby guild members created fiber artworks inspired by museum artifacts. The exhibition, in August 2013-March 2014, not only displayed artifacts from the permanent collections and the artworks inspired by them, but presented guild members' explanations of their inspiration, research and production

activities in various media forms. Two interesting features of the 38 different works created by 26 artists are that multiple participants offered interpretations of the same artifact, and others created multiple works inspired by a single artifact. Inspiration ranged from the color, texture or pattern on an object to the use of local materials and traditional production technologies. The ethnographic objects selected from the museum's permanent collections included furniture, housewares, clothing and decorative items from around the world, produced both by hand and using mass or industrial techniques. The exhibition also contained a tactile station for examining fibers and methods for manipulating them, and a "Putting It Together" section that explained the design and preparation processes. It was accompanied by a lecture, a demonstration day, and a series of workshops on looping and cordage techniques known from six of the seven continents; these events provided participants with opportunities to learn the history of techniques, replicate them, and study additional samples from the museum's collections.

Shiva, Amir (University of Minnesota), Democratization Through Silencing: The Irony of the Persian Blogosphere (2-13.3) As a new means of meaning production in the hands of ordinary people, blogging has altered the media productive forces in Iran since its advent in 2001. The change in productive forces has consequently begotten a shift in the relations of power. As a result, blogging has challenged the monopoly of cultural production and threatened the authority of those who used to have the sole rights to the production of meaning for the public. Now that, thanks to the changes in the means of production, a larger number of people are given a chance to have the function of intellectuals, the traditional intellectuals' monopoly on truth is in jeopardy. The battle between intellectuals and ordinary bloggers is a "struggle over authority" and the "opposition between the formal and informal." Knowing that this battle is based on the bloggers' denial of the intellectuals' formal authority, the intellectuals, among other things, try to delegitimize the ordinary bloggers' use of language. In this paper, by using the evidence originating from close textual read of weblogs, I show how the instability of intellectuals' hegemony leads them to define the ordinary bloggers' use of language as flawed. Relying on their definition, they further identify the ordinary bloggers' language as a public problem and ignite a panic about the moral implications of their language. This lets them justify their prescriptive solutions which in return reestablish their unstable authority and maintain their social control.

Silcott, William (Wichita State University), Foundations for the Modern: Cityscape and Tradition in Seoul, South Korea (1-02.4) Over the last 60 years, South Korea has undergone both an enormous change from an agricultural feudal system to an industrialized democracy and a meteoric rise to one of the world's largest "advanced economies." Through this, Seoul itself, as the center of political, economic, and technological innovation, has undergone just as drastic an alteration, the deep changes etched upon the landscape. Despite the rapid march towards 'modernization,' and arguable westernization, the role of Korea's history and the discursive ethnic identity tied to it remain literally as sites around which more recent institutions of power and development have grown. This paper, drawing particularly from landscape theory and the roles of institutional power and the embodied experiences rooted in it, attempts to

understand the ways in which memory and displays of a collective ethnic ‘self’ are displayed and manipulated in Seoul’s cityscape. To do so, three sites in particular have been chosen as a preliminary study to serve as examples: the Joseon era Deoksugung Palace, Namdaemun Gate from which a marketplace and district receive its name, and the Buddhist temple Jogyesa. Both previous exploratory fieldwork and the use of technologies such as Google Maps will be employed to examine the ways in which the modern and traditional have developed and are written into the brick and steel of the second largest city in the world.

Silverman, Helaine (University of Illinois, Urbana-Champaign), When Ethnographic Objects Become Archaeological Antiques (2-14.5) Precolumbian objects from the Central Andes abound in museums, art galleries, and auction houses. Their excavation (legal and illegal) – mostly in the twentieth century – and subsequent circuits of movement have transformed their original nature as ethnographic objects in their own time to archaeological curiosities – antiques or antiquities – in our time. Using the collection of “ancient Peruvian art” in the Krannert Art Museum as the example, this talk conceives of a museum reinstallation that acknowledges the complex history of the objects for display in general while attending to their original specificities as utilitarian and ceremonial material culture and their role in multiple settings today.

Stambaugh, Melony (Northern Kentucky University), Hunger Games: An Anthropological Analysis (2-17.4) This paper explores the anthropological implications of power, social organization, and tribute in current pop fiction through the lens of the Hunger Games Trilogy

Stanlaw, James (Illinois State University), Japanese-Bluegrass: Creativity and Nostalgia in a Borrowed Imaginary Musical Genre (3-18.1) The American bluegrass music fad in Japan seems both puzzling and contradictory: Southern Appalachian local roots, lingering racial associations, a strong Christian gospel music tradition, and an elderly American fanbase are all features that suggest bluegrass music to be one of the genres of American popular culture least likely to appeal to a globalized Japanese audience infatuated with technology and haute culture. Nonetheless, there is a sizable bluegrass following, of both fans and musicians. There are at least three major bluegrass festivals every year, and one Japanese bluegrass music journal has been publishing for three decades. In this paper I will examine Japanese bluegrass music, of both professionals and fans. I argue that bluegrass music—while having certain connections to older styles of Japanese music such as enka, and other folk and pop syncretisms—is hardly old-fashioned. Listening to—and performing—bluegrass music is one way for Japanese young people be nostalgic yet hip, Western but still traditional, and musically "exotic" or experimental while at the same time remaining conservative. Rather than being derivative or imitative, I claim that this absorption of an indigenous American musical style is one more example of a Japanese importation and domestication, rather than of a Western exportation or exploitation. Japanese are often accused of needlessly appropriating cultural capital from the United States or Europe in hopes of being modern. I suggest such claims are simplistic, and ignore both Japanese creativity within a borrowed genre as well as resistance to outside cultural domination.

Stauch, KiriLi (Illinois Wesleyan University) Building Rapport: Strengthening the Client and Healing Touch Practitioner Relationship Through Preparation, Boundaries, and Limitation (3-16.4) This paper studies the steps that one Healing Touch practitioner follows to strengthen her relationship with her clients while protecting herself from harm. Healing Touch is a form of energy therapy that utilizes the chakra energy system to balance and maintain energy. Chakras are energy focal points throughout the body that receive or transmit energy. The healer with whom I worked is a Registered Nurse as well as a Certified Healing Touch practitioner, who has worked in both biomedical and non-biomedical settings. Because a healthy client-healer relationship plays a crucial role in successful healing, the healer has established a method of preparing herself for each session, establishing boundaries between her and her clients, and imposing limitations that are beneficial for her and her clients. The paper provides detailed examples on each of these strategies, and explains why such measures are so critical for healthcare practitioners generally and energy healers in particular.

Stergiannis, Zoe (DePaul University), Closing the Gap in the Land Down Under: AIME'S Impact on Marginalized Australian Indigenous Youth (3-05.11) This poster addresses the question of whether or not the Australian Indigenous Mentoring Experience (AIME) program makes a significant impact on closing the education gap for Australian Aboriginal youth, despite the severe marginalization that Indigenous people face in contemporary Australian society. This research is based on a volunteer experience in Melbourne, Australia, and includes qualitative data gathered from mentoring Aboriginal high school students directly through AIME, as well as from talking with Aboriginal people outside of the program. These qualitative experiences are paired with quantitative data provided by the Australian government and AIME's openly accessible annual reports. Based on these experiences and statistics, I discuss how the AIME program impacts Indigenous students who participate in the program overall. I also use census data to directly compare Indigenous AIME students' academic completion rates with those of Indigenous students not involved in the program, as well as with white Australian students. Several central themes became apparent in the research, including homesickness, increased exposure to opportunities, forging a sense of community, taking pride in Indigenous heritage, gaining leadership skills, and educating non-Indigenous Mentors on avoiding the role of "savior." The data ultimately suggests that the results of the program have been overwhelmingly positive, both inside and outside of the classroom. In the year 2012 alone, the rates of Indigenous students completing high school and going on to complete higher education were significantly higher for students involved in AIME (22.1%) than students not involved in the program (3.8%).

Stubbs, Matilda (Northwestern University), How Do Case Files Mediate Social Services Between People and Institutions? (3-08.1) Through the procedures of consent (Jacob 2007), compliance (Brodwin 2010), assessment, and auditing culture (Hetherington 2011; Strathern 2000) of the U.S. foster care "system", case files become the legal tool of administration as objects that create and facilitate relations between people and social resources. Here, documents are the materialization of bureaucratic labor and the objectification of case management.

This kind of file contains personal data that describe and represent individual users (who become “cases”) in ways that render them lawfully identified, which qualify and in some circumstances require, social services and interventions. In addition, this paperwork records the actions and movement of officials and reimbursable services, thus simultaneously also serving as institutional histories of staff meetings, administrative decision-making, the guardian consent process, interactions with foster youth clientele, and a means of evaluating the functioning of the system itself. It is this dynamic interaction between participants, objects, and resources that this paper explores at the intersection of case management and forms. How do case files mediate relationships and social services between people and institutions, thereby reshaping the subjects of documentation as well as reinforcing, recreating, and formalizing aspects of the bureaucracy itself? Ethnographic vignettes will illustrate the primary way in which paperwork such as case files occupy a mediatory position in everyday case management is through the evidentiary value they possess in recording the daily rounds of foster youth, service providers, and the state.

Stumpf-Carome, Jeanne Marie (Kent State University, Geauga Campus), Extinction, Or? (3-19.4) An ongoing research project exploring aspects of ecotourism related to “saving” endangered primates from extinction is discussed in this paper. Between July, 2008 and July 2013, journeys to Sabah, North Borneo, Rwanda, Kenya, and Madagascar were made by this author. The specific focus of these travels is to explore ecotourism practices geared toward the rehabilitation of orphaned or rescued orangutans, and/or environmental solutions, such as, habitat protection of endangered primates, i.e., orangutans, gorillas, and lemurs, respectively. This paper focuses on two features of this ecotourism travel, logistics and participants. Ecotourism is a form of adventure tourism which requires special logistical features, such as the security of humans and animals, on-site travel, local expertise regarding habitat and ecology, zoology, botany, security, and specialized human habitats for the travelers. Descriptions and comparison of these varied sites/settings are made in order to draw preliminary associations of common features. Also considered as an aspect of this specialized travel are the participants. Explored are some of the characteristics required to participate in this form of tourism, e.g., physical, financial, social, and emotional. Although the activities are designed for group participation variations in participation exist. These instances are described as they pertain to the purpose of the tour. The author’s own experiences in these varied settings are expanded to create “profiles” of fellow travelers. This work is continues with anticipated travel in 2014 to Uganda and Tanzania. At this juncture, "conclusions" are preliminary observations.

Swyers, Holly (Lake Forest College), Adulthood and American Patterns of Culture (3-06.1) The past 15 years of reporting and research on young Americans, the so-called "Millennials," has appeared to reveal that the twenty-somethings of the twenty-first century are somehow a breed apart from their forebears. Much is made of prolonged adolescence (aka emerging adulthood) and narcissistic behavior patterns as reasons for concern about the fate of the nation. In contrast to these claims, research conducted in the summers of 2011 and 2013 has revealed startling cross-generational similarities in how adulthood is defined and experienced. Rather than appearing distinct from previous

generations, people born in the 1980s and 1990s express a similar variety of responses to the question of what constitutes adulthood to people born in the 1950s and 1960s. What has changed is the economic and media context to which they must fit their desires and expectations. This paper borrows and updates an idea from Ruth Benedict's *Patterns of Culture* to investigate the relationship between intra-generational variability and the characterizations of generations that dominate American popular culture. I argue that the cultural emphasis on constant change and the boom and bust cycle of capitalism work together to favor different ideals and qualities in the American population. Drawing on my previous research on school reform cycles, I suspect there is a deeper pattern to how and when particular ideals and qualities rise to prominence, and I offer some preliminary ideas on how we can read data about generational patterns to reveal a more encompassing idea of U.S. culture.

Tarbutton, Brad (Gustavus Adolphus College), *Culture and Emotion: Insights from Ruth Benedict in the 21st Century (1-03.3)* Ruth Benedict's well-known classic, *Patterns of Culture*, translated into over twenty-five languages, revolutionized the field of anthropology with Benedict's critical insights into the nature of culture, its relationship to personality, and the cultural relativity of abnormality. That was back in the 1930's, but I will argue here that Benedict's work still has a striking relevance today, in ways that have largely gone unnoticed. A close examination of her work reveals how much her analyses and insights contribute to current questions in psychological anthropology. These include the relationship between culture and emotion, and more specifically between conflicting patterns of culture or conflicts in cultural thought and conflicting emotions and their ideal and real expressions. We find insights from Benedict's *Patterns of Culture* in works on culture and emotion ranging from Jean Briggs' *Never in Anger*, Catherine Lutz's *Unnatural Emotions*, Unni Wikans' *Managing Turbulent Hearts*, and others.

Thang, Lian (Indiana University-Purdue University Indianapolis), *The Hill People in the Heartland: How Chin Immigrants from Burma are Reclaiming Vacant Lots for Urban Gardening in Greenwood, IN (1-06.4)* In the words of H.N.C. Stevenson (1944), Chin people of Burma (Myanmar) are one of the hill peoples of Burma. As one of the seven "national races" of Burma, most members of the Chin ethnic group resides in the Chin state. Due to political and economic turmoil, they have migrating, internally and transnationally. Dubbed as "Chin-dianapolis," the south suburbs of Indianapolis, a Midwest city in the United States have become one such transnational destination for Chin immigrants. In this paper, I examine the experiences of a transnational immigrant community through an ethnographic study of how Chin immigrants from Burma are reclaiming vacant lost for urban gardening in Greenwood, Indiana. A primary interest is to understand the materiality of these urban gardens work as sites of contesting identities between being Chin and becoming Hoosiers.

Thomas, Jordan (Kansas State University), *Creating the Balance: Continuity and Productivity in a Volunteer Farming Community (3-11.4)* Under the strain of industrial in-sustainability and consumerism, various global movements have arisen that push for a rejection of capitalist culture and a return to more simplistic sustainable ways of living. Intrigued by this sustainable movement, I conducted fieldwork on a small organic WWOOF (World Wide Opportunities on Organic Farms) farm in Costa Rica

which was worked and managed by travelers from around the world. During my stay, I analyzed the forms of influence and authority exercised, and how these functioned to maintain social harmony while ensuring that sufficient work was completed. In this paper, I argue that the unique character of the farm, specifically a balance of mutual dependency between the owner and the workers, results in a form of passive authority through influence. I show how the “senior wwoofer”, or traveler who had been at the farm for the longest time, comes to possess the most influence, and how the inevitable departure of the “senior wwoofer” from the farm creates a social vacuum that results in increased conflict and decreased labor. Finally, I examine the ways in which newcomers are enculturated into this farm and show how the habits of this enculturation fill the social vacuum, re-establish the system of influence, and return the farm to its balanced state.

Thul, Karen (Illinois Wesleyan University), *Massage Therapy: How the Client and Healer Relationship Promotes Physical, Emotional, and Psychological Healing* (3-16.5) Massage therapy, as a medium for healing, depends upon intimate interaction between healer and client. Working closely with a massage therapist revealed that the touch of the massage therapist transmutes physical pressure, holding, and movement into a feeling of wellbeing for the client. This study reveals that massage techniques are not the only component of massage therapy that benefits clients. It is the environment and emotional support massage therapists provide that makes a successful massage therapy session. Massage therapists deal with both the client's physical and emotional needs, as the ailments of clients often involve somatization, or the manifestation of emotional or psychological issues (e.g., stress) in the body.. This paper explores the ways in which one massage therapist deciphers the true cause of her client's pain and determines the best treatment.

Torpy, James (College of Wooster), *Mortuary Analysis of Athienou-Malloura, and the Rise of Social Complexity in Archaic Cyprus* (2-05.3) During the Archaic period (750-480 BC) the island of Cyprus underwent a dramatic transformation as new city-kingdoms rose to dominate the political landscape of the island. This shift resulted in increased competition for resources, the establishment of political boundaries, and the emergence of a pronounced social hierarchy within the new polities. The aim of this study is to investigate a correlation between this social change and the funerary culture of the people. Four Cypro-Archaic tombs excavated at the site of Athienou-Malloura were analyzed alongside several other tombs of similar size and age from elsewhere on the island, as well as burials from other periods at Malloura for a diachronic perspective. Each of the burials investigated contained the expected hallmarks of an increasingly ranked society; tombs of similar status were clustered together, contained imported and high quality items denoting wealth, and the burial of younger individuals in an elite context suggests the existence of inherited status. The choice of location for burial when considered with limestone grave stele present indicate the continuing function of burials in a rural setting as boundary markers. Both of these, taken together, support the idea of the emergence of more complex and divided socio-political situation.

Travis, J.T. (Illinois State University), *Chemical Agents Effect on Skeletonization* (1-05.5) Undergraduate thesis forensically investigating the decomposition rates of sixteen

animal remains. One set of two remains will be placed inside clothing to simulate burial when wrapped in a fabric. One set of two remains will be placed in plastic bags to simulate wrapping in tarp and one set of two remains will act as the control with no variants to factor. Common household chemical (bleach) will be used as the main experimental factor in testing difference of decomposition and skeletonization from samples.

Travis, J.T. (Illinois State University) and Crist, Thomas A. (Utica College), Cases of Metabolic Deficiency, Rickets, from 18th and 19th Century Bucharest, Romania (2-05.4) Cases of rickets in 18th and 19th century Europe are no surprise to any historical researcher. Four samples from two different burial locations were analyzed to uncover rather or not their remains displayed the classic signs commonly associated with sub-adult rickets. Analysis was done taking a special interest in the pathologies located on specific bones (humeri, ulnas, radii, femora, fibulas and tibiae) while factoring in other available bones such as the clavicles and ribs.

Udvardy, Monica (University of Kentucky), Secret Societies and the Culture of Fertility along the Kenyan Coast (3-13.2) This paper explores the extent to which an ethnic group in Kenya, the Giriama, who are one of the Mijikenda groups living on the central coast, continue to practice certain indigenous cultural elements, including their semi-secret societies, use of magical medicines, and funerary practices. The term I use for these practices collectively is their “culture of fertility.” I argue that along the Kenyan coast, these Mijikenda cultural elements remain largely intact. Next, I relate these findings both to Kenyan ethnic politics and to the Mijikenda peoples’ own spatial ideas of where their most indigenous culture is to be found. My findings largely contradict a Kenyan Mijikenda worldview, held both by subsistence farmers as well as by Mijikenda intellectuals, which conceptualizes its coastal residents as the least culturally “pure” and as always precipitously close to losing their indigenous customs and beliefs.

Vazquez, Roland (Upper Iowa University), Mapping Memories of Violence in Institutional Space: Towards an Aesthetic of Basque Politics (2-02.3) Even prior to ETA’s apparent dissolution in October 2011, the official discourse of Basque politics through the better part of the early twenty-first century was one of anti-ETA, Antigonic defiance via the preservation of the rule of law. This stance has manifested itself in a wide range of domains, from parliamentary debate to penal policy, from clinical practice to artistic production. One not so sublime consequence has been the restructuring of Basque public space through monuments, sculpture, and other architectonic interventions dedicated specifically to the mortal victims of ETA violence. Some such projects are specifically local, whereas others are provincial or at the level of the Autonomous Basque Community. Based on fieldwork experience, this paper chronicles the trajectory of some of these interventions to suggest that the memory invoked is at least as much about the present as it is about the past. Observing the mutual mimesis between art and political initiative, I place them in the context of a number of configuring factors: the Basque Government’s coordinating “Map of Memory” project, the rhetorical triptych of “memory, justice, and dignity,” the hyper-memorialization of twentieth-century political history in the Basque Country and Spain generally during the last decade, a global

climate that has created a sacred societal space for those characterized as “victims,” and (possibly) the global art scene.

West, Donna (SUNY Cortland), Devices to Facilitate the Indexical Turn (2-20.5)

While it is well established that individuation proceeds from focus on objects’ uniqueness to their shared qualities (Clark 2009), the reverse is the case for blind children. If Lakoff and Johnson’s (1999) claim that early spatial experiences form the foundation for complex relational (spatial, temporal) concepts is accurate, there may be no simple means to substitute for the lack of visual indexes in the stream of near space. This paucity of sustained access to near spaces (objects, events) and to indexical, attentional signs which commandeer present focus, redefines near space for blind children. Because visual experience cannot supply sensory and participatory access, event structures must be constructed from less direct sources. As such, limited experience of “this” space places a burden on memories of previously perceived spaces, or narrated renditions of others’ near spaces. Semantic memories of narrated events play a particularly amplified role, given disembodied “this” spaces; and without reliance on such devices, expectations of objects and participants within events would be truncated. In fact, mastery of object permanence more often relies on memory for blind children (Bruce and Vargas, 2012); and the best means to individuate entities in “this” space is to familiarize these children tactually with artificially arranged restrictive spaces (with discrete boundaries), encouraging free passage therein (Nielsen, 1991, 1992; Fazzi et al., 2011). Essentially, lack of visual access to “thisnesses” relegates attentional indexes (gestures, pronouns) to an ineffectual status, while heightening the import of devices which capitalize on similarity relations, (nouns whose use underscores object/event types).

White, Katherine (Indiana University-Purdue University Indianapolis), Snapshots In Time: The Death and Possible Regrowth of Retail Development in Small-town

Indiana (1-04.2) Downtown Greenfield, Indiana, a small town 20 miles east of Indianapolis, has been struggling with revitalization and renovation of its city center over the years and the presence of three prominent retail nodes throughout the city has made revitalization nearly impossible. Greenfield has grown throughout the years to incorporate more retail environments, each representing a specific era and popularity in history. In this paper, I will analyze and evaluate the impact and relationships between the neighborhood retail node, the central downtown retail node, as well as the most recent and most prominent, highway-oriented retail node near Interstate-70. In addition, I will attempt to critically apply this information to benefit the success of Greenfield’s imminent historic preservation campaign.

Whitman, Michelle (Wichita State University), An Anthropological Study of the Maple Grove Cemetery: Life and Identity of a sample of Mid-to-late 19th Century Peoples in Wichita, Kansas. (3-03.4)

Reconstruction of historic events using historic cemetery demography data analysis is used here to elucidate the nature of social dynamics of a mid-to-late 19th century sample of people of the Wichita community. At and around the time of the U.S. Civil war, Kansas was in a state in flux especially about its formal position on the matter of a political and economic debate over the ethics of slavery. The implementation of the Kansas-Nebraska Act of 1854 provided for popular sovereignty within both Kansas and Nebraska, declaring that inhabitants of both could

determine their affiliation as either a “free” or a “slave” state. Recognizing an opportunity to affect the political decisions shaping the future role of Kansas as the civil war approached, “radicalists” on both sides of the emancipation issue chose to make a home in the state. This study illustrates local social dynamics and demographic structures related to these historical events. The findings presented are based on a sample of 250 archival and biographically sketched human interments from the historic Maple Grove cemetery in Wichita, Kansas, to characterize as the community of Kansas immigrants and native-born residents on a local basis. In particular, as the State faces uncertainty about its identity during a critical time in Kansas and more broadly U.S. history.

Williams, Jay (Minneapolis Community & Technical College) and Bruna-Lewis, Sean (University of New Mexico), *Reconsidering the Ethical Constraints of Community Imposed Limits on Research (3-14.4)* Dr. Bruna-Lewis and Dr. Williams conducted their fieldwork with indigenous communities. Grappling with issues of first voice, cultural ownership, decontextualization, and the ethical constraints of community imposed limits on what data can be included in their scholarly work, the authors explore incidents from their research to better understand the tensions at play between academic integrity and collaborator authority/rapport. Building on ethics of public engagement via collaborative research (Wallerstein, Lassiter) and critical indigenous methodology (Denzin, Lincoln, and Smith), Bruna-Lewis explores his research partner’s requirement that publishing regarding their tribal members must first be approved by the Saint Anthony Tribal Council. This explicit agreement establishes that the tribe owns the research data, what Bruna-Lewis calls “research sovereignty.” As an embedded ethnographer, and performer of community roles (e.g. singing at wakes, board member), Williams’ experiences and interactions with community members extend beyond initial research questions. His constraints are embedded in the Chicago American Indian community’s norms, and expectations of omission, stemming from both implicit and explicit agreements (Castellano, Ezzell, Meadow, Warren). We examine the officially negotiated and ambiguous distinctions regarding disclosure of cultural data in ethnographic research. What consequences will arise from the growing trend of researchers trading freedom for access? Does the purpose of research shift to align researcher and collaborator interests? Does exclusion of content (supernatural anecdotes, criminal, anomic, or compromising experiences), often shared under the agreement of non-disclosure, weaken scholarly veracity by omitting a constitutive piece of social reality? Are sensitive collaboration and scholarly integrity incompatible?

Wilson, Elizabeth (Washington University), *"Come-we-stay": Informal Cohabitation and the Law in an Urban Kenyan Slum (2-07.3)* In a 2012 proposed revision to Kenya’s Marriage Bill, women’s rights agencies spearheaded an effort to reduce the time that informal cohabitation, locally known as “come-we-stay,” becomes legally recognized as marriage from two years to six months. The goal of the bill was two-fold: 1) to protect women’s marital rights to property and child custody and 2) to create another avenue for marital legitimacy with the aim of lessening anxieties and uncertainties about the perceived increase in informal cohabitation in urban areas. Still, many in Kenya, from elite male legislators to poor unwed mothers, vehemently opposed the measure, though for different reasons, and the bill is still pending. Debate about the

bill continues to be pervasive in the local media and daily conversations. Despite the bill's intentions, my preliminary ethnographic research in Nairobi's largest slum (Kibera) reveals that informal unions do not always put women at an economic disadvantage and in fact might be strategic. Specifically, this is the case in slum areas where the gendered nature of the informal economy often subverts patriarchal gender norms such that women may have greater access to income-generating activities and rental property and men may be financial dependents. This paper examines the conflicting and complementary interpretations about the bill between elite policy makers and poor men and women. I will explore how these vary by class and gender and how well-intentioned policies do not always reflect on-the-ground strategies for economic survival and search for conjugality and reproduction in Kibera slum.

Wolfe, Kendall (Indiana University-Purdue University Indianapolis), and Hyatt, Susan (Indiana University-Purdue University Indianapolis), Food as Fortune: Neighborhood Revitalization through the Lens of Restaurant Entrepreneurship (1-06.1) The Indianapolis neighborhood of Fountain Square began as a small, immigrant farming community, developed on a donated land parcel from the city. Through ingenuity and sheer will power, these German, Irish and Italian immigrant peoples developed a thriving hub of privately owned specialty shops, including a family-run shoe store and a furniture store. Fountain Square suffered, however, in the 1970s due to the construction of Interstate 70, which cut through the heart of the neighborhood, devastating hundreds of homes, churches and businesses. Although flight from the neighborhoods in the wake of Interstate 70 was rampant, Fountain Square now appears to be enjoying something of a resurgence and is seeking to recreate itself as a hub of art, culture and food. It is becoming known as a location for independently owned eateries and pubs, each one unique, and reminiscent of the original entrepreneurial spirit that built the neighborhood to begin with. In this paper, I examine the question of whether this "foodies" revival is an effective strategy for significant economic development in Fountain Square or whether it is merely evidence of a rather superficial gentrification of the major commercial thoroughways in the neighborhood.

Woodruff, Jason (Indiana University-Purdue University Indianapolis), Residential Abandonment on the Near Eastside of Indianapolis, Indiana: Voices from the Frontlines (1-04.1) Abandonment is a process that is current and ongoing. Its ramifications are present in the open fields of inner city Detroit, the abandoned row houses of Baltimore, and the declining populations of many inner city townships and districts throughout the United States. My research looks at the ongoing abandonment of a small portion of the Near Eastside of Indianapolis, IN. by examining the history of the area, the various factors that have led to its abandonment, the impact of the foreclosure crisis, and current efforts underway to redevelop and revitalize its neighborhoods. Understanding these processes that have culminated in the rapid abandonment of this urban community has the potential to shed light on possible policies that might help to address current conditions. Presenting the stories of the residents themselves, in how they deal with the presence of blight and abandonment, lends voice to the realities of urban sprawl and shrinkage. It is this voice that is essential in formulating effective solutions to abandoned spaces, thereby aiding in providing need-based assistance to the impoverished

residents that call this place home, and drawing attention to the presence of abandonment in Indianapolis.

Xiong, Vang (St. Cloud State University), Hmong Students in American Classroom: Rethinking Classroom Participation among Hmong Students (3-14.5) Socialization is the process in which children learn the cultural and linguistic norms that are deemed appropriate in their community. Different communities have different strategies of socializing children. When children attend school, they bring the cultural norms of their household with them. However, the culture of the classroom, often times, is not the culture of linguistically and culturally diverse students (LCD); the culture of the classroom is the culture of the teachers and the educational system. As a result of this, LCD students cannot fully participate in the classroom and are disadvantaged within the educational system. Drawing on Shirley Brice Heath's (1982) discussion of "ways of taking," a process in which children take meaning from their environment, and her discussion of how certain ways of taking are privileged in the educational system, I argue that Hmong students are disadvantaged within the educational system because their ways of taking doesn't follow the hegemonic educational ideology of the educational system. In the classroom, oral participation is part of the k-12 educational experiences. In the classroom, one is expected to speak. Hmong students, however, have a different perception of classroom oral participation. In the Hmong culture, being a "good child" implies following direction, paying attention, being respectful and modest. The Hmong notion of "good child," however, contradicts aspects of classroom oral participation as students would not engage in classroom participation. As a result of the discontinuity, Hmong students are disadvantaged to some extent within the MN educational system.

Yeazell, Owen (College of Wooster), A Study of the Economic Impact of the Roman Military, 200 BC- AD 350 (2-05.5) The Roman army conquered the entire Mediterranean coastline along with most of Europe. This area was never as unified by any other power. The way in which this army impacted the Roman economy was extensive. One element was how much treasure the armies brought back. Another element was the production of the vast quantities of military hardware required by the legions. This study takes a closer look at how the changing equipment of the legionnaire impacted the Roman economy over a period of five centuries. The element is discussed in light of the formalist-substantivist debate as reflected in the work of Polanyi, Finley, Cook, and Runnels.

Youngling, Elizabeth (University of Illinois, Urbana-Champaign), Where is the Deed? or Where are Your Documents?: Producing and Demanding Evidence in Foreclosure Prevention Programs (3-02.1) In the months following the mortgage crisis of 2007-2008, many national and local housing agencies launched programs to prevent foreclosure and assist homeowners. Most agencies' primary foreclosure prevention strategy consists of assisting homeowners in applying for a mortgage modification from the federal Home Affordable Modification Program (HAMP) or directly from their lender, although some agencies also pursue housing justice goals, such as demanding that mortgage servicers produce the deeds to all the properties they place in foreclosure. In this paper, I draw on two summers of fieldwork with two foreclosure prevention

programs in Chicago, IL and Oakland, CA to consider the causes and consequences of these variations. I analyze the ways in which two housing agencies' means of gathering, assessing, and using evidence to prevent foreclosure reflect their own conceptualizations of homeownership and foreclosure and affect homeowners' understandings of the housing market, the mortgage relationship, and their own position as a participant within a larger economic, legal, and social framework. How mortgage documents and auxiliary financial and legal documentation are gathered, organized, and put forth as evidence that can be used to prevent foreclosure has consequences, not only for homeowners, but also for the institution of homeownership itself. I argue that the procedures of foreclosure prevention, and the kinds of evidence demanded and produced by homeowners and mortgage lenders in such processes, are key elements in the reinforcement and contestation of an unequal mortgagee-mortgagor relationship in the United States (Langley 2008).

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