

## CSAS 2010 paper abstracts

submitted electronically, by first author's last name, and with session number

### **Anna Adams (DePaul University), Mortuary Symbols and Styles on New Providence (3-8)**

This paper explores cultural changes in the Bahamas from colonial to post-colonial periods through an examination of mortuary symbols found on gravestones. I argue that gravestones express important social dimensions through the use of symbols and mortuary ideology. Popular mortuary from U.S. colonial cemeteries will be compared with those found in Nassau, Bahamas to understand how mortuary values are conserved or altered through their Trans Atlantic migration. I will describe how symbols have been changed and offer explanations as to why these changes may have occurred. This research was conducted during a three-week study abroad to the Bahamas in 2009. During fieldwork, I collected symbols from gravestones in cemeteries on the island of New Providence and use these data to construct a cross cultural comparison of symbolic mortuary practices between late 18th and 19th Century colonial settlements in America and Nassau. Symbols displayed on gravestones will be analyzed and interpreted using information provided by The Association for Gravestone Studies from Rotundo, Gavel, and Duval (1979) on emblems of mortality. Symbols more frequently used or variations of the same symbols will be selected for analysis. Alteration of symbols and styles was caused by changes social dimensions, mortuary ideology, lifestyle characteristics, or a combination of these variables.

### **Kathleen Adams (Loyola University Chicago), From "Race" to Place: Identity Discourses in San Juan Capistrano's Swallows Festival (2-6)**

Each year the Southern California town of San Juan Capistrano celebrates its "Fiesta de las Golondrinas," a three month festival honoring the return of its migrating swallows to its historic Spanish mission. The celebration draws enthusiastic local participants, as well as regional and national tourists. Touristic narratives hail the fiesta as emblematic of the towns' Spanish mission heritage, and Western-styled "small town community spirit." However, the festival's inclusive imagery merits critical examination. This paper draws on fieldwork and archival sources to explore the "racial," ethnic, and gender narratives embedded in the various public activities that comprise the Festival of the Swallows. Specifically, the paper traces both how the Swallows' festivities construct locals' sensibilities of "place" and romanticize, and obscure the town's ethnic, linguistic, and economic divisions. Certain festival traditions entail celebrations of Anglo fantasies of the Old California West, reconfiguring histories of disenfranchisement of Native Americans, and other minority groups with historic regional ties. The paper also discusses instances in which minority group stakeholders attempt to destabilize dominant festival narratives concerning inter-ethnic histories and current relations. Via explorations of the underlying "racial" discourses embedded in the swallows' festival, I ultimately aim to illustrate the potential insights to be gained from a public interest anthropology approach.

### **Erin Antalis (University of Illinois Chicago) An Ecological Community Assessment of Urban Refugees: Suffering and Somatization in Dar es Salaam (2-16)**

The growing number of urban refugees in the context of restrictive local policies coupled with the dearth of information necessitates a holistic community assessment of the urban refugee population. An ecological community assessment allows for a holistic approach to urban refugee

communities as well as challenges to self reliance and success. Through exploratory research, I examined the intersection of refugee policy and local trends towards xenophobia and exclusion towards for urban refugees living in Dar es Salaam, Tanzania. Data was collected in June of 2009. The preliminary results challenge characterizations of urban refugees as predominantly young male economic migrants; rather the population consists of men, women and children who migrate for a variety of reasons including educational opportunity and security. This study also addresses the effects of restrictive policies on perceptions of the refugee community and the perceived efficacy of humanitarian organizations. Finally this study addresses the potential for widespread manifestations of psychological distress due to trauma to negatively impact refugee's ability to seek assistance and recognition from humanitarian organizations, and well as discourage refugees from recognizing trauma and seeking assistance.

**William Brett Arnold (College of Wooster), Role of the La Tène in the Transition from Tribes to Chiefdoms among the Jastorf Culture (2-7)**

According to Service's model of sociopolitical complexity, every society goes through four distinct stages of political setup: bands, tribes, chiefdoms, and states. These terms have been tossed around for half a century, but relatively little is understood about the transitional periods between each individual stage. The present study will examine one such transitional period—the transition between tribes and chiefdoms among Germanic peoples of the pre-Roman Iron Age (600 B.C.-A.D. 0)—and how the neighboring Celtic peoples accelerated and facilitated it.

**Andrew Baker (Western Michigan University) A Mortuary Analysis of Gender Relations in Kalamazoo, Michigan (1-8)**

There have always existed differences in the way in which men and women have been treated in life and in death in the United States. It is well documented that women have been denied certain rights and resources, and even paid less for the same jobs historically and in contemporary society. In this study, I examine how gender relations have changed over the last 150 years through an analysis of mortuary remains, specifically gravestones from a cemetery in Kalamazoo, Michigan. The material culture of death expresses information about social relations and gender ideologies. Certain features of the gravestones such as the epitaph, textual affiliation of a woman to a man, size, and location are used to show evidence for gender inequality which becomes less frequent over time.

**Sophia Balakian (University of Illinois at Urbana-Champaign) Levi-Strauss's "History-for" and Mythic Memory in Armenian and Tibetan Narratives of Displacement (2-9)**

In "History and Dialectic," Levi-Strauss writes that history is "never history, but history-for." The historian must always "choose between two alternatives" recognizing them "all as equally real." For Levi-Strauss history "appears to re-establish our connection...with the very essence of change" but is in fact an illusion. Starting with Levi-Strauss's understanding of history and historical consciousness, this paper will examine the salience of historical knowledge in two communities. Based on one month of fieldwork in a Tibetan refugee camp in Nepal, and on interviews with Armenian-Americans of the author's "own" community, the paper will explore various ways that history functions as mythical and imaginary among youth one or more generations removed from the historical events understood as the origins of these diasporic communities. Given the existence of competing, and often mutually exclusive versions of these histories, and the centrality of historical "truth" in Armenian and Tibetan collective identity and

action, how can we understand the political and material consequences of historical consciousness? How might we think about “history-for” in relation to asymmetries of power created by genocide, displacement and statelessness?

**Nilda Barraza (University of Illinois at Urbana-Champaign) "Mujer, negra y desplazada" in the Contemporary Chocó, Colombia (2-16)**

In recent years, Non Governmental Organizations (NGOs) have expressed alarm about Human Rights Violations against Indigenous and Afro-descendant communities in Colombia. This narrative review examines one approach, what is to be mujer, negra y desplazada or being a woman, Black and displaced from the contemporary Chocó, Colombia. These communities of women were rural and were previously forcibly displaced on the outside city of Bogotá, in Ciudad Bolívar. This examination of testimonial narrative and memory of Afro-descendant women points out how their life is being impacted by the IDP (Internally Displaced Populations). This paper answers one question: What is the impact of Internally Displaced Populations of rural Afro-descendant women in the city of Ciudad Bolívar? And how forced land displacement disrupts their ability of living as A Pueblo or as a community? This paper will observe how their rural land was significant to give meaning to their lives, and how the harvest is a symbol of the preparation to remember the past, to continue their traditions, and how IDP has interrupted the ability for them to nurture their relationships as a community.

**Jenna Basiliere (Indiana University) Performing Gender, Performing Knowledge: Some Theoretical Challenges in Queer Ethnography (3-3)**

This paper considers some of the theoretical and methodological problems presented by my research with drag kings performing in rural-identified spaces. In *A Coincidence of Desires: Anthropology, Queer Studies, Indonesia* (2007), Tom Boellstorff makes a compelling argument for the ways that anthropology and queer theory can speak to each other. This notion has become central to my work, and it is an aspect of this relationship that I tease out in this paper. Specifically, I investigate the theoretical slippages between performativity, gender performance, and stage performance that I believe happen in contemporary queer theory. First, I look to Judith Butler’s notion of gender performativity, and trace its roots back to performance theory, Althusser’s notion of interpellation, and the concept of excitable speech. Then, I look to the ways that other queer theorists have envisioned gender performativity, paying specific attention to the moments where performativity and performance are conflated. Finally, using drag performance as a site of analysis, I trace the ways that theorists have invoked Butler’s vision of gender performativity with varying degrees of specificity and success. Ultimately this paper asks the question of why drag, as a specific site of analysis, lends itself to confusion between performativity, staged performance, and gendered performance. I argue that the inseparable nature of staged performance and theories of performativity calls for a new type of ethnographic methodology, one which encourages participants to negotiate the relationship between actor and theorist by engaging them with the theoretical discourse that surrounds drag as an art.

**Sweta Basnet (Grand Valley State University), Medical Pluralism and Health Strategies in Rural Nepal (3-4)**

This paper addresses health care within a pluralistic medical setting in Nepal. Cultural perspectives and strategies used by the people are explored in a rural area to understand why and how people seek medical care when ill. Interviews were conducted with thirty six locals and one

shaman living in the Village Development Committee (VDC), and two nurses from the Primary Health Center near the VDC. The findings explore the possible link between views on biomedicine, education level, health care availability, and family as influencing choice of treatment. Within a pluralistic medical setting in developing countries, addressing the choices people make for care will help us understand how traditional folk medicine coexists with the increasing availability of biomedical health care.

**Giovanni Bennardo (Northern Illinois University) Physical Space and Social Space in Tonga: Backgrounding Ego (3-1)**

I suggest that the preferential organization of mental representations of spatial relationships in Tonga are replicated in the mental organizations of social relationships. This commonality represents further supporting evidence for a Tongan foundational cultural model, i.e., radially, already highlighted in other domains of knowledge such as temporal relationships, possession, traditional religious belief system, traditional navigation, exchanges, and kinship. I pay particular attention to the elucidation of the genesis and rationale behind the methodologies used to acquire the relevant ethno-linguistic, cognitive, and social network data. I close by strongly suggesting the foundational role played by the spatial relationships module in the generation of other mental modules, including the conceptual structure module where social relationships are processed and possibly stored.

**Nicole Bethel (College of Wooster), Household Archaeology of the Frankish Period in Greece (2-19)**

In 1204, Frankish soldiers of the Fourth Crusade sacked Constantinople and invaded the Byzantine Empire. The Peloponnesus was occupied by Frankish upper-classes who inhabited settlements across the region. The invasion of the Franks allowed for the diffusion of their culture into the Morea. Local Byzantine society was affected by the new traditions and beliefs that filtered into the area. By looking at archaeological evidence of domestic dwellings from sites in Corinth, the extent of the effect on the local population can be discerned. Comparing data from multiple sites in the region gives a more accurate depiction of the effects of the occupation on the indigenous people of the Peloponnesus. The Frankish presence is evident in a higher percentage of imported western pottery in the ceramic assemblage, and glass vessels from Egypt. In addition, the Franks occupied the main Byzantine sites (e.g., Corinth and Argos), but also established a number of new settlements, primarily fortified sites on the heights overlooking key transportation routes.

**Brandi Bethke (Augustana College), Escape to Metropolis: A Short Study of Comic Book Hero Based RPG Gaming Language and Culture (2-17)**

Comic book stores have often carried with them a sort of stigma of being places where “nerdy” kids and adults alike congregate to talk about the latest escapades of Superman, catch up on some back issues of Captain America, and argue over if everything on The Thing is really made of stone. However, today simply stopping in to chat about how you are disgusted with the story arc in the last Batman issue is not enough for many of these comic book enthusiasts and thus there is a rising trend within the comic book community to engage in super hero based RPG (role playing games) and strategy games. One local comic book store, recognizing the popularity of such activities, began to hold weekly tournaments for the game “HeroClix,” one of the most popular games in this genre. In this paper I seek to learn what the language of this game play can

tell us about this unique sub community created within this larger comic book culture. I also attempt to analyze how this environment provides an escapism for players in which they are able to construct an alternative reality for themselves through the language of game play and how this language affects their overall view of the world.

**Lisa Bintrim (University of Wisconsin-Madison) Like a Volunteer: Shaping Subjectivities in the Voluntourism Encounter (1-5)**

International volunteers are often on the front lines of implementing development programs as humanitarian action increasingly becomes the purview of individuals in the private sector. Voluntourism—the practice of traveling outside of one’s community for less than three months to perform unpaid work, as an alternative to or in conjunction with traditional leisure tourism—is a boom industry that brings millions of these volunteers to developing nations. By taking the individualism of volunteering to an extreme—anyone can purchase the experience of “solving” poverty—voluntourism raises questions about the role of volunteers in developing communities: Who is a “volunteer” and who makes that determination? What social, economic, and political effects do volunteers have on communities? Who is accountable for those effects? How local community members and volunteers resolve these questions has implications for development practice at all levels. In this paper, I will draw on fieldwork conducted in Malawi to explore the multiple, conflicting ideas about place, morality, globalization, and development that local community members and Western volunteers bring to resolving these questions. I will challenge the dominant Western discourse of volunteering, which views volunteering as a “pure” humanitarian endeavor, removed from the political, economic, and social movements that have shaped contemporary development. By contrast, I will situate Malawian and Western views of international volunteering within those movements to examine the various subjectivities that participants bring to encounters between Malawian community members and Western volunteers

**Noor Borbieva (Indiana U.-Purdue U. Fort Wayne), Islamic revival in the former Soviet Union: Diversification or Normalization? (3-15)**

This paper considers the revitalization of Islam in the Kyrgyz republic. As many scholars have noted, Central Asians’ contact with representatives of foreign persuasions has widened the field of spiritual choice (e.g. Lewis 2000). At the same time, this spiritual “marketplace” (Hann 2000) creates pressure on local faiths to normalize. Even as the number of faiths is increasing, within individual traditions the range of acceptable perspectives and behaviors has narrowed. This process is usefully understood by considering discursive contests within three domains: identity, practice, and religious authority (Asad 1986). Most Kyrgyz today consider themselves Muslim by birth, but in response to transnational influences an increasing number assert that Muslim identity is an issue of behavior not ethnicity. The introduction of transnational Islamic discourses is also changing the way people understand familiar practices. The obligations of Islam, such as prayer, fasting, and alms, are well-known to Kyrgyz faithful, but the significance of these practices—what they mean and why they are done—are being reappraised. Finally, transnational Islamic discourses change what sources of religious knowledge are viewed as authoritative. If traditionally, Kyrgyz individuals learned about Islam within their communities and from elders, today, they are encouraged to learn from recognized specialists and Islamic scripture (e.g., Eickelman 1992). Drawing on fieldwork in the Kyrgyz Republic, I reveal how negotiations between transnational and local religious discourses in the context of revitalization open a space

for the creation of new religious subjectivities and contribute to the normalization of religious practice.

**Margaret Buckner (Missouri State University) Places without Borders: Manjako spatial concepts (Guinea Bissau, West Africa) (3-1)**

Stephen Levinson (2003) observes that “we have drastically underestimated the potential for human language difference in” spatial concepts. Support for his statement can be found among the Manjako of Caio, Guinea Bissau (West Africa). While doing ethnographic fieldwork there, I have been struck by how different Manjako spatial concepts are from the “container” metaphors Lakoff and Johnson say English speakers use when talking about space. Indeed, the Manjako language does not treat space as a three-dimensional “container” defined by walls, nor even a two-dimensional space defined by boundaries. Places (rather than space) are talked about in terms of socially constructed points, and the equivalent of what we would call “space” radiates out from those points. For example, the Manjako of Caio use the male initiation spirit shrine to define their “kingdom”, huts that shelter divination beds to define their “wards”, and ancestor posts to define their residential courts. A place, in other words, is defined by a constitutive, socially-defined point, not by borders. There is no linguistic distinction between the place and the political, social, or religious entity it embodies. A spatial connection implies a social connection. Furthermore, the Manjako preposition used to talk about place, "di", expresses both locative and genitive (or possessive) relations. This paper will outline Manjako spatial categories, based on language and discourse, and will attempt to correlate the linguistic coding of spatial categories with social and ritual behavior.

**Christopher N. Butler (University of Wisconsin-Madison) Connecting with Code: Digital Subjectivities and Structured Interactions in Programmed Realities (3-6)**

As ethnographic methodology is increasingly applied to interactions between subjects in on-line environments, whether chat rooms or fully virtual environments constructed in massively multi-player video games, anthropology continues to demonstrate the strength of participant-observation in this environment is reinforced. While much of this interaction occurs with other human consciousnesses, albeit ones residing physically in often far-flung locations, a significant amount of this activity takes place with digital avatars which maintain at least a similarity to human forms, but lacking consciousness. This is particularly noticeable in video games, in which players pursue forms of social interaction with digital characters that are designed to perform aspects of human activity, whether all-consuming aggression and violence in the case of shooting or fighting games or even interpersonal engagement in role-playing games. My paper will explore the possibilities of moving beyond theoretically engaging with these situations via content analysis and considering how participant-observation can be applied to interactions with fully digital subjects. Interacting with these potential subjects is severely limited in some ways, varying by the design of the software, but this does not prevent participant-observers from forming often surprisingly strong attachments with these figures. By systematically exploring and engaging with fully digital worlds, my paper will critically consider the variant subjectivities that emerge from these social interactions and the methodological departures that will be necessary.

**Karin Butterworth (University of Wisconsin-Madison) Navigating the Production of Place: Maps as Ethnographic Tools (3-16)**

Maps are cultural creations that reflect the practices and interests of their creators. Mapmakers distill the complexity of the world to focus on the particular elements that interest them. Although maps may distort complex realities, that distortion may be valuable for scholars seeking to understand how their research participants understand and produce the landscapes in which they live. As a result, maps present particular opportunities for ethnographers. This paper surveys how anthropologists and other scholars utilize maps to investigate how people make landscapes meaningful. I examine the ways ethnographers analyze official maps and how they create their own maps, either by hand or through technology such as GIS. I also explore how ethnographers involve their research participants in the production of maps. Asking research participants to create their own maps may give them the opportunity to express their own categories of space in unexpected ways. I focus especially on the ways in which maps may be used to reflect moral geographies. Beyond situating buildings, roads, and natural features, how can maps reveal a sense of what is an appropriate and desirable use of space that may challenge official state categorizations of territory? Alongside other ethnographic methods of interviewing and participant-observation, maps and mapmaking may provide richer answers to complex questions about meaning, morality, and power in the production of place.

**Rebecca M. Caldaroni (University of Illinois at Chicago) Travellers: Constructing Minority Identity in the Context of Exclusion (2-15)**

This paper addresses the historical treatment of the Irish nomadic group, the Travellers, and the resulting construction of a unique Traveller identity, separate from that of dominant Irish society. It uses historical and ethnographic accounts to examine the exclusion of Travellers from two Irish realms: space and identity. First, a psychological perspective can help unravel their restriction to bounded space. The primary foundation of this exclusion is an underlying fear of nomadism held by members of sedentary society, since the Travellers' nomadic way of life disrupts a Western system of governance that relies on bounded space to control its citizens. Not surprisingly, the history of the sedentary-Traveller relationship has been characterized by governmental and societal attempts to curb a nomadic lifestyle in order to integrate them more fully into a "normal" way of life, along with simultaneous repudiation of their claims to Irish ethnicity. Secondly, the stereotype of Travellers threatens the flattering image of Irishness, which has been marketed globally in the wake of economic prosperity, and so Travellers have likewise been excluded from this image. This paper concludes that Traveller identity is constructed in the context of this dual exclusion and is both motivated by political pressure and strengthened by primordial claims to a distinct ancestry. The constructionist approach, therefore, best explains that Traveller identity is formed through a mixture of self-assertions and categorical labeling by other members of Irish society.

**Benjamin C. Campbell (University of Wisconsin-Milwaukee) Sociality, ritual, and human brain evolution (2-2)**

Following Durkheim social anthropologists have stressed the importance of ritual in generating group cohesion and identity. By creating strong shared feeling and pairing them with specific symbols, rituals serve to generate powerful associations that when recalled reinforce social bonds and group identity. More recently, neuroscientists have proposed the existence of an extended mirror neuron system underlying language, imitation and empathy that may play a key role in ritual. In brief, neurons in the inferior parietal lobe fire both when executing and observing mouth and hand movements. The overlap of such neurons with Broca's area suggests that the

evolution of language grows out of shared neural representation of mouth movements that produce speech. At the same time activation of the insula, limbic cortex located at the base of the parietal lobe, has been associated with somatic sensation, empathy, and elements of ritual, such as listening to music. Co-activation of these two regions of the parietal lobe may link language and its symbolic content with emotion, creating the association critical to ritual. At the same time, fossil evidence suggests differences in the shape of the parietal region of the cranium between anatomically modern humans and archaic homo sapiens. Based on these three lines of evidence, I speculate that the apparent expansion of human sociality with the origin of modern humans may be associated with a reorganization of the parietal lobe leading to a tighter link between language and emotion that allowed for an intensification of group identity through ritual.

**Douglas Caulkins (Grinnell College) Resisting Microsoft's Monoculturalism: Organizational Culture and Engaged Critiques (2-8)**

Every day, millions of computer users boot up Windows XP and see "Bliss," a famous image of newly mown green fields, blue skies, a touch of cloud, and a glimpse of mountain peaks. As uncluttered design, Bliss is brilliant, but as a statement of values, it unfortunately normalizes the concepts of biological and social homogeneity. The culture of Grinnell College, however, supports biodiversity and social diversity. Cognitive anthropology suggests that that an aesthetic preference for either homogeneity or diversity in the biological environment also translates as a model for the social environment. Aesthetic preferences may be influenced by frequently-seen images that are assumed to be positive. To replace the monocultural Microsoft image, anthropologists in the Prairie Studies Program reviewed hundreds of photos of biologically diverse prairie landscapes. The biodiversity of the tall grass prairie that once dominated the landscape of Iowa now constitutes less than one percent of the area of this agricultural state. The organizers selected a photo displaying a variety of species of grasses and flowers, suggesting different identity communities, none of which is dominant. Defiantly named "Diversified Bliss," the image was installed on every public access computer at the college. The image is available to students and alumni who want to support the cognitive model of diversity, an important value at the college. This movement in identity politics is contested by some college officials who want to preserve the illusion that the college is really a New England college accidentally located in the prairie country of Iowa.

**Chelsea Chapman (University of Wisconsin Madison), An anthropology of energy? Workers, activists, and the ethnography of materiality in the Yukon Flats (3-16)**

Despite its significance in everyday practices like powering a laptop or, writ large, in the workings of global geocapital, energy remains relatively invisible to anthropology. Perhaps guided by cultural ecology's concern with energy as caloric ability, social scientists have so far attended to the 'human aspects' - or consumption - of fossil energy. They also document local environmental outcomes of carbon energy dependency and climate change. But the production of expertise and knowledge about energy remain under-examined, shrouded in what Laura Nader calls inevitability talk. In this paper, I suggest the potential for a critical ethnographic approach to energy by untangling some of the ontological and political conceptions that underpin intense local conflict over natural gas development in Alaska's Yukon Flats Refuge. I ask, how does one study energy as an ethnographer? Theories of materiality have gained traction among scholars seeking to move beyond constructivist accounts of the nonhuman. Yet materiality doesn't lend



itself easily to a methodological approach. Tracing theories of materiality back to studies of the more-than-human ontology of aboriginal North American hunters provides me a practical starting point, suggesting that skill and experience in energy work also rests on ontologically significant ways of knowing energy. Knowledge about energy in the Yukon Flats reflects workers' and activists' everyday practices of producing natural gas as a physical substance and as a site of environmental protest. I argue that energy is conceptualized in culturally distinctive ways and that these conceptions are vigorously contested in the present conflict.

**Huai-Hsuan Chen (UW-Madison), Materialization of Originality: Cultivating “Yuanshengtai” Imagery in a Tourist Town in Yunnan, China (1-5)**

Yuanshengtai (???), a term derived from the idea of ecotourism indicates the pristine condition of environment, has been creatively cultivated into respects for an imagined authentic and original indigenous culture in China. In fact, Yuanshengtai cultural performances have become a crucial means of regional development in Yunnan. Among the theatrical scenes of ethnic minorities dancing and singing in local tourist spots or events, Impression Lijiang project which consists of a series of outdoor spectacular scenes under the Jade Dragon Snow Mountain has been demonstrating a successful and distinctive mold to portray indigenous landscape in the realm of creative industry since its opening in 2006. This paper will focus on how the concept of yuanshengtai is adopted and cultivated in the notion of cultural performances in China. Taking the production Impression Lijiang as an example, the paper will discuss the interrelation between knowledge construction and materialization of Lijiang as a tourist town.

**Amber R. Clifford-Napoleone (University of Central Missouri), Leather Sisterhood: Metal, Masculinity, and Lesbian Fandom (3-3)**

Many scholars have examined the role of popular music in reifying gendered discourses, as well as the link between musical discourses and gendered identities. Too frequently, however, such scholarship has focused on the role of masculinity in reifying hyperfemininity in females and hypermasculinity in males. This focus is especially prevalent in examinations of rock and heavy metal as a male rite of passage, or continued critiques of the marginalization of female performers in heavy metal. Also in play in analyses of heavy metal is the presence of gay male performers and fans, which have served to create a conception of alternative sexual expression. If heavy metal is indeed a field of desires and possibilities for sexual expression, then where are the lesbian women? This paper will examine the role of masculinity in heavy metal on self-identified lesbian fans. This paper explores the heteronormative bias in scholarly work on heavy metal, and the ways in which heteronormativity and a focus on “straight” women has ignored a subculture within heavy metal fandom. This paper also begins to excavate the subject-position of lesbian fans of heavy metal, and the ways in which these fans categorize, consume, and display the heavy metal subculture as a production of female masculinity.

**Margaret E. Collier (UW Madison ), Diabetes Concepts in Urban American Indian Healthcare (2-11)**

American Indian peoples have one of the highest rates of diabetes in the world today. While this disease does not have a clearly defined etiology, I explore how American Indian diabetics and their medical providers conceptualize the disease and its prevalence within an urban American Indian community. A preliminary analysis of fieldwork conducted at Chicago's American Indian Center shows that for both patients and providers, conceptualizations of diabetes are rooted in

discussions of poverty, genes, and food. Issues of class and poverty emerge in discussions of the development and the treatment of diabetes. Patients considered poverty to be a significant factor in diabetes etiology, limiting access to healthier lifestyles. Both patients and providers discussed the effect that poverty has on diabetes care, particularly noting the excessive costs of medical treatment, equipment, and prescriptions. Genetic inheritance, like poverty, held a prominent position in the etiological understandings of diabetes at the center, where to be Indian often meant to be at risk for developing diabetes. Food is the final and most prominent actor within these models of diabetes conceptualization. Food plays both the role of sinister agent in the development of diabetes, and the role of saving force in frightening moments of low blood sugar. Further work is necessary to understand the processes through which conceptualizations of diseases are formed, both for patients and for biomedical providers.

### **Nina Corazzo (Valparaiso University) Concerns About our Environment in Contemporary Art (2-13)**

The relationship between humans and the world they inhabit has long been a subject of fascination for scholars across the disciplines. Alfredo Jaar (Chile) makes installations about toxic waste which call attention to Western corporate exploitation of economically disadvantaged countries and its societal and ecological impact. Another artist, Antony Gormley (UK) creates future surrogate world populations out of clay which chillingly remind us to act responsibly towards our natural environment. Lastly, the installations of the Brazilian artist, Nele Azevedo are interventions which warn of global warming and its disastrous implications for the future of the human species.

### **Alexandra Crampton (Marquette University), From Cultural Practice to Professionalized Intervention Tool: Alternative Dispute Resolution (ADR) (3-13)**

Over thirty years ago in the United States, anthropological research by James Gibbs inspired debate over whether cultural practices in dispute resolution could be transplanted from West Africa. As part of an alternative dispute resolution (ADR) movement, proponents sought to give local people skills needed to resolve disputes directly rather than rely on an unresponsive and unjust court system. Over time, however, ADR has taken root not as an informal process of “the people” but as a tool of the courts best performed by trained professionals. Conflict resolution is now an expertise encapsulated through trainings, certificates, and frequent identification with the “Harvard model.” In this form, ADR travels across problem areas (as diverse as the environment, aging, and the U.S. post office) and countries. The results raise questions of how cultural processes change when they are translated into professionalized interventions and applied to fix legal systems and social problems. These questions are explored through sixteen months of fieldwork with an elder advocacy organization in Ghana and one in the United States. Both identified ADR as a potential solution within family disputes and court cases. As such, the general question of what ADR does as social intervention technology is more specifically focused on application to how aging is becoming a globally identified problem requiring professional attention. Commonalities between study sites suggest need for an anthropology of helping in which ADR can be analyzed as a social intervention tool within a transnational practice of helping professionals and social reform advocates.

### **Nathaniel Crowley (University of Wisconsin-Superior), The Changing Role Of The Co-Operative In The Natural Foods Market (2-5)**

In many communities around the United States, the role of the natural food co-op has changed. What were once community based Co-operatives, providing much needed access to natural, organic, and vegetarian foods, now have to deal with competition from grocery stores and even gas stations. To survive as an organization many co-ops have had to change their practices to remain viable in their changing local market, these changes have had to be strategic and carefully negotiated to meet the needs of their members and shoppers. This ethnographic study shows how one natural foods co-op in the Upper Midwest deals with the struggle between market demands and the stated values of the co-op. The co-op management's use of signage, newsletters, and community events to assert continuities in the co-op's mission and values despite ongoing changes, reveals the negotiation of tensions between co-op ideals, members' and shoppers' desires and expectations, and the larger marketplace. This provides insight into how community run organizations deal with the inherent contradictions in their mission with the reality of their work in a fast changing environment; how they temper the need to participate as a capitalist business, with the need to resist the alienation members and shoppers may feel as the organization competes in the market.

**Matthew Dalstrom (University of Wisconsin-Milwaukee) Recreating the American Medical Experience in Mexico (3-4)**

Rising health care costs coupled with a drastic increase of uninsured and underinsured patients has fueled the healthcare crisis in the US. Oftentimes patients have to make tough decisions about whether to forgo care or risk bankruptcy. This conundrum has encouraged some patients explore Mexico as an alternative for less expensive medical treatment. However, while medical migration enables patients to access affordable care, some people do not perceive it as a viable option. Based upon ten months of fieldwork along the US/Mexico border, this paper examines how some Mexican dentists and hospital groups have broadened their appeal to American patients by (a) associating their procedures with international standards and (b) through building facilities that copy their American counterparts. Many US patients feel uncomfortable traveling to Mexico for healthcare because they believe that Mexico is dangerous, unregulated, unsanitary, and premodern. To reconcile these beliefs with the need for quality medical care, Mexican medical providers attempt to shape healthcare in Mexico as apart from the "authentic" Mexican experience. Through this process medical care in Mexico is rendered "safe" by connecting both procedures and medical providers with international standards and medical associations. Furthermore, Mexican healthcare facilities become "modern" to medical migrants because they are decorated to look like a facility that one would expect to find in the US not in Mexico. Consequently, usage of Mexican medical care is largely predicated on Mexican medical providers ability to separate themselves from the negative stereotypes surrounding Mexico, allowing patients to reconceptualize both dental practices and hospitals as apart from Mexico and thus a viable alternative to US care.

**Elise DeCamp (Indiana University), Humoring the Audience: Negotiating Race in Midwestern Comedy Clubs (2-13)**

To step before an audience of any kind is an inherently risky proposition, carrying with it the potential for success or failure, depending upon how the audience judges a performer's skill and authority in presenting the material. Drawing upon audience surveys, focus group data, and observational notes in Indianapolis comedy clubs from Summer 2009 on reactions to racial stereotype humor, I will consider this risk in terms of: (1) the strategies stand-up comics employ

to adapt to and direct/redirect into a favorable condition, the mood and receptivity of audiences and (2) how audience members determine both the ability of a comic to successfully deliver racial jokes and the accuracy of these humorous racial portrayals. The following approaches feature to varying degrees in the comedian's toolbox of techniques, (and succeed) depending in large part upon the racial, ethnic, gender, age etc. identity of the performer and his/her audience: disclaimers of performance, self-deprecation, shifts in footing/alignment toward the audience (code switching, e.g.) to distance self from speech, discussion of taboo topics and use of profanity, and adopting the position of an equal opportunity offender.

**Takami S. Delisle (University of Kentucky) Gender Politics, Japanese Expatriate Wives, and Contested Subjectivity (2-3)**

This study focuses on how Japan's gender politics are translated, through the process of the transnational migration, into the everyday life of the Japanese corporate expatriate wives in the United States. Unlike many other studies of transnational migrants, these Japanese women are highly equipped with an economic freedom that allows them to be active participants in the consumer culture. Drawing on an eight-month ethnographic research on experiences of Japanese corporate expatriate wives living in a small Midwestern city, this work illustrates that, while eagerly making an effort to create a comfortable life in an unfamiliar place, the wives struggle with the social boundaries between the small Japanese community and the larger one. The unbreakable boundaries are the result of the hegemonic politics of the Japanese corporate interest and the larger community's negative sentiment against the Japanese corporations dominating the local economy. Consequently, these women are confined within the Japanese traditional gender roles as "stay-at-home" mothers and wives supporting their families. These roles are further reinforced by the Japanese corporations' policy on kaigaifunin (employees with overseas assignments) to be married and the U.S. immigration law that prohibits work-visa holders' spouses from earning wages. Ultimately, the women internalize and embody their gender roles, and impose them on the researcher. This study highlights an intriguing consequence of global economy in shaping the experiences of Japanese expatriate wives living in a small Midwestern community.

**James Dow (Oakland University) The Evolution of Religion and the Theory of Cooperative Games (2-2)**

Religions and other human coalitions are organized by ideological imagery. Such images are seldom empirically tested. They seem to work better if they bear no direct relationship to observable reality. However, they have a meaning in a social sense. They commit people to cooperation and caring for each other. The human tendency to create ideological commitments arose in the evolutionary past. How it did so is not clear. Each ideology that is not our own shocks our credulity; however, our own commitments, given to us by our culture, are accepted naturally. Ideologies and religion create cooperation beyond rational self-interest. Is this why they evolved? This paper will explore how cooperative game theory might answer this question. It is an esoteric mathematical theory that is different from normal evolutionary game theory based on invasive competitive encounters. Cooperation among and within living organisms, organelles, eukaryotic cells, animals, plants, is an overwhelming theme in evolution.

**Ashley Downing (University of Kentucky) Theories Surrounding the Pyramids with Ramps at Pachacamac (2-19)**

The goal of this project is to determine the function of pyramids with ramps at the famous site of Pachacamac, located in the Lurin Valley of Peru. At the site of Pachacamac, pyramids with ramps account for over one-third of the space but are one of the least studied monumental architecture types at the site. There are two very different theories for what the function of the pyramids might have been but the limited research has provided no conclusive results. The first theory involves a palace model and the second is the embassy theory. It is possible to examine other archaeological structures that fit into either a palace or embassy theory and compare those structures to Pachacamac in order to determine the function of the pyramids with ramps. The embassy model states that the pyramids were provincial temples and family buildings that tied the different groups with the Pachacamac ceremonial center. The pyramids with ramps formed a confederacy and sociopolitical hierarchy that promoted trade, and economic foundations for the site of Pachacamac. The second theory concludes that the pyramids with ramps were walled palaces and residence of elite social groups. The palaces were constructed for local chiefs who succeeded each other in a dynastic tradition.

**Tori Duoos (DePaul University) Drinking Yerba Mate: The Argentine Experience (2-15)**

This paper examines the popular uses of yerba mate in Argentina and how this drink contributes to the construction of the Argentine identity. This includes analyzing the social, economic and gender roles' influence on the use of yerba mate, as well as discussing the unique practices of mate use in Mendoza, Argentina. This research was conducted in Mendoza, Argentina between November-December of 2009. The research draws on existing literature and observations of individuals throughout history, as well as interviews, participant observation and field notes I collected during fieldwork. The individuals interviewed for this research varied in age, gender and socioeconomic class. Because of Argentina's unique history, with very few natives living in the country and most individuals who do not identify as European or as indigenous, there is a culture that has developed to describe the Argentine. Mate is consumed on a daily basis by many Argentines, and is often explained to provide companionship. Consumption rituals play a significant role in the formation of identity in Argentina. My research on mate will help illustrate how this drink has come to create a certain part of the identity of Argentines.

**Taylor Easum (UW-Madison) From Spaces of Legitimacy to Sites of Resistance: Sacred Space and the Chiang Mai State, 1890-1939 (1-3)**

Before its integration into the Siamese state in the late 19th and early 20th century, royal authority in the inland city-state of Chiang Mai was based on a concept of legitimacy that tied the ruling elites to a diverse network of sacred spaces. In the wake of the late 19th century economic and political integration of Chiang Mai into the Siamese state, the sacro-spatial foundations of royal rule were severely eroded. This paper examines the role and fate of sacred space in Chiang Mai as it changed from an autonomous vassal state to a fully-integrated province of modern Siam. Although the Chiang Mai state had become an integral part of Siam, the sacred spaces once crucial to maintaining the legitimate rule of the king emerged as a potential and potent alternative to Bangkok dominance. On one hand, many sacred spaces became the focus of Siamese efforts to build modern administration centers in the major cities of the north. On the other, after an initial set of peasant revolts against Siamese rule, the strongest challenge to Bangkok's dominance in the north came in the form of a charismatic monk, Khruba Sriwichai, who restored and maintained many of the sacred spaces within Chiang Mai and throughout the region. Thus, this paper argues that sacred space, once divorced from its political role within the

pre-modern Chiang Mai state, became a key point of articulation and contestation between center and periphery.

**Jason Erb (University of Wisconsin-Madison), Buddhism and power in comparative perspective: Buddhism and political authority in Meiji-era Osaka (1-3)**

In this paper, I provide a brief synopsis of the history of various sects of Japanese Buddhism--those active in or near the current city of Osaka (including Sakai)--and their relationship to political authority, from the sixth century CE to the Meiji era (1868-1912). I then concentrate on the role of the Meiji State in promoting State Shinto at the expense of Buddhism, which I relate to the changing status of Osaka relative to Tokyo. I plan to build upon the work of Kathleen Davis (*Periodization and Sovereignty*) by combining her focus on historical periodization with a discussion of regional and urban Buddhist identity in the context of nation-state formation. In my conclusion, as a prelude to a broader theoretical discussion of religion, power, history and place, I will attempt to compare the Japanese situation with that of the Theravada Buddhist nations described in the recent *Buddhism, Power and Political Order* (Harris, ed. 2007).

**Rick Feinberg (Kent State University), An Auto-Experimental Approach to Learning Traditional Navigation (3-1)**

In 2007-08, I spent nine months in the Solomon Islands studying an attempt to revive traditional canoe-building, sailing, and navigation on Taumako, a remote Polynesian island. During most of my time on Taumako, however, no voyaging canoe was in operation; so I had no opportunity to observe the behavior of local sailors and navigators on interisland voyages in indigenous vessels. Instead, I learned traditional navigational techniques through lengthy interviews with accomplished navigators and attempted to apply those techniques while making interisland journeys by ship as well as dugout- and fiberglass canoe. Using non-instrument navigational techniques, I attempted to estimate my position and heading, as well as the location of the various islands in my navigational universe and then checking my findings against my GPS or magnetic compass. In doing this, I attempted to recreate, to the extent possible, the experience of an apprentice navigator learning the art through observation and practice. In this paper, I discuss my experience experimenting with indigenous non-instrument way-finding techniques and assess the results.

**Andrew Flachs (Oberlin College) Food For Thought: The Social Impact of Urban Gardens in the Greater Cleveland Area (2-1)**

While the benefits of healthy eating and greenspace development have been well documented, the social impact of urban and community gardens remain less studied. This paper explores the social and cultural effects of urban gardening in the greater Cleveland area. Gardening is shown to have a multitude of motivating factors, including economic, environmental, political, social, and nutritional. While analyzing the impact that gardens have on community building, identity, and food security, some authors claim that the gardeners themselves are preoccupied with the economic impact of their actions. Perversely, this leads readers to the conclusion that poor people or people of color are only interested in gardening for its dollar value. Following this argument, more affluent gardeners have the security to ignore the economic impact and focus only on furthering an environmentalist agenda. Such authors presume that utilitarian function and environmentalist ideology are mutually exclusive, but my own fieldwork showed that many gardeners actively combine these ideas. This paper intends to convey the complexity of use,

function, and intent in these communal spaces, filling an existing gap in our understanding of their social impact.

**Vernard Foley (Purdue University) Paleo-Transatlantic Migration: Some glimpses of the boats? (1-8)**

Some of the feature of an archaic canoe form, the shovel-nose, may be owing to an origin which used skin, not bark. Other features of this design reappear on archaic or specifically ceremonial pipe bowls, together with symbolic paddles. The stem of the ceremonial pipe may owe its unusual length to an origin as a kayak bailer. Some of the other features of these early bowl forms suggest an imperfect adaptation to stone and perhaps come from boat hull function, or use as a seal oil stove. Archaeologists and early contact distributions may shed light on possible migration paths. The practice of inverting a boat to serve as a shelter may link bull boats, sweat lodges, and coracles or currachs. Taken together with changing lithic, DNA, and paleoceremonial evidence, these instances may help to reify the Solutrean hypothesis.

**Carolyn Freiwald (University of Wisconsin - Madison), Classic Maya Identity and population movement in the Belize River Valley (1-5)**

Scholars recently have begun to identify substantial population movement in the Maya Lowlands, and this project uses strontium, carbon and oxygen isotopes to identify migration patterns 1300 years ago in the Belize River and neighboring regions. The demographic profile of the non-local population shows greater complexity than suggested by ethnographic and historic sources, with significant local and regional residential mobility regardless of sex or status. Population movement is identified both between neighboring regions and between centers as close as 5-7 km apart. Broader discussion of what it may have meant to be a migrant is based on analyses of burial context, osteology, and diet. Interment of some non-local individuals in group burials within family shrines suggests assimilation into local communities and households. However, other burial patterns present sharp contrasts between those born locally and non-locally. While some differences likely relate to involuntary population movement, others may reflect maintenance of distinct non-local identities. However, these differences did not permeate all aspects of life as variability in diet, health, and body modification practices like head shaping and dental decoration do not show that an individual's identity stemmed solely from his or her place of origin.

**Maria Elena Frias (UW-Madison), Traditional Care of Museum Items as Sacred Stewardship (3-2)**

Traditional Care of Museum Items as Sacred Stewardship Traditional care programs in museums attempt to protect and preserve cultural objects in ways consistent with source communities' interests. With greater collaboration between museums, American Indian groups, and other Indigenous groups, curatorial practice is responding to requests for care of items in ways that honor the objects' original cultural contexts. Since the passage of the Native American Graves Protection and Repatriation Act (NAGPRA) in 1990, museums and American Indian groups have been encouraged to work together to fulfill legal obligations for the repatriation of culturally significant items and human remains. NAGPRA, while not completely healing the historical injustices incurred by American Indian communities in the name of museum collections and archaeological excavations, has resulted in better communication and compromises between museums and American Indian communities. Traditional care programs

emerging after the passage of NAGPRA can be seen as an example of such a compromise. In my paper I intend to discuss the reasons for the emergence of traditional care programs. I also will include case examples of traditional care in museums in the US. Lastly, I will provide some discussion of the difficulties in instituting traditional care programs. Some difficulties include how curators manage these interests when trying to preserve collections, how they balance communities' interests and the attempt to keep pests out of collections, and how museums equip facilities to handle ceremonial interests of groups viewing their cultural material in museum settings.

**Heather Frigiola (Purdue University) The Role of Pets in Contemporary American Identity Formation and Material Culture (3-8)**

Companion animals are a unique and complex part of American culture. They are frequently considered family members, yet they are also consumer goods. As with all consumer goods, pets are culturally imbued with symbolism and are used by the consumer to form and express their self-identities. Different breeds of dogs and cats, as well as various display-oriented pet supplies, constitute a symbolic system of material culture. Interaction with pets in public, or other public displays of pets, serves to express the owner's identity socially. Interaction with pets in private enforces the owner's self-identity on an individual level. Dogs and cats differ from each other in their roles in identity formation. Dogs are often associated with public display and are regarded as extroverted. The culture associated with dog-keeping is relatively materialistic, which is reflected in the remarkably extravagant pet products industry. Cats are regarded as being more introverted, individualistic, selective, and associated with personal independence. Cats' symbolic value is expressed in what they are in and of themselves, whereas dogs are widely popular for their associations with people and accessories made for the dogs. Dogs take the forefront or center stage in American popular culture and media, while cats are often seen in more specialized areas of culture.

**Benjamin Gappa (DePaul University) To Build a Hearth & Home: On the Control of Dwelling-space During Bahamian Slavery (2-19)**

Archaeological research of slave plantations in the Bahamas has examined the housing restrictions placed upon slaves' living quarters by their masters, such as the style they were built in and how the restrictions affected households. This is an important topic because vernacular architecture is an indicator of socio-cultural identity. Most research has been based only on the material record since written accounts of plantation life are rare. This paper presents the findings of an archeological research project conducted on Farquharson's plantation on the island of San Salvador, which is unique because a written record still exists. During a three-week study abroad trip to the Bahamas, I have been able to examine the question of housing restrictions of slave living quarters. The methods used include site survey, transect walks, and sample pits. Through these sources and methods I hope to demonstrate the housing restrictions planters placed upon their slaves at Farquharson's plantation. My research findings have illuminated new insights into slave quarter restrictions and this experience also helped to develop my interest in anthropology.

**Whitney Gaspard (DePaul University) Making My Haitian Self: Haitian Identities inside of the Bahamas (2-15)**

This paper examines the identity making of Haitian youth in the Bahamas. This research was conducted during a three-week study abroad program. It relies on ethnographic methods to



observe and interview Haitian youth in Nassau and Abaco. The question that drives this research is how do Haitian youth create an ethnic/racial identity inside of a space where Haitian-ness is understood to be a threat to the authentic Bahamian cultural representation. Both, Haitian immigrants to the Bahamas and individuals born of Haitian parents in the Bahamas are confronted with tensions that seek to separate Haitians from Bahamians. As a result, Haitians opt to assimilate and disguise their ethnic identities or isolate themselves in ethnic enclaves. Bahamian government policies and institutions such as public health and education, divide Bahamians from Haitians. Haitians become a vulnerable target group that must compromise cultural, ethnic and national identities in order to survive. This research explores the compromises that Haitian youth must make in order to create a “Haitian-self”. What is a “Haitian-self” in the context of Bahamian society? How does one create this identity inside of a hostile space that rejects the presence and participation of Haitian people?

**Cabell Gathman (University of Wisconsin-Madison), Digital Bodies: From Avatars to the Photograph(ic/ed) Self (3-6)**

Initial social scientific research on the internet focused on how the largely anonymous settings of the early text-only internet allowed users to create persona to explore aspects of themselves (cf. Turkle 1995): characters representing some underdeveloped version of the self. Similar self-exploration may be conducted in the present-day internet within 3D graphic game worlds like World of Warcraft, where most users create a number of characters/avatars. Recent research on the more ubiquitous social network sites (SNSs) suggests, however, that users of such sites interact almost entirely with previously known others (boyd & Ellison 1997), and are therefore subject to constraints on self-presentation similar to those experienced in mundane face-to-face interactions (Goffman 1959). This is not limited to personality traits like spontaneity. Given the primacy of photos of the self on SNSs, certain kinds of physical stigma (Goffman 1963) that might have been concealed in anonymous or pseudonymous online environments, such as weight, are a concern for many users, who expressed in interviews for the speaker's dissertation research an orientation to their own physical bodies as a source of photographic representations to be displayed online. Others' expectations of regular updates, as well as some degree of face-to-face acquaintance, prevent them from simply presenting older, more desirable photos as current representations, while at the same time Facebook becomes the primary arena of interaction with many significant others. This raises questions about the nature and location of the “authentic self” in a physical world that is increasingly interlaced with the virtual.

**Dustin Gatrell (College of Wooster), The Extinction of the Neanderthals: Evaluating a Hybrid Skeleton from Portugal (2-7)**

The disappearance of the Neanderthals is debated extensively in anthropology. Some speculate that they were unable to adapt to the harsh weather conditions during the last interglacial period, whereas others feel that competition with migrating Homo sapiens sapiens led to their extinction. Recently, anthropologists have proposed, however, that the Neanderthals had assimilated with early modern humans through inbreeding. Milford Wolpoff suggests a multiregional hypothesis, which postulates that two million years ago, Homo erectus evolved from Homo sapiens sapiens. Populations then became isolated from the main group as they moved to different locations, creating regional differences through natural evolutionary processes. However, a mixing of the groups continued to occur, preventing these groups from being completely separated genetically.

I examine this theory with regards to the Neanderthals and the recent “hybrid child” from Abrigo do Lagar Velho in Portugal using osteological data.

**Caitlin Gillespie (Saint Cloud State University), For Food. For Raiment. For Life and Opportunity: Identities, Communities, Culture Among Adolescents (1-4)**

By conducting ethnographic research in the wilderness of Manitoba, Canada on an outdoor experience known as Les Voyageurs Incorporated, I pose questions that concern the formation and construction of culture and its influence on human development. My research focuses on adolescent girls ages 16-18 who interact in a highly isolated environment for a period of time, forcing peer interaction and success for survival. It is a 28 day trip in the wilderness where the girls must rely on each other and their own skills to make it from beginning to end. With the assistance of experienced 'guides' they plan their own routes, pack all the necessary food, clothing and equipment, and learn the skills they will need for portaging, canoeing and camp while in Canada. They have many enjoyable experiences, but they are also forced into situations where they may need to deal with conflicts within themselves or between themselves and those around them. My paper reflects issues of self-identity, group-identity, community, peer influence and rites of passage using both the anthropological lens and the lens of the psychological developmentalist. With very little anthropological work focused strictly on the adolescent in western culture and the influence of group activities, specifically those outside of an urban environment, on the the development of the adolescent, my research pulls together the importance of culture in the formation of adolescent behavior and thought processes.

**Mary L. Gray (Indiana University), City limits: Youth, new media, and the boundaries of queer visibility in the rural United States (3-3)**

Drawing on 2 years of fieldwork based in rural parts of Kentucky and in small towns along its borders, this talk will map out how lesbian, gay, bisexual, trans and questioning (LGBTQ) youth and their allies make use of digital media and local resources to combat the marginalization they contend with in their own communities as well as the erasure they face in popular representations of gay and lesbian life and the agendas of national gay and lesbian advocacy groups. Against a backdrop of an increasingly impoverished and privatized rural America LGBTQ youth and their allies visibly—and often vibrantly—work the boundaries of the public spaces available to them. This talk will explore how youth suture together high schools, public libraries, town hall meetings, churches, and websites that construct spaces for fashioning their emerging queer identities. Their triumphs and travails defy clear distinctions often drawn between online and offline or rural and urban experiences of identity, fundamentally redefining our understanding of the term 'queer visibility' and its political stakes.

**Kate Grim-Feinberg (University of Illinois at Urbana-Champaign), Positioning the Self in Relation to Others in Everyday Activities: Theory and Methods of Analysis (3-1)**

In their everyday lives people make choices about how to position themselves in relation to one another and to their material surroundings. They make these choices strategically within the constraints of built and natural environments in order to manage interpersonal relationships, organize around common goals, and maintain moral order and social harmony. Drawing from Scott's (1998) theory of “legibility” and “illegibility” in modernist statecraft, Ingold's (2007) historical study of linear organization, and primary data on school line-ups and agricultural rituals in Andean Peru, I argue that attention to spatial organization in everyday activities can

offer rich data on how people manage knowledge of diverse social norms and relationships in different realms of their lives. I propose that the use of multimedia recording and movement transcription can facilitate spatial analysis and enrich understandings of social organization.

**Kurt J. Gron (University of Wisconsin-Madison), Ertebølle Faunal Exploitation: Can Ecological Analyses Help Explain Hunter-Gatherer Resource Use? (3-16)**

Richness, evenness, and heterogeneity are ecological concepts that help quantify variability in communities or assemblages. These ecological concepts have been applied in archaeological studies in terms of both behavioral ecological approaches to the archaeological past, but also directly to material culture. These indices will be used here to quantify the variability in the faunal remains from archaeological sites across the late Mesolithic Ertebølle culture to evaluate hypotheses about increasing economic specialization but also about the utility of these indices for the Ertebølle faunal record. The late Mesolithic Ertebølle culture of Denmark, southern Sweden, northern Germany and northern Poland (circa 5400-4000 B.C.) represents some of the last hunter-gatherers on continental Europe and is often considered as "complex hunter-gatherers" on a trajectory towards the eventual adoption of agriculture. Faunal remains are one of the main lines of evidence used to determine the economy of the Ertebølle people and are an opportunity to evaluate the nature of the eventual adoption of agriculture in the region. Further, the study of the abundance of animal resources can help determine environments in which they were taken and may help document changes occurring in the environment. This analysis takes a multi-site culture-wide view of resource exploitation in an attempt to gain a clearer picture of such processes.

**Bill Guinee (Westminster College), A Fieldwork and Blogging Assignment for the Introductory Cultural Anthropology Course (2-20)**

I will be discussing a new assignment which I have been testing in my introductory cultural anthropology classes, in which each student performs a series of interviews with a partner from a different country and culture. They then write up the results of their interviews in a semester-long blog. I will describe the ways in which this assignment addresses fundamental goals of an introductory course, how it integrates with a common approach to introductory courses including standard textbooks, the instructional challenges it presents, and the assessment results and changes I have had to make in the process. This assignment fundamentally addresses a number of goals that I feel are critical for the anthropology courses. First, students actually practice, at an introductory level, some of the skills employed in cultural anthropology fieldwork. At the very least, this implies learning from other living human beings who are different from the researcher. In my opinion, this is one of the most significant things cultural anthropology can offer to our students. As part of this experience, the students have to overcome their fears and develop some cross-cultural communication skills. As a side effect the assignment is contributing to the integration of our international student population into the campus. Secondly, the interviews can bring life to the descriptions of cultural difference that the students are reading about in their texts; this stuff is real. Finally, the assignment requires the students to expand their skills with technology, writing, and even time-management.

**Will Hansen (College of Wooster), The Effects of Climate Change on the Hopewell Cultural Collapse (2-7)**

The Hopewell culture was a Native American group located in the Midwest during the Middle

Woodland Period. The culture engaged in a trade system that extended from the Rocky Mountains to the Carolinas. The tribe is mostly known for the earthen mounds that they built and the artwork they created between 100 BC to AD 500. There is not a good explanation for why the culture collapsed. What I suggest is that a climatic event occurred at ca. AD 500 putting stresses on the agricultural system, which in turn caused the Hopewell collapse. The primary data for examining this problem comes from lake cores collected at Round Lake, a glacial lake in northeastern Ohio. These sediments suggest that a period of significant cooling characterized the middle of the 1st millennium BC in the Midwest, and may have had a dramatic effect on the horticulture that supported Hopewell populations.

**Hannah Harp and Julie Hollowell (DePauw University) Archaeology of the Homeless: Examining The Material Culture of Homelessness Through "Homeless Blogs" (3-18)**

It has become increasingly common for homeless people to publish weblogs chronicling their experiences of homelessness. Our analysis of these blogs is part of a larger project initiated by Dr. Larry J. Zimmerman (IUPUI). This particular ethnographic study seeks to interpret attitudes about spaces (shelters, day posts, and previous homes), possessions (gifts, community objects, and food), and habits (hygiene, hobbies, and blogging) expressed through narratives of homelessness published on the Internet. We query an extensive collection of blogs, most in the form of personal testimony, authored by homeless people to elucidate the social aspects of homeless material culture. Principal questions deal with the audience and ostensible purpose of the blogs, differing notions of privacy depending on the circumstances of homelessness, and community practices of the homeless. The end goal of this and Dr. Zimmerman's larger study is to yield information useful to providing aid to the homeless, especially in places outside of homeless shelters.

**Monique Hassman (University of Wisconsin-Milwaukee) Planting Place and Purpose in Milwaukee: An Ethnography of Localizing Urban Agriculture (2-1)**

Urban agriculture is an initiative that is growing in both momentum and impact, particularly within the United States, where interest in localizing the food system has become a significant issue. Who are these urban farmers? What roles and impact do space and place have in these urban agrarian efforts? What challenges and innovations emerge from practicing agriculture in an urban context? These anthropological inquiries into the forms and organizations of urban agriculture are addressed in fieldwork conducted in and around Milwaukee and are explored through ethnographic and geographic information system (GIS) methodologies. Examined in this urban agricultural context are the processes of knowledge production and legitimization and formations of identity, social networks, and partnerships. Cartographically illustrated landscapes of the local food system, land use, urban agriculture sites, and social demographics are employed to exhibit histories and spatial pattern complexities of urban agrarian practices. These efforts exemplify the socio-spatial dynamics of the urban agriculture phenomenon and in doing so seek to contribute to discourse of food (in) justice.

**Anthony P. Helms (Western Michigan University) A False Dichotomy: Variation in Human Biological Sex (1-7)**

The determination of biological sex for individuals born intersexed, persons having genitals comprised of male, female and/or ambiguous parts, carries with it potentially severe consequences for that individual's life. These consequences are heightened by broad public

misunderstanding of intersexuality in general, ignorance with respect to the frequency of births that result in intersexed offspring, or both. There are numerous conditions that allow for great variation in the primary and secondary sexual characteristics from which biological sex is determined. As for the rate of occurrence for these conditions, Blackless et al. (2000) estimated that the frequency of “deviation from the ideal male and female” could be as high as 2% of live births with only 1-2 out of 1000 receiving corrective surgery. The occurrence of these conditions is further complicated by the actions taken postpartum by medical staff to ‘correct the problem’. Currently, the medical standard determines sex by the length of the infant’s organ. An organ measured 0.9 cm or less is dubbed a clitoris and 2.5 cm or greater is a penis (Hyde and Delamater, 2008). Once the organ type has been determined enhancement surgery often follows. This is highly problematic due to the immediacy of sex determination and/or procedure after birth, though understandable as all parents want their children to be ‘normal’. This paper critiques the male-female dichotomy of our society and offers that a broader, more accurate definition of biological sex that accounts for the sum of an individual’s physical sexual characteristics and also allows for self-sexual identity.

**Kate Herzog (Kansas State University) Mwe?efu kama su?gu?a: How Metaphors Reflect Worldview (2-17)**

Metaphors provide unique insights into a specific culture’s worldview. The connection between language and culture has been an oft explored topic of anthropological musings but, as George Lakoff states, “metaphor allows us to understand our selves and our world in ways that no other modes of thought can”. This paper does not explore the abstract intricacies of the linkages between language and culture or challenge the theoretical framework, but instead looks at a specific kind of communication to see how a culture’s worldview is elucidated through their use of language. Looking at an array of languages and dialects, the connections between a metaphorical turn of phrase, its literal meaning, and the speaker’s perception of the phrase are explored in several different cultures. Comparisons of parole and langue are made in addition to a more historical particularistic approach to the origins of the phrases and the expansion of their usage into seemingly incongruous situations. The construction of each metaphor provides insight into the history of the language’s speakers and its meanings then shed light on how that culture views and relates their world. Using data from elicitations of Kiswahili and other languages, this paper attempts to document various worldviews through the speakers’ perceptions as described by the metaphoric linguistic connections.

**Katie Hines (Kansas State University) The PostSecret Effect (3-6)**

In a 5-minute video documentary, I present the core values of our current society as binary oppositions of choice and authenticity. The synthesis of these two values has emerged as a need to connect with strangers; that need is met in online anonymous communities. Along with my classmates in Dr. Michael Wesch’s 2009 Digital Ethnography research team, I explored three online anonymous communities that have fostered deep, meaningful emotional connections among complete strangers. New values have emerged in these communities that provide important insight into how online interaction affects our ideas of community, acceptance and love.

**Jason Hopper (University of Wisconsin-Madison), The Discrete Charms of Monarchy: Thinking about Politics in Bhutan, Thailand, and Nepal (1-3)**

Before 1907, Bhutan had no king; today the monarchy enjoys wide popular support and is, perhaps, the central political institution in Bhutan. The influence of the monarchy continues even under Bhutan's recent transition to democracy—a development, it should be noted, that was initially motivated by the crown itself. No longer the prime legislator, the king still retains significant political and symbolic powers under the new constitution. Looking at the invention of the monarchy in 1907 and its recent reinvention in Bhutan's democracy, this paper will explore how the monarchy has been able to construct legitimacy for the state and itself, how tradition has been used to achieve contemporary political goals, and how this process shapes politics in Bhutan. A work in progress, this paper is also an attempt to think through the usefulness of some of the anthropological work on kingship for understanding the role that monarchies play in modern politics and historically in political transitions. Understanding Bhutan as part of a broader “ideoscape” of Hindu-Buddhist models of kingship, the paper will compare Bhutan to Nepal and Thailand, two other countries influenced by Hindu-Buddhist models of monarchy. Through these comparisons, the paper will try to get at the broader questions of what makes monarchies so persistent, how they generate their authority, why they occasionally come into crisis, and why thinking about monarchy may clarify and provide a nuanced look into modern South and Southeast Asian politics.

**Po-Yi Hung (UW-Madison), Relational Landscapes of Tea: Assemblage as a New Approach to Landscape Studies (3-16)**

My dissertation research aims to understand how a historical trade route in southwest China, known as Tea-Horse Ancient Road (chama gudao), plays a role as the relational landscape in the emerging associations being forged between markets, the state, and local ethnic minorities. My argument is that Tea-Horse Ancient Road associates with the emerging relationship between the market economy, state governance, and ethnic minorities' everyday life through practices of assemblage. Social science has applied new approaches to understand the relational nature of social complexity. “Assemblage,” a concept derived from the works of Deleuze and Guattari, is proposed as an approach for understanding the heterogeneous associations among disparate human and non-human elements. This approach to relationality has attracted social scientist's attention. In accordance, focusing on the role of Tea-Horse Ancient Road in the contingent assemblages of different human and non-human elements, this research intends to situate the landscape of Tea-Horse Ancient Road as “relational landscapes of tea” within the practices of assemblage. On the one hand, physical landscapes and symbolic meanings of Tea-Horse Ancient Road are assembled from these disparate elements; on the other, the Road works with heterogeneous elements to unsettle, forge or sustain associations between them. In other words, Tea-Horse Ancient Road is not just the resultant product of assemblage; rather, practices of assemblage also flag what the Road can do by highlighting the Road itself as part of assemblage to influence the alignment of diverse elements with different objectives.

**Charitie V. Hyman (University of Wisconsin), Scary Monsters and Super Creeps: Revitalization, Revolution, and Apocalypse in 17th century Russia (3-2)**

In 1666, a schism occurred in the Russian Orthodox Church. For scholars historically and culturally distant from the religious atmosphere of the time, with motifs of millenarianism and apocalypse, the dispute that was in part responsible for the schism seems ridiculous; finger position for the Sign of the Cross. However, the schism (raskol), which resulted in the Old Believers, was not only about religion or ritual. It occurred within a period of upheavals in

Russian society that followed closely upon the heels of the succession crisis of Ivan the Terrible, the Time of Troubles, the establishment of the Romanov dynasty, and the introduction of a new modernizing law code. A plethora of scholars have written upon this topic, but many of them either dismiss the religious beliefs of the Old Believers as being inconsequential to the schism, i.e. focusing on the changing political atmosphere of the 17th century, or go in the opposite direction to only address the religious practices while ignoring all else. This paper draws from primary historical documents such as autobiographies and contemporary accounts of the schism, but relies upon an anthropological framework of analysis to argue that Old Belief, as a religious phenomenon and a response to social and political changes during the time of Tsar Alexei, was a revitalization movement led by the charismatic prophetic leader Archpriest Avvakum.

**Ayeshah Iftikhar (University of Wisconsin-Madison), Sperm donation and the Predicament of the Anonymous Gift: Reflections from fieldwork in the US cryobanking industry (2-11)**

This paper examines the commodification of human sperm in the contemporary United States and the cultural issues surrounding the valuation and classification of sperm as a tool for reproduction and family building, and for research on infertility and genetic disorders. Human reproductive materials are imbued with particular cultural meanings that distinguish their exchange from that of other organs, tissues, and genetic material for research and therapy. There are unique issues regarding consent and remuneration for living gamete donors, as individuals' reproductive material may either produce a child (and future generations related to that person's identity) or may be used in the lab and then destroyed. I am investigating human sperm donation with exchange theory, as ambiguously both a gift and a commodity. I am interested in how this liminal state relates to the complex cultural meanings and emotions attached to human reproductive material, focusing on the concepts of dignity and potentiality. This paper presents some reflections from my ethnographic fieldwork in five cryobanks in California and New York and focuses on how the language of the "gift" complicates donor anonymity as well as provides raw material for discussing quality, risk, rights and responsibilities.

**Anthony Irwin (UW Madison), Modern Mechanics Early-Modern Meanings: The Early-Modern Concerns of the Dhammayut Reformation (1-3)**

The Dhammayut Buddhist reforms of the mid-nineteenth century in Siam have been conceptually separated from earlier Theravadin reforms due to the embrace and utilization of modern technologies and epistemologies by the central actors of that reform; namely prince Mongkut and his followers. However, by positioning the Dhammayut reforms within the narratives of modernization and nation-building, Thai histories, Western scholarship, and Theravadin biographies have downplayed early-modern concerns central to the Dhammayut reformation. These early-modern concerns range from issues of ordination purity and monk decorum, to doctrinal interpretation, and serve as the basis of the reform's legitimacy, as well as its claim to authority among the greater Theravadin world of the time. One of the most salient continuities the Dhammayut reformation shares with earlier reforms, is its dependence on trans-regional Theravadin knowledge production networks present in the solar polities of South and Southeast Asia. This paper asserts that alongside the modernizing implications of the Dhammayut reforms, the beginnings of the Dhammayut movement saw the crescendo of the religious interactions between the Southeast Asian solar polities and Sri Lanka as they had been developing throughout the second millennium. This increased interaction resulted in a level of homogeneity of legitimacy, authority, and Theravadin historical imagination among the Siamese,

Mon, Sri Lankan, and Khmer orthodox elite. This Theravadin orthodox identity then was not merely the product of the modern era, but the solidification of early-modern concerns which were successfully realized by way of modern technologies, and given voice through modern epistemological frameworks.

### **Zohra Ismail (Indiana University) Continuities and Contradictions: Moral Discourses and the Art of Governance in Tajikistan (3-15)**

In Tajikistan, 2009 was declared the year of Hazrat Abu Hanifa (or Imam Azam as he is known locally), the founder of one of the four schools of Sunni Muslim Jurisprudence (madhab). This declaration and the subsequent set of state-sponsored seminars, as well as references to Abu Hanifa's special role in the identity of the Tajiks, was enshrined in a number of state documents, including a new controversial law on religion which was deemed by the opposition and most international organizations as restricting the freedom of religion in Tajikistan. In this paper, I will explore how the Tajik state constructs narratives of morality from selective extracts of Imam Abu Hanifa in order to claim legitimacy through a complex series of maneuvers in the moral life of its citizens. The goal of such activities (including the new Law on Customs and Traditions restricting the spending of money on weddings and funerals in particular) seems to be the reengineering of society in order to obtain the acquiescence of the citizens to the moral directives promulgated by President Rahmon. The political opposition, as well as imams and mullahs, construct counter-narratives, taking advantage of the contradictory ideologies in the government's message. In particular, the government's narrative is plagued by an inability to lay out a clear role for religion in the governing of the state while continuing to exploit local and international fears of religious extremism and 'foreign' religious elements. I argue that while the government has succeeded in creating a more cohesive Tajik identity, it has also created room for debate by attempting to impose a selective and at times contradictory reading of moral history on its citizens.

### **Lisa Jackson (UW-Madison) Mermaid Magic and Fisheries Management on the Miskito Coast of Honduras (3-16)**

This paper explores lobster fisheries management on the Miskito Coast of Honduras. On one hand, I draw on political ecology to evaluate the nexus of regulations governing lobster populations. This approach currently dominates many fishery management models that rely on neoliberal models of privatization and commodification. One problem with neoliberal management models at the local level is that they privilege a Western conception of knowing encapsulated in science and "management," failing to problematize them as cultural models or acknowledge the existence of other ways of knowing. To fill this gap, I employ a symbolic approach that provides avenues for multiple and competing meanings. This approach accommodates local tales of Liwa Mairin, the mermaid goddess and protector of the sea's natural resources. As lobster populations are increasingly over-harvested in the Caribbean, divers are forced deeper into Liwa Mairin's waters. As a consequence, many suffer from decompression sickness or the "bends." While divers understand a neurological explanation for decompression sickness, a complementary and parallel explanation circulates on the coast. Male divers frame "decompression sickness" as a curse from this mermaid goddess for the over-extraction of lobsters, which serves as a competing discourse to human-environment relations on the coast. While symbolic anthropology is often criticized for lacking engagement with a wider political economy, political ecology is often critiqued for failing to engage with the symbolic. Thus, a



framework that merges political ecology and symbolic anthropology can more comprehensively address lobster fishery “management” and transcend the nature/culture dichotomy to account for the competing political and symbolic discourses of fishery “management” on the Miskito Coast of Honduras.

**Claude F. Jacobs (University of Michigan-Dearborn), Exploring Religious Diversity: The Worldviews Seminar as Experiential Learning (3-17)**

This paper describes the Worldviews Seminar at the University of Michigan-Dearborn, an intensive, experiential, one-week course initiated in the aftermath of events of September 11, 2001. Now in its ninth year, the seminar's aim is to provide a wide variety of participants with skills necessary for interreligious dialogue and community building in Detroit which is one of America's most culturally diverse metropolitan areas. The course content and pedagogy draws on concepts, theory, and methods of anthropology and religious studies, along with faculty collaboration from the two disciplines. While the seminar includes lectures and discussions at the university, its most significant feature is that it utilizes the city as its primary "text." Students learn to read this "text" for the first time or anew through direct experience by visiting religious centers, observing or participating in religious rituals, and meeting with members of the religious centers. In the process, students become more keenly aware of boundaries based on religion and culture. Nevertheless, they learn that such boundaries can be both maintained and crossed, allowing for transformation of the individual in the context of his or her own religious tradition, worldview, or culture. This is not unlike what anthropologists experience when doing fieldwork. Student evaluations of the course are overwhelmingly positive with the time spent in the religious centers seen as extremely beneficial. The structure of the seminar serves as a model for other kinds of experiential learning in the university.

**Brian Johnson (Missouri State University) Sustainable Community Tourism in Bluefields, Jamaica (3-7)**

Bluefields is a cluster of communities on the south coast of Jamaica that relies heavily on farming and fishing. Yet, there is a need for economic stimulus in the area. Community tourism can provide economic stimulus to Bluefields, without greatly impacting the lives of the residents, if managed properly. The key to sustainability is finding the correct balance of tourists. The goal of this paper is to determine how to make tourism in Bluefields sustainable while capitalizing on tourism, one of the largest industries in the world. For the purposes of this paper I use data analysis from a survey of local businesses carried out in 2003, a literature review, and a brief stay in Bluefields in summer of 2009 that allowed me an opportunity to conduct ethnographic research. Local groups and businesses want tourism as part of their economic base and are willing to participate as one group to advertise the community. One suggestion is a community website for the promotion of Bluefields tourism. Bluefields' best resource is the people who live there. Further research needs to be done to fully assess the social impact that tourism will have on the community.

**Thomas H. Johnson (University of Wisconsin - Stevens Point) The Identity Puzzle in Native American Studies (2-15)**

In the 1950's, Culture and Personality studies reached a roadblock in anthropology due to a simplistic view of culture and the personalities that reflect it. In this paper, the history of the Ignace or Enos family, originally Kanawaka Mohawk, provides an example of a more complex

understanding of ethnic identity. The Enos family became integrated into Eastern Shoshone society. Descendants claim three or more ethnic identities today while being enrolled as Shoshone. The Shoshone since 1993 have allowed all Indian ancestry to be included in order to arrive at the one-quarter "Shoshone" required for membership in the tribe. Recently fourth-generation descendants of the family turned to their Flathead ancestors and determined that John Enos and his wife Julia were listed as "full bloods" on the Flathead roles, but "one half" on the Shoshone. Shoshone enrollment officials accepted the original evaluation, thereby raising the descendants' "Indian blood" by one-thirty-second, enabling them to achieve enrollment status. I suggest that comparable study of family history among First Nations people will yield similar results, thereby enhancing the credibility and meaning of Native peoples' identity. Prior to ethnohistorical analysis, personality was always couched in terms of a single tribe, or culture. First Nations people, like most other Americans, have a long history of intermarriage. Yet, due to simplistic definitions of "tribe" that had to correspond to one's ethnic identity on the part of both government officials and anthropologists, most tribes cannot accept the pan-tribal nature of their society, and have developed elaborate measures that include DNA testing in order to "prove" a single tribal ancestry and require one-quarter of it for enrollment, causing many to be denied enrollment. If equity is to be achieved, these errors must be corrected and old myths of identity must be replaced.

**Alice B. Kehoe (University of Wisconsin-Milwaukee), Rooted in the Soil: "Identity" and the Rhetoric of Land Claims (2-10)**

Archaeology developed in the early 19th century to support nationalism claims (Kristiansen 1985): it showed a nation's history to be literally rooted deep in its soil. That rhetoric continues, and is used by American First Nations to assert land claims. While the rhetoric is powerful, it ignores documented historical moves, oral traditions, and linguistics.

**Sarah Kendzior (Washington University) Reclaiming Ma'naviyat: Morality, Criminality and Dissident Politics in Uzbekistan (3-15)**

This paper examines rival views of ma'naviyat, or morality, expressed by the Uzbekistani state and members of the Uzbek opposition (muxolifat) in order to highlight broader debates over cultural and political authority in Uzbekistan. Often translated into English as "spirituality", ma'naviyat is perhaps better translated as "morality", as the term in Uzbekistan today denotes less a relationship with the divine than a code of behavior and ethics. Though some scholars describe Uzbekistan's ma'naviyat as "politically neutered Islam", I argue that we should examine ma'naviyat not as a deviation from doctrine but as a phenomenon in its own right, one which has taken on significance beyond the propagandistic boundaries President Islam Karimov's administration has drawn. In this paper, I examine how ma'naviyat has been conceived of in state-authored works and in muxolifat literature. Specifically, I analyze Karimov's "High Morality – An Invincible Force" and a memoir, "Five Recollections of 'High Morality'", that an exiled member of the opposition wrote in response to Karimov's work. Examining rival uses of ma'naviyat puts into context the conflict between the government and the opposition, a dispute which is powered less by ideological difference than by competing claims to political and cultural authority. This paper argues that the conflict between the muxolifat and the government is less about which concepts are important to the nation than about who in the nation can define concepts and imbue them with integrity.

**Josephine Kephart (Saint Cloud State University), From Guts to Glory: A Crohns Community's Empowerment and Affirmation through an Online Social Support Network (1-4)**

Abstract: Crohns disease is an incurable and chronic autoimmune disease that affects an increasing number of people in first-world societies, approximately 1.4 million Americans according to the Crohns and Colitis Foundation of America. The disease comes with a number of socially stigmatized side effects, including diarrhea, blood in stool, and skin lesions. The net effect of these makes it difficult for patients to openly talk about their illness, leading many people with the disease to suffer in silence. The online support network WeAreCrohns.org is a site where people with Crohns come together to find meaning and empowerment from one another. In my ethnographic research I sought to explore how people suffering with the socially uncomfortable and largely ignored disease create a sense of community and support online. I spent months interviewing members of the WeAreCrohns network, analyzing discussion boards, and looking over members' personal narratives about their experience with the disease. I found that many members of the network feel that Crohns is seen as an unsexy disease and is not looked on as sympathetically as a diagnosis cancer, for example. Members create an online community of biological commonality and open discourse and refute the identity of sufferers, afflicted, or even patients, and assert themselves as "Crohnies."

**Douglas Kline (Indiana U.-Purdue U. Fort Wayne) Studying the Employer: Methodological Issues while Working for Your Informants (2-14)**

As an ethnographer, there are methodological benefits and drawbacks when you work for your informants. This paper is based on my fieldwork in Scotland with the Religious Society of Friends (October 1996- November 1997), where I was employed during participant/observation and while writing the first draft of the ethnography. Anthropologists face the complicated task of negotiating their role with their informants. The relationship's power dynamics are not simple, and our discipline has given considerable attention to these subtleties. The unique relationship between employer/employee creates novel issues for the anthropologist, who goes beyond the formal job description. These dynamics have an impact on ethical, methodological, and writing concerns, opening and closing opportunities based on the definition of the employee's role. My unique ethnographic setting illustrates an opportunity for collaboration in the field. The use of focus groups, where informants read the ethnography, provides an opportunity to manage the power dynamics, allowing the ethnographer the editorial control over her/his document while providing an arena for complimentary and dissenting views.

**Jenli Ko (U of Wisconsin-Milwaukee) Language and identity: How Chinese Americans construct their identity in Chicago's Chinatown (2-17)**

Language usage and shift reflects the diversity and complexity of an ethnic community. This research studies the construction of ethnic identity of Chinese immigrants in Chicago in the post-1965 era by examining the changes in the use of language and the selection of terms related to perception of self and others. Firstly, this study explores the diversity of languages used by Chinese Americans in Chicago's Chinatown. Over the last ten years, the dominant language in Chicago's Chinatown has changed from Taishanese (a local dialect of Guangdong province) and Cantonese to Mandarin Chinese, as a result of an increasing amount of Mandarin-speaking newcomers. Younger or second-generation Chinese Americans mostly speak English; English is a common language to communicate among different language speakers. Secondly, this study

further scrutinizes terms related to perception of self and others, such as “Tang people” and “Jook-sing”. “Tang people” has been used by Chinese immigrants to address themselves since the 19th century. “Jook-sing” is a Cantonese phrase referring to the inner segments of a bamboo stick. This term denotes American-born Chinese who are not fully accepted by either Chinese or American culture. Drawing on over ten months of ethnographic fieldwork, this research indicates that ethnic identity is locally constructed in diasporic community and that self-identity is constantly negotiated and changed in different circumstances. This study further suggests that the language of self-perception helps to shape and reshape ethnic identities.

**Michael Kwas (The University of Wisconsin-Madison), “Simmering Hatreds and Animosities”: An Ethnography of the Port Washington Draft Riot of 1862 (2-18)**

This paper examines a Civil War draft riot that occurred in Port Washington, Wisconsin in 1862. The rioters were predominantly Luxemburg immigrants who believed that the draft fell disproportionately upon them because the town leaders who administered the draft had exempted many of their Freemason brethren. Situating the riot in an ethnopolitical context, I argue the riot arose not from a political aversion to conscription, but from mutual suspicions that arose from antagonistic trust networks that pitted Protestants from the northeastern United States against rural, Catholic immigrants from Luxemburg. Although the institutional machinery of the state was negligible in Wisconsin during this period, residents living in and around Port Washington strongly experienced the state through powerful discursive ideas. This paper describes how people framed these ideas within a local setting and therefore imagined and constructed the state through local knowledge and corruption stories. I play close attention to the ritual nature of the riot, especially the defacement of property and symbols of wealth and prestige. This, I believe, offers a glimpse into not only into the moral economy of the rioters, but also sheds light on the beliefs that informed anti-Catholic sentiment during this period. In an era overdetermined by corruption and conspiracy talk, this social drama ultimately revolved around a public secret, whose exposure illustrated both the limits and potential of state formation. Drawing on the work of thinkers diverse as Michael Taussig, Charles Tilly, and Akhil Gupta, I believe my analysis will demonstrate the strong value that ethnography still has for a rich understanding of U.S. history.

**Zachary Lamb (St. Cloud State University), Alienation and Atomization: The Political-Economy of Neoliberal Capitalism and the Emergence of CouchSurfing. (1-4)**

CouchSurfing, a newly emergent traveler’s hospitality network predicated on reciprocity, trust, and nonmonetary exchange, stands in defiance of the cultural logic of neoliberal capitalism on a global scale. As its name suggests, CouchSurfing allows its members to connect through the internet and stay on each other’s couches for varying amounts of time while traveling. In this essay, I analyze the emergence of CouchSurfing in space and time, and theorize it as dialectical response to the commodified, individualistic, and alienated social structure of neoliberal capitalism. As such, I create an ideal of Couch Surfers as young, cosmopolitan urbanites from advanced capitalist late post-modern societies who engage in CouchSurfing to fill the voids created by the neoliberal social order.

**Erika Robb Larkins (University of Wisconsin, Madison), “A Stray Bullet has no Address:” The Institutionalization of Terror in a Rio de Janeiro Favela (2-18)**

This paper follows the trajectory of a stray bullet to examine the institutionalization of terror,

regimes of security, and the performance of violence in a Rio de Janeiro favela (shantytown). I first explore the construction of the city of Rio as a war zone wherein the threat of being killed by a “stray bullets” symbolizes the random, daily possibility of death. I contrast this perceived chaos against regimes of law and control in favelas, the space from which the stray bullets emanate. Moving then to the conflicts that produce shoot-outs, I use three ethnographic accounts of police operations in the favela of Rocinha to examine how violence is experienced by favela residents.

**Herbert Lewis (University of Wisconsin-Madison), After Linton and Gower: Anthropology at the University of Wisconsin in the 1930s and 1940s (2-10)**

Anthropology did not become a separate department at the University of Wisconsin in Madison until 1958 but a succession of interesting individuals taught anthropology there before then. This talk will touch on at least two individuals, Haviland Scudder Mekeel and Morris Swadesh, both of whom exemplified the progressive and liberal spirit of the university and the sociology and anthropology department that Fred Gleach has written about (2009).

**Jacquelyn A. Lewis-Harris (University of Missouri-St. Louis) Festival of the Pacific Arts: Identity, Art, and Politics in the Pacific (3-17)**

The Festival of the Pacific Arts is held every four years in a Pacific Island nation. During this time over 24 nations meet to display their cultural best, through dance, art displays, fashion shows, theater productions and presentations of music. The multiple interactions between individuals and groups in Pacific festivals have been defined by Bendrup (2008) as dynamic contact zones, while Stevenson (2006), and Lewis-Harris (1994) view them as venues for displaying and demonstrating cultural identity. This paper will discuss the impact of specific festival activities upon individual and group identity formation and reconfirmation through examining a series of festival events, beginning in the Cook Islands in 1993 up until the American Samoa venue in 2008. It will also contend that group cultural identities are contested and challenged when national agendas are forced into the festival agenda, such as the Taiwanese and Asmat/Indonesian participation in the 2004 festival.

**Margaret Lilly (University of Missouri St Louis) Asthma in St. Louis (2-5)**

The American Lung Association reports that asthma costs our nation \$19.2 billion a year in direct healthcare costs and lost productivity. In 2009 the Asthma and Allergy Foundation of America has declared St. Louis the “Asthma Capital” of the US. In St. Louis City the rate of emergency room visits is three times that of the state as a whole, while in St. Louis County the rate is 150% above state average. Further, in many metropolitan area schools 25% of the student population is diagnosed with asthma. I approach this topic from the theoretical perspective of interpretive/critical medical anthropology which examines the cultural framework to explain the experience of sickness. My research will be conducted during October-November 2009 and is based on (1) participant observation in the St. Louis Children’s Hospital mobile asthma clinic at an elementary school in Normandy, and in St. Louis, Missouri; (2) informal interviews with 6 health professionals and 6 in-depth ethnographic interviews of people in families with asthma; and (3) survey questionnaires distributed to students at UM-St. Louis. This project seeks to demonstrate how different people – asthmatics, their families, healthcare providers, and community educators – experience asthma in one of the most challenging places in the US in which to live with this disease. My study puts a human face on a problem that is often reduced to

politics, statistical demographics, and pharmaceutical advertisements, and adds to the dialogue concerning better health within the St. Louis metropolitan community.

**Agnes Loeffler, MD PhD (University of Wisconsin School of Medicine and Public Health)  
Looking for Death in the Autopsy (3-4)**

The wealth of information illness narratives provide about patients' conceptualizations of their bodies, selves and worlds is well known to medical anthropologists. In this paper, I undertake an analysis of a different kind of narrative, one generated by physicians about death. The purpose of the study is to arrive, through in-depth reading and analysis of autopsy reports, at definitions of and attitudes toward death that inform medical practice. The autopsy report is a genre of medical narrative that lends itself well to textual analysis. It is a lengthy, detailed, observational study that describes, in purely biomedical terms, the traces left by the process of dying on the human body. Autopsy reports are written by pathologists, who specialize in recognizing the visible changes made by diseases in organs and tissues. Historically, examination of deceased bodies informed the pathophysiologic theory of disease causation that is the core principle of allopathic medicine, and autopsy results have formed the basis of "death statistics" upon which public health initiatives are based. As a pathologist, I write autopsy reports; as an anthropologist, I read them for what they have to say about medical conceptualizations of death. By paying attention to textual elements (e.g. structure, voice), by embedding the reports in medical and legal discourses about death, and by situating them within the context of medical practice, I uncover how doctors specialized to think about death actually do so: how they define it, where they locate it and what meaning they attach to it. The results contribute to a nuanced discussion about how death is formulated, defined and put to use in medical culture and practice.

**Jessica Mason (University of Wisconsin-Madison), Deviance, duty, and disorder: Images of motherhood in post-Soviet Russia (2-11)**

As Russians living through the late- and post-Soviet period have tried to sense of the social, political, and economic upheavals of recent decades, much of their discourse has come to center on the family. Especially in the post-Soviet period, social change has been understood by many in terms of demographic and family crisis. Concern about birth rates, abortion and contraception practices, and the behavior of parents—especially mothers—is often framed in terms of crisis in the Russian family. What is believed to be wrong with Russian families, and how do Russians conceive of ideal family life? This paper will explore some of the answers that have been produced in recent decades, focusing on presentations of motherhood in a variety of sources. Ranging from perestroika-era literature, to resources produced by Russian anti-abortion groups, to posters and advertisements collected by the author in summer 2009, this collection of images of motherhood is meant to sketch the contours of the field of discourse surrounding motherhood and family life in contemporary Russia. The representations discussed here include two main types: the deviant mother, and the dutiful mother. Both are seen to exist in a social world defined by its confusion and disorder; while the deviant mother is a key figure in the creation and perpetuation of disorder, the dutiful mother's role is to counter disorder by adopting a "traditional" role in the domestic sphere.

**Alexander Mawyer (Lake Forest College), Orienting 'Spacetime' in the Gambier, French Polynesia (3-1)**

Landscape is not merely a topographical fact, a bumptious reality that presents and constrains

movement and practice. It is also a site of cultural understanding and lived experience. Taking a multiple-models approach to the manner in which speakers access, interpret, orient themselves to, and navigate place in French Polynesia's Gambier Islands, this paper examines the intersection of culture and cognition in Eastern Polynesia. On Mangareva, orientation systems find both formal-grammatical and discourse expression in everyday speech. Formally, several modes of orientation with respect to place are expressed in multiple syntactic positions via several series of grammatical particles. Thus, this paper considers a number of the relatively independent yet overlapping spacetime systems always in place and always actively establishing place in the Gambier Islands of French Polynesia. Noting that, when we speak, we use a multitude of different tools to orient, devise, connect, genealogize, respect or disparage ourselves with respect to place, this paper also considers how do Mangarevans speak through, with, or as the land.

**John Mazzeo (DePaul University) Assessing the Community Health Needs of Haitian Migrants in the Bahamas (3-4)**

The health challenges associated with transnational migration are among the most complicated and least studied aspects of globalization. The Haitian diaspora, perhaps the largest movement of people from the Caribbean, is a response to intense poverty due to a lack of economic opportunities, chronic food insecurity, and the erosion of traditional livelihood strategies. This paper draws on research with two Haitian diaspora communities in the Bahamas. Its purpose is to describe the findings of a 2010 baseline assessment conducted with DePaul University undergraduates as part of a short-term study abroad program. The objectives of this ongoing research project are to understand community health needs, barriers to accessing health care, health disparities and the ways in which existing community assets can be mobilized for community health initiatives. The paper will also discuss the use of a participatory action research to work with local stakeholders to apply findings for community health development. Finally, this case study contributes to the wider dialogue on the topic of migration and health. Its findings will help to understand how migrants are attending to their health care needs and to what extent do existing health care systems meet migrants' needs.

**Laura A. McCarty (University of Missouri - Saint Louis), Temporal and Geographic Variation in Neanderthal Morphology (2-5)**

Neanderthals (*Homo neanderthalensis*) are an extinct relative of modern humans with a fossil record dating between 130,000-28,000 years ago over a vast geographic area of Eurasia. Due to diverse environmental pressures, flexibility through biological adaptations has been the key to human evolution. Research examining whether the same plasticity existed in the Neanderthal species over time and space is a productive approach to fill in gaps not easily solved by fossil evidence. My research examines whether morphological (for example, skull and facial shape) variation existed within the Neanderthal species. If variation between different time periods and different geographic locations was present, it may indicate adaptations based on environmental pressures. Spreading and sliding calipers will be used to collect 20 craniometrics (i.e., skull measurements) on 22 Neanderthal fossil casts at the American Museum of Natural History in New York during November 2009. Twelve indices that provide ratios of width to length for different areas of the skull will be calculated, and ANOVA statistical tests will be applied to determine if variance in morphology exists. Based on recent DNA analyses of Neanderthal remains that identified three distinct geographic groups (Fabre et al. 2009), I hypothesize that

morphological variation among Neanderthals in the American Museum's collection will be evident and support the DNA findings. Unraveling the mystery of Neanderthal evolution is one of the biggest priorities in the field of paleoanthropology (the study of the human fossil record) and will promote a greater understanding of our own evolutionary history.

**Molly McGown (University of Illinois at Chicago) Producing Dancers, Producing Dance: Genderedness and Gendering in Formal Dance Education (2-13)**

Drawing from participant-observation and short interviews with members of a university dance community (students, faculty, and faculty-administrators), this research focuses on perceptions of legitimacy and strategies for success within the discipline. I begin by analyzing the curriculum and requirements for completion of the major. I then look to the dance educators, understanding their role in training dancers through technique and other disciplinary norms. I document dancers' embodied choices and negotiations of these norms through observing the ritual progression of a dance "class." I offer a feminist critique of dance education as it is conventionally taught, while suggesting that the historical gendering of the field undermines its legitimacy as both a discipline and art form.

**Willie McKether and Lea McChesny (The University of Toledo) An Ethnographic Study of the Economic Crisis in Lucas County, Ohio: The Fragility of Healthcare Coverage (2-14)**

The current economic recession has created economic, social, and healthcare hardships for Americans across the United States, particularly residents in Lucas County Ohio. The Milken Institute (2009) ranks the 2008 Toledo metropolitan area 198/200 in economic vitality for large U.S. cities and as the worst performing city in Ohio. In this difficult economic context, we use an ethnographic approach to show how people across a range of socioeconomic statuses have not only lost employment but also access to health care coverage. Data show that the unemployment rate in Lucas County, OH increased from 6.4 percent in 2007 to 9.8 percent in 2008, and that the number of persons without healthcare coverage increased to 19.8 percent in 2008, compared to 15.8 percent in a 2004 survey. Using a mixed methodological strategy comprised of interview, survey, and network data, this study shows the important role of anthropology in documenting and interpreting the negative effects of the economy on the lives of people through examining the strategies they use to cope in such imperiled times. Significantly, this ethnographic study helps us to understand the hardships of people behind the numerical data in a specific location. Assuming people adopt similar survival strategies in other U.S. communities, it also provides results that can be used by lawmakers throughout the country to help them develop new strategies and programs designed to help alleviate the human suffering related to the economic crisis.

**Ian Merkel (Carleton College) Malian Immigration and Identity Formation: Côte d'Ivoire, the Republic of Congo, Cameroon (2-15)**

However tempting it may be to study the ways that different cultures are coping with Western modernity, anthropology can only maintain its integrity if it accounts for the various ways in which cultures overlap, intersect, and define themselves. To a certain extent the phenomenon of globalization has made it possible to employ the progressive models of political and economic liberalization and of increasingly cosmopolitan citizenship, but such a linear approach fits neither the reality in Europe nor in Africa. Modern immigration, which many scholars formerly associated with the fluidity of identity—the realization of the 'melting pot'— and the decreasing



importance of the state, actually serves to harden ethnic, national, and religious fundamentalism, despite unprecedented intercultural exposure. The field of Anthropology has come a long way in addressing the dynamic ways in which Africans seek out economic opportunity and deal with the social consequences of distance from their homeland, but most studies focus on the impact of such migration on Europe. This essay evaluates the experiences of a subset of immigrants in Côte d'Ivoire, the Republic of Congo and Cameroon. Malian immigrants, pulled by economic opportunities in niches as smiths and merchants, develop their networks largely through the notion of *djatiguya* and identify increasingly with Islam. Unfortunately, they often face severe discrimination in other countries in west and equatorial Africa, where relative prosperity underlies a fundamental mistrust for these immigrants, in turn hardening their identities as 'ouest africains' and rendering integration impossible.

**John Michels (University of Illinois at Chicago), *The Road to Nowhere? Varying Viewpoints of the Highway 11 Development Project in Rural Ontario* (3-18)**

Highway 11 winds its way through the rural landscape of the Almaguin Highlands in Ontario, Canada. A current development project, to be completed in 2012, is expanding the highway, converting it from two to four lanes and bypassing several local towns. As Neil Smith (1982) has suggested, "ribbon development" occurs when transportation routes alter accessibility patterns, and this in turn directly affects new development. The highway project has important implications for residents, business owners, tourists, and policy makers. For some long-term residents, one major disadvantage of the new highway is that it bypasses many towns in the area that had long been connected to the larger region by the highway's accessibility. These residents, who are economically dependent on travelers, now worry that they will not have extra-local seasonal consumers and that their businesses will suffer. Conversely, some new residents welcome the bypass, believing it will help preserve the "pristine" condition of the area and protect it from outside disturbance. The provincial government emphasizes that the project will make the highway safer for drivers; however, the project has meant the expropriation of property and the clear cutting of large tracts of land. Although most residents feel that the development is necessary, there is no consensus on whether or not it will have an overall positive or negative impact. This development project is representative of the many broad transformations occurring throughout the Canadian countryside, and my ethnographic research project examines the diverse views regarding these transformations by focusing on this particular region.

**Elizabeth Miller (Grinnell College), *"I've Got More Papers Due Than You": Competition and Stress in a Liberal Arts College* (2-8)**

Grinnell College is a liberal arts college known for its academic rigor. While investigating issues of mental health stigmatization, I found that when asked about their perception of mental health at the college, over 60% of those interviewed (N=50) considered stress an issue for which students would seek mental health counseling or treatment. Further analysis revealed a competitive culture in which students take pride in successfully dealing with stress, and vie for social recognition for their ability to handle more demanding class assignments. This culture of stress is learned by new students during their first semesters and forms an important element of casual relationships and shared knowledge between students. While students tend not to stigmatize others for common mental health problems understood to have a genetic or organic foundation, they do stigmatize other students who seem unable to deal with stress and consequently seek mental health counseling. Failure to cope with stress is generally understood

to signal that a student's personality is not compatible with Grinnell culture as a whole, with the result that the student is in danger of being marginalized as "not being Grinnell material." To lessen the impact of competitive stress culture, I recommend the creation of a skill-based "Stress Workshop" as a non-medicalized option for students to deal with stress and the social problem of the stigmatization of those without adequate coping skills.

**Azizur R. Molla, Marie-Angela Della Pia, and Jordan C. Freeman (Grand Valley State University), Socio-economic Dimension of Radon Gas in West Michigan – An Applied Medical Anthropology Study (3-17)**

This study focuses on indoor radon levels and socioeconomic data from West Michigan, MI. It was designed to: i) analyze the relationship between indoor radon levels and socioeconomic status of the participating households, and ii) assess the degree of public awareness about the danger of indoor radon gas. We explore some socioeconomic variables that influence people's knowledge about radon gas and its impact on health. We also discuss our experiences while conducting this student-faculty joint applied anthropology project and how we were able to use local media to share the findings.

**Sameena Mulla (Marquette University) The Limits and Meaning of DNA in Sexual Assault Investigation (3-13)**

Increasingly, practitioners carrying out sexual assault forensic interventions, or the collection of evidence in suspected cases of rape, emphasize the ability to collect DNA samples from more ephemeral or modest sources. For example, TouchDNA has been touted as a revolutionary practice that allows DNA samples to be lifted from even a few skin cells deposited on clothing, but it is both expensive and time intensive in its practice. For the forensic nurses who await the implementation of new and improved techniques of DNA collection while relying on other methods, the promise of DNA is limitless. The reality of sexual assault intervention, highlighted by media attention on numerous "rape kit backlogs" across the U.S., is that law enforcement protocols rarely call for the processing of DNA without the arrest of a suspect. This information is rarely passed on the victim of the alleged assault who is expected to cooperate during the forensic examination, tolerating pain, discomfort, or other forms of indignity in order to produce the fragile DNA evidence that will most likely go unprocessed. Drawing on fieldwork conducted in a Baltimore, MD emergency room based forensic program, this paper traces the ways in which forensic nurse examiner's hope and anticipation imbricates sexual assault victims into anticipatory and affective modalities through technologies of DNA collection.

**Lanette Mullins (Ivy Tech Community College) Growth of the Community College: Economics v. Practicality (2-8)**

As a continuation of last year's research, this paper will focus on the economic demographic that is a basic draw for most students to attend community colleges v. four year institutions with comparable financial expense. The research conducted on 160 students at Ivy Tech Community college demonstrates that economics is the primary reason for attending community colleges as well as near immediate access to the job market. Further, research has shown that the overall growth of community colleges (as mentioned by President Obama) across the world is on the rise, with the most recent interest growing in Europe (England and France).

**Alex Nading (University of Wisconsin-Madison), Walking a Line, Visiting Houses in Motion: Kinetic Anthropology in an Urban Landscape (3-16)**

In this paper, I argue that anthropologists should use their physical mobility as a method for understanding the material and social construction of environments, specifically urban landscapes. Drawing on my study of infectious disease and urban infrastructure in Nicaragua, I suggest three components for “kinetic anthropology.” First is walking beside and among those with whom the anthropologist intends to work; second is physically doing (or at least attempting) the tasks they perform; and, third is prioritizing continual, directed action over one-on-one interviews, or the surveys, mapping, or ecosystem studies favored by many urban scholars. While it does not discount the value of other methods (Indeed, it should incorporate them.), the kinetic method calls attention to the everyday livelihood practices of citydwellers, practices whose role geographers and anthropologists often imply but rarely make explicit in what they call “uneven urban development,” “urban metabolism,” or “cyborg urbanism.” Using examples from my work with garbage pickers and community health workers, I suggest that the data that come from kinetic participant observation are not just robust; they underscore that environments and ideas about them (“scientific,” “humanistic,” or otherwise) are in a constant state of becoming. The method treats environment itself as a process, in which both researcher and urban dweller are empowered subjects. The goal of my paper is not only to make explicit what is already a key tool in anthropology but also to stress the advantages of anthropology-in-motion for new scholars concerned about maintaining a public, engaged presence while doing first-time fieldwork.

**Laura Nussbaum-Barberena (University of Illinois at Chicago), From Both Sides: Binational Networks of Nicaraguan Immigrants in Costa Rica (3-18)**

Since 1995, when Costa Rica adopted an economic growth strategy of expansion into new economic sectors, migration from Nicaragua has drastically increased to fill the low-wage sector employment in domestic, maquila, construction and agricultural labor. This strategy was predicated on the presence of exploitable migrant labor, specifically from Nicaragua where military demobilization, shrinking investment in agricultural production and increasing privatization caused rates of unemployment. Yet, in keeping with neoliberal practice, Costa Rican and Nicaraguan states mask their role in producing vulnerable migrant populations. While their labor is significant in maintaining production, Nicaraguan migrants in Costa Rica inhabit marginal neighborhoods, experience exploitative labor practices, face hostility from the population and are excluded from public services. Meanwhile, due to these and other difficulties of migration, in Nicaragua, migrants often leave families behind who often struggle both emotionally and economically from this family disarticulation. This presentation explores the types of strategies migrants and their families utilize to improve their immediate well being and seek channels to improve their status. While local, site-specific associations of migrants and families of migrants employ strategies to support each other economically and emotionally, migrants and their families also form bi-national support networks. In this way, the groups support each other in becoming proactive in creating counter-narratives for the migrant community through which they can demand rights and recognition from both Costa Rican and Nicaraguan states and civil societies.

**Victor Ogbonnaya Okorie (University of Wisconsin-Madison), Magic and missiles: Meaning and mirage in militancy of youths in Niger Delta Nigeria (2-18)**

The paper elucidates deployment of magical missiles in the Niger Delta youths' struggle to free the region from 'karma of tragedy', as a renaissance of pre-colonial justice of using occult to fight evil. It focuses on deployment of the magical missiles both as an instrumentally rational strategy of power struggle and as a form of symbolic action with cultural meanings. It situates the malignancy of the militancy and the deployment of magical missiles within economic and socio-politico-cultural space of identity, solidarity and social mobility constructions; and explores the associated rituals as cosmological and plane for exhuming and energizing the dead as well as bringing forth the unborn and mobilizing the living against the forces and fortress of evil that are poised to exterminate the region. Thus, the paper concludes that the enactment of the rituals through an old woman's birth canal is drawn from the people's biological, cosmological and astrological representations of female body, and that sexual abstinence and other preconditions for successful deployment of magical missiles and shields in the struggle are symbolic and logical in the African context of occult cosmology.

**Michael J. Oldani (University of Wisconsin Whitewater) ADR Solutions for Aboriginal Canadians Suffering PTSD: An Ethnographic Critique (3-13)**

The last Residential School in Canada closed its doors in 1986. In the last two decades a slow process of revelation, reconciliation, and remuneration has taken place. In this paper I will examine how the latest government efforts towards appeasing Aboriginal claims have been reduced to a discourse of post-traumatic stress disorder. A close examination of the online ADR process for residential school survivors will be presented in order to begin to assess the criteria for cash claims by victims. Two ethnographic case studies, gathered between 2002 and 2004, will be presented that further explore how (and why) the ADR process has been both accepted and rejected by local Cree and Ojibwa survivors in Manitoba, Canada. The problem highlighted through these cases remains one of conflicting, or incommensurate, approaches to 'working through' trauma and creating closure – the governmental/bureaucratic versus the intersubjective.

**Kweku Opoku-Agyemang (University of Wisconsin-Madison), Susu and Violence in Sodom and Gomorrah (2-18)**

In Accra, Ghana, the collection of susu rotating savings have traditionally been favored by the economically vulnerable to construct social and economic distinctions and identities, spatially demarcated by the physical and fiscal space of Sodom and Gomorrah (a shantytown) and naturalizing the near-segregation of commercial and rural banks. In this article, I examine the visible and invisible enforcement mechanisms of susu collection in Accra's current context of profound social inequality, growing urban violence, and geographic proximity. Within this climate of insecurity, newly marginalized and already exposed slum dwellers draw on and reify salient overt and covert mechanisms to negotiate their right to the city and the nation-state which have become most apparently polarized along economic lines. I argue that these mechanisms of susu groups construct newly emergent economic citizenship categories that both challenge and underline Ghana's entrenched regime of anonymous urban citizenship in Accra, illuminating the optimistic role of economic differentiation within the nation-state.

**Harriet Joseph Ottenheimer (Kansas State University), Beyond Na'vi: Encountering Virtual and Natural Languages in Introductory Linguistic Anthropology (2-20)**

Students enrolled in my introductory linguistic anthropology classes were immediately confronted with two sets of semester-long projects in which concepts were to be applied to both

real and imaginary languages. In the conversation partnering project, students were assigned to partners whose first language(s) were different than their own. Structured assignments guided the encounters between conversation partners, asking them to explore and write about similarities and differences in their languages. In the language creating project students were assigned to groups within the class. Structured assignments guided the groups in the process of creating virtual languages with the properties and constraints of natural languages. Completed languages were compared and analyzed at the end of each semester. This paper describes the ways that each project provided students with opportunities to develop and apply the linguistic skills they were reading about and helped them to refine their understandings of linguistic anthropology. Some of the results were surprising.

**Phyllis Passariello (Centre College), Pilgrims of Privilege: holidays, transnationalism, and expatriate identity in Mesoamerica (2-6)**

Folklore and tourism studies note the role of holidays, rich with ritual events and cultural displays, and their attendant ‘invention of tradition,’ in the construction and maintenance of indigenous or host identities. Turning to voluntary migrants, expatriates, who relocate from the so-called First World to the so-called Developing World in Mesoamerica, this paper, as part of a larger study, focuses on two long-term expatriate communities, Merida, Yucatan, and Panajachel, Guatemala, and documents how specific individuals within these communities interact with local peoples and cultures during ‘special’ holiday times of the year. I am suggesting that analysis of field data will indicate emergence of new forms of transnationalism and identity construction with concomitant new social and cultural patterns, reminiscent of Dean MacCannell’s “composite community” (1992) and Yi Fu Tuan’s “cosmopolitan hearth” (1999).

**Phyllis Passariella and Alison McDaniel (Centre College), Translation ‘light’: Expatriates, native languages, and the Foibles of Cross-Cultural Exchange in Mesoamerica (1-6)**

Translation is a negotiation of meanings between two or more communication systems, sometimes automatic, sometimes deliberate. This paper looks at the behavior and perceptions of the behavior of First World expatriates to Mesoamerica, particularly in reference to their acquisition (or not) of the native languages of their new homes. Is it as it seems to be? Namely, that many non-Spanish speaking expatriates to Mesoamerica do not learn Spanish? Or, even if this is not the general case, why does such folklore persist? What motivates voluntary First World expatriates to move in the first place? And, in their implicit translations of their adopted cultures, are they seeking common ground, equivalence, or simply control? Are new semiotic systems and new cultural forms evolving even within seeming ghettos of privilege?

**Dimple Patel (DePaul University) The Effects of Tourism on Changing Settlement Patterns: A Case Study of Cockburn Town (3-7)**

The purpose of this research was to examine the impact of global tourism development of Cockburn Town on the family island of San Salvador over the past twenty years to the present. This particular study was conducted during a three week study abroad program in 2009. The methods used to obtain data were through settlement maps created in 2009, and the other maps have been collected from students over a 20 year period; informal conversations with locals and tourists; and observations. This paper will discuss the development of tourism on family islands is an important economic approach that is pursued by the other Bahamian islands. However, the not much is known about this approach, so this study is important in understanding the effects of

tourism on a Bahamian family island. The experience from this trip evolved my knowledge of how tourism affects smaller islands. For future research, it would be interesting to see how tourism is like San Salvador ten years from now. Or what will the locals develop to increase their tourism rates.

**David Perusek (Kent State University Ashtabula) A Critical Respose to "The Last Lecture": Cancer, Culture and Consciousness in the U.S. (2-9)**

Whether in disengaged abstract considerations or in the all too real engagements of patients, family members or friends of patients, constructions of cancer by means of discourse provide culturally particular understandings that frame people's encounters with the disease. Examining such frames in the case of the contemporary U.S., this paper finds them encasing happy images of cheerful patients "thinking positively", making lemonade from life's lemons, and embracing cancer as an opportunity for personal growth. It finds that within these frames, cum templates for behavior, health and illness are positioned as functions of attitude, existential questions are anethema, etiology is traced through personality types and victims are inherently reponsible for whether they live or die. For all of these reasons, contemporary constructions of cancer by means of discourse constitute illuminating, and this paper will argue, toxic artifacts of life in the here and now. Nowhere in recent years-if ever-have ambient North American constructions of cancer been more fully and systematically displayed, widely reproduced and socially valorized than in what has come to be known as "The Last Lecture" by Randy Pausch, professor of computer science at Carnegie Mellon. Delivered in the last months before his death from pancreatic cancer, Pausch's lecture aired nationally on ABC (twice), generated national outpourings of adoration, spawned a book and is said to have transformed lives and prevented suicides. It also went viral on Youtube. Viral and toxic, "The Last Lecture" is the focus of this paper.

**Erin Peterson (St. Cloud State), "Lookn' Stuck": Why we serve our Communities (1-4)**

Inspired by the research of Philippe Bourgois, *In Search of Respect: Selling Crack in El Barrio*, I spent a semester working with "at risk youth". I had two main research questions; why do people need to help others through volunteer work? How does this affect the children of these communities? Through my volunteer research at People Serving People, a homeless shelter in Minneapolis, MN, I have come to discover a small but very connected community within a large urban area. Within the shelter there is a large network of employees, computers, volunteers and residents that are all interconnected to keep the shelter going. Employees and volunteers support the program that tutors small children. All of the different types of people, young and old, who volunteer with the children living at the homeless shelter, have an impact on them. There is a "need" to help others who are disadvantaged because they are not part of the upper echelons of white dominant society. Immigrants and people who have been living within an oppressed culture are often unaware of what structural barriers are keeping them in place. The shelter is trying to help the residents overcome some of these barriers starting with the tutoring program for the young children. When a 10 year old girl, Simone, is concerned about "lookn' stuck" when she becomes an adult, it becomes apparent that volunteers are essential to help guide "at risk youth" through the hoola hoops ahead of them.

**Katja Pettinen (Purdue University), The Truth Claim of Coming Out (1-6)**

The concept of performativity has been central to anthropological conceptions of gender. Few

have considered performativity itself as an instance of transformation and translation, even though the type specimens of performativity are linguistic. In this paper, I build on J.L. Austin's notion of language performativity in order to examine "coming out" in terms of sexual orientation. I examine coming out as a performative speech act, in part by considering the kinds of truth claims it evokes.

**Janilee Plummer (Ball State University) Distaff, Whorl, and Wheel: Medieval Views of Spinning (1-8)**

Division of labor and gender have long been of interest in anthropology. In the midlevel culture of Western Europe during the middle ages, spinning was a gendered task. Using a spindle to create yarn is a time consuming task. The shift from the spindle to the wheel has been credited with helping start the Industrial Revolution. Despite this, the replacement of the spindle by the wheel took several centuries. Women spinning yarn are a frequent part of Western European mediaeval imagery. Having examined pictures for the time frame A.D.1000 to A.D. 1600 I have discovered the pictures fall in to categories that easily demonstrate how women were perceived by the mediaeval culture. The few images of men spinning tighten the image of this gendered task. This is a look at a long neglected task.

**Dean Porter (Grinnell College), Urban Planning, NGOs and Sustainability in Central Iowa (2-8)**

This research asks what "sustainable development" means for central Iowa cities and how Iowans can implement sustainable development initiatives. To answer this question, I 1) Evaluate existing plans for urban sustainability in central Iowa and 2) Identify and analyze barriers to a more sustainable urban development. This research demonstrates the holistic capacity of anthropology in addressing urban issues within a context of global sustainability. In order to address these issues, my localized context focuses on the Des Moines area and its suburbs but includes examples of other towns and cities in Iowa and the Midwest for comparison. My sample includes ethnographic interviews with local 15 land use advocates, public officials and developers as well as news media about local urban development. I use these interviews and media to identify and evaluate local sustainable initiatives and to understand disagreements and struggles about land use that provide barriers to more sustainable urban development. Additionally, I include Geographic Information Systems analysis of a widely used urban renewal incentive (Tax Increment Financing or TIF) to gauge the influence on local sustainability. There are some commonalities between the goals of land use advocates and city planners in the Des Moines area. However, a lack of coordination between municipal planning commissions in the Des Moines area results in unsustainable development on the regional level. Current incentives including TIF have counterproductive affects on sustainability. Overall, the role of city and state governments must be reformed to encourage developers to adopt a more sustainable development paradigm.

**Jacqueline Preston (UW-Madison) Collective Persuasions: An ethnography of rhetoric in two rural communities (2-9)**

The research presented here is a comparative ethnography of rhetoric, which examines two rural communities in southern Ohio as a site of "culture fusion," a complex dialectical process in which 'dominant' and 'subordinate' cultures shape one another (Ortner, 1998, p.12). Engaging methods common to historical and cultural ethnography, I first explore the social histories

particular to each of these places to examine how these histories work to forge a “collective rhetoric,” how language and other symbols function among members of these communities to induce cooperation, shape collective identities and construct realities. The study will demonstrate in particular how tropes of the ‘land,’ the ‘other’ and the ‘divine’ support collective persuasions within these communities. Then within the context of these collective persuasions, I engage methods of rhetorical and critical discourse analysis to examine the sociolinguistic processes by which college students and their families reconcile the rhetorics of the academic community with rhetorics familiar to home. Specifically, I examine how “rhetorics of class” function locally as dialectical spaces to mediate sociocultural change. This research is interdisciplinary, both in its methods of inquiry and analysis and also in its implications. A theory of the dialectic is posed here offering insights to educators across disciplines interested in expanding opportunities for students of rural and working-class origin to engage actively in shaping the civic, social and cultural character of both their home communities and the academy.

**Anna Proctor (Principia College), Dalits in Their Own Words: Struggles and Opportunities 3-12)**

This paper, based on ethnographic research conducted in October 2009 explores the current state of dalits in and around Udaipur, Rajasthan in India, highlighting both problems and individuals striving for social change. Dalits, formerly known as “untouchables”, represent the lowest rung within the Hindu caste system and have been historically discriminated against in a variety of ways – they have been deprived of education, isolated to particular neighborhoods, and limited in employment opportunities. While professors I interviewed in Udaipur discussed how change has occurred for dalits in the past 60 years including attempts by the government for the provision of education and staple needs for dalits, most Dalits I interviewed spoke despondently about a lack of benefits and opportunities. Many dalits I interviewed either did not know of these government schemes or were not benefiting from them due to corruption in the system. Others I interviewed, however, were seeking change from within dalit colonies. I spoke with four individuals who through many years of hard work are now in a position to help their communities by volunteering education and informing others of their basic rights through song and conversation. This paper will tell the stories of these dalits working for social change alongside those who are struggling for survival.

**Anne Pryor (Wisconsin Arts Board) Confessions of a Folklorist (2-13)**

At the 2009 meeting of the Central States Anthropological Society, Jane Desmond asked the question, “Who is an anthropologist?” In her talk, she explored her position as the only tenured anthropology faculty in her department without a PhD in anthropology. She argued for an anthropology with porous interdisciplinary borders that would appeal to grad students and dissuade colleagues of negative stereotypes of the discipline they might erroneously hold. Desmond’s comments call to mind frequent musings of my own on the interdisciplinary position I hold in the public sector. A cultural anthropologist by training, I have built a career as a public folklorist, having recently been named the state folklorist of Wisconsin. In that position I lead field research on the cultural expressions practiced in the state, develop and run programs to support both heritage and new aesthetic practices, and act as liaison for my agency with partner organizations similarly committed to the cultural life of the state and region. Where do the affinities of folklore and anthropology intersect and where do they diverge? What longings does each discipline carry for how it would be understood by others? What strategies have I learned



from folklorists in representing the discipline when conducting public sector work? This paper will explore these issues accompanied by slides of aesthetic cultural expressions across Wisconsin.

**Cathy Pyrek (Kent State University) Homosexuality: Genuine or Spurious? (2-3)**

Edward Sapir suggested that culture was both genuine and spurious in 1924. Many scholars have since borrowed this construct to explain political debates in various arenas. In 1984, Handler and Linnekin asked if tradition was inherited and bounded, or wholly symbolic? Is it genuine or spurious? A parallel debate has occurred with regard to homosexuality. Like tradition, there has been a tendency to view homosexuality dichotomously: is homosexuality inborn, or is it a choice? Is it genuine or spurious? Both debates have implications in the struggle for control. The battle over tradition puts some groups at risk of intense politicization and subsequent objectification of culture. These groups are easily manipulated for political gain. Likewise, we see a similar clash in the interpretation of homosexuality. Is homosexuality a choice? And if it is, does that mean that people in society are justified in labeling homosexuality as spurious? If homosexuality is inborn, does it gain more credibility? Who has the narrative authority to make such a determination? Sheldon et al remind us that many view homosexuality as a social problem. We care to explain homosexuality's origins because we think we can eliminate the stigma by proving that homosexuality is "genuine." But the genuine versus spurious debate is a false dichotomy. The problem isn't that we can't figure out the solution to the problem. The problem is our insistence that a problem exists.

**Hugh Redford (Grinnell College), Exploring Self-Governance Culture in a Liberal Arts College (2-8)**

"Self-governance" has been an important and contested theme in the culture of Grinnell College for several decades. Usually believed to be a unique feature of Grinnell culture, "self-governance" signals the expectation that students will take responsibility for their own actions, rather than relying on external authorities to regulate their behavior. When students come to the college they are encouraged, through ceremonies, testimonials and other rituals of "New Student Days," to embrace self-governance practices. To study the dimensions of self-governance within the framework of Mary Douglas' grid/group analysis, we first contacted a sample of students and solicited scenarios from college life that were claimed to represent self-governing behavior. Second, we asked a larger sample of students (N=60) to rate the degree of 'self-governance' of each of these scenarios, with additional questions indexing grid and group dimensions of the social structure. Some scenarios reveal contested areas of student practice. One hegemonic component of the culture, however, is the conviction that students should take care of others when they are in trouble. The dominant version of self-governance seems to fit best in egalitarian, rather than individualistic or hierarchical cultures. We explore some of the implications of these findings for the management of student services.

**Katie Reid and Georgina Leal (DePaul University) The Deprivation of Integration: International Student Life at DePaul University (2-8)**

This paper analyzes the international student life at DePaul University and the institution's attempt to provide an integrated community. We approach this topic through ethnographic research with the students and ultimately the institution. We point out the lack of social networks between the international and domestic students and suggest ways in which this relationship can

be improved. We argue that DePaul must take the necessary steps to integrate international students into the DePaul community.

**Russell Rhoads (Grand Valley State University), Experience as Anthropology: How to Assess Levels of Student Learning through Community Engagement (3-17)**

Drawing on an undergraduate field school project, this paper examines a model for applying a transformative learning approach to help structure student experiences. While course-based action research (Rosing 2007) helps students generate knowledge through the researcher-subject interaction, how can we better design courses to engage students in the process of transformative learning? The paper describes how an assessment tool – the learning continuum – is applied to the course design, activities, engagement and spaces for reflection (Cunningham 2009). The “continuum” is used to assess student knowledge and experiences, including transformative learning.

**Gillian Richards-Greaves (Indiana University, Bloomington) Masking Speech, Constructing Ethnic Identities: The Performance of Proverbs in the Kweh-Kweh Ritual (2-9)**

Human beings have always done things with words (Austin [1962] 1975). Whether it is pronouncing a couple to be husband and wife, naming a child (Suzman 1994), asserting a political stance (Luong 1988), recounting history through landscape (Basso 1998), or simply asking a question, speech acts, consisting of uniquely crafted words, have always been utilized to accomplish these tasks. In their execution of kweh-kweh—an African-influenced pre-wedding ritual that occurs the night before a wedding ceremony—Afro-Guyanese engage in proverbial speech to convey specific messages to engaged couple and the rest of the community. Proverbial speech enables members of the Afro-Guyanese community to articulate and display the nature of their relationships with each other, and with their deceased ancestors. In this essay I will articulate the ways that Afro-Guyanese construct ethnic identities through proverb performances in the kweh-kweh ritual. I will specifically examine the dialectic between proverb performance and Guyanese’s systems of meanings, and the ways proverb performance in kweh-kweh, or the lack thereof, highlights or inhibits particular Afro-Guyanese ethnic identities.

**Audrey Ricke (Indiana University) Work and Play: Conceptualizing Race Relations in the Brazilian South (2-6)**

Brazil is famous all over the world for its Carnival but is less well-known for its Oktoberfest in Blumenau, Brazil—the second-largest in the world and associated with its German-Brazilian population. This paper uses the concepts of work and play as tropes to investigate race relations surrounding Blumenau’s Oktoberfest in southern Brazil. It draws upon previous historical research which reveals that the elevation of work from being associated with slaves and low status to being tied to Europeans and the path to modernization was part of the whitening policy in Brazil whereby European immigration, particularly from Germany, was viewed as a way to phase out slave labor, develop the southern frontier, and advance Brazil. Later, Afro-Brazilian “play” in the form of samba and Carnival would be elevated as an emblem of Brazil and its racial democracy. Based on participant observation and interviews at Blumenau’s Oktoberfest, this paper illustrates that the rhetoric of work and play encompassed within the Oktoberfest is a way in which racially diverse domestic tourists are knit-together (Turner 1974). This paper contributes a better understanding of the impact that tourism geared around European identity

has on race relations. Victor Turner. *Liminal to Liminoid, in Play, Flow, and Ritual: An Essay in Comparative Symbology*. *Rice University Studies* 60, #3. 1974. 53-92.

**Rachel Rimmerman (DePaul University) Developing Development: A Case Study in San Juan del Sur, Nicaragua (2-16)**

This paper explores the effectiveness of small scale community development projects as designed and implemented by nonprofit organizations in the municipal district of San Juan del Sur, Nicaragua, specifically considering how the “developers” learn from error. I worked directly with a water purification project with a small nonprofit organization based out of Newton, Massachusetts, USA. I developed a critical framework based on development theory in order to critically analyze the project’s effectiveness within the Nicaraguan community. It demonstrates that development projects can be effective if the developers build constructive relationships with the local community members through direct participation and if developers are willing to learn from the community in order to learn from their mistakes. It raises further questions about the overall importance and necessity of implementing community development projects in impoverished communities throughout the world and whether or not these projects are ever truly effective within the communities they aim to serve.

**Ryan Rindler (Ball State University) and Sarah Stanley (Colorado College) Degenerative Joint Disease in the Distal Tibia: A Study of the Activity Patterns of Bab edh-Dhra’ (1-7)**

Degenerative Joint Disease, or DJD, is caused by the breakdown of articular cartilage in synovial joints. This in turn causes changes in the morphology of subchondral bone that can be seen in the archaeological record. Because mechanical stress from activity patterns is one of the primary causes of DJD, the study of its prevalence in skeletal remains can reveal much about past life ways. The purpose of this paper is to examine severity of DJD in the distal tibiae (n=248) found at Bab edh-Dhra’, a Bronze Age site in Jordan. This was accomplished by scoring porosity, lipping, eburnation, and surface osteophytes. The results show a lack of severe DJD in the collection. When compared to other sites, Bab edh-Dhra’ showed a similar prevalence of DJD to other populations that shared the same lifestyles in comparable environments.

**David Ritter (DePaul University), Public Space in Post Strike Pullman: A Study of Diasporas (2-5)**

The Pullman strike of the late 1890’s on Chicago’s south side has been closely examined by scholars in terms of its impact on the American labor movement. However, the traditional narrative of the Pullman neighborhood ends after the strike. Archaeological excavations from outside Pullman’s Hotel Florence tell a different story in which culture change occurred rapidly after George Pullman’s paternal presence was lifted. Given that there are virtually no finds dating to the period of George Pullman’s sponsorship over the neighborhood, it is clear that the plethora of finds from immediately after his death signify a reappropriation of public spaces once seen as off limits. By looking at public and semi public areas in Pullman, a radical renegotiation of public space is visible which ultimately clarifies our understanding of the diasporic groups in the area. Rather than segregating themselves from each other, as was known to happen in contemporary factory towns, the shared experience of the strike cemented a sense of solidarity among Pullman workers. The sense of shared responsibility for and ownership over public spaces in Pullman turned out to be a legacy that long outlived the paternalistic capitalism of George Pullman.

**Evin Rodkey and Ruth Gomber-Muñoz (University of Illinois at Chicago ), “Illegal Aliens” and “Criminal Deportees”: Racism and the Legal Categorization of Immigrants (3-18)**

Over the past four decades, political discourse on inequality has moved away from advocating social reform and toward an emphasis on individual freedom, choice, and decision-making. Racism, as an explanation for categorical inequalities, has been largely dropped from mainstream political discourse in the post-civil rights era of greater legal protections. But does this mean we are in a post-racist era? At the time racial minorities in the United States were gaining important legal protections against discrimination as a result of civil rights legislation, new social policies were implemented and subsequently fortified that recast entire generations of blacks and Latinos as “criminals” and “illegals.” In this paper, we explore the nexus of immigration, legality, and race among Mexican and Dominican nationals in the United States. We argue that newly-forged legal categories such as “illegal alien” and “criminal deportee” have become legitimate bases of political exclusion, seeming as natural as racial segregationist legislation did in the past. We further argue that the racist era is far from over, but is rather given new-found strength in anti-immigrant discourse.

**Kristen Rosen and Lyndsay Eaton (Principia College), Family vs. Self: The Evolving State of Marriage in Udaipur, Rajasthan, India (3-12)**

This paper examines current attitudes toward arranged and “love” marriages among middle and upper class, educated, English-speaking young adults in the city of Udaipur, Rajasthan in India. Specifically, this paper explores three areas: Do these young adults desire to choose their own marriage partners? Do their parents support the idea of allowing their children to choose their own marriage partners? Does marrying within one’s caste continue to be an important marital consideration? My findings, based on ethnographic research conducted in Udaipur during October 2009, indicate that there is an increasing desire among the young people I interviewed to choose their own partner, but there is also a desire still for their parents’ approval of their choice. Among the parents I interviewed, there is a larger degree of variation in opinions, such that some parents are open to allowing their children’s involvement, while others still believe it is their duty and privilege to arrange the match. It is likely that the young people with whom I spoke desire increased involvement in marital selection due to their high level of education, which often corresponded with a desire for greater independence. It is also likely that the parents with whom I spoke, who support their children taking a more active role in the selection, do so because they sense that their children’s desired independence is rooted in a desire to choose a partner that would suit them based on the same criteria their parents would use.

**Carolyn Ryan (University of Wisconsin-Madison), Pieces of the Past: Archaeological Artifacts in Scientific and Social Context, Argentina 1904-1929 (2-10)**

During the early twentieth century, archaeology rose to international prominence as a field capturing both scientific and imaginative attention. In Argentina, where excavations in the sub-Andean northwest were uncovering evidence of Pre-Columbian civilizations that produced stone architecture, ceramic, stone, and bronze artifacts, archaeology acquired a profound national significance, tying Argentines to a deeper national past. The Museo Etnográfico in Buenos Aires became a national focal point of archaeological study, and built its reputation on collections of northwestern artifacts. These aesthetically appealing, Romantically-coded artifacts attracted scientific and non-scientific attention, and this overlap created a conundrum for Museo

archaeologists. Museo archaeologists couched themselves as intermediaries between professional science and public education, following well-established parameters of museum work. However, archaeology's national utility and compelling visuality also prompted rising popular interest in the Museo's collections that threatened this tutelary hierarchy. Although Museo archaeologists dismissed private collecting and artifact trading as detrimental to the pursuit of knowledge, the Museo nonetheless engaged in similar, market-like exchanges. Scientists and non-scientists approached the Museo to donate, sell, or exchange artifacts according to shifting terms of object value – scientific, aesthetic, or personal. This paper explores archaeology's social significance in Argentina, focusing on artifacts and contested interactions between scientific and non-scientific voices.

**Alan Sandstrom and Pamela Effrein Sandstrom (Indiana-Purdue Fort Wayne), Pantheistic Religion and the Cognized Model of the Environment among the Nahua of Northern Veracruz (3-1)**

Title: Pantheistic Religion and the Cognized Model of the Environment among the Nahua of Northern Veracruz, Mexico Abstract: Although under siege from Protestant converts and re-evangelized Catholics, many Nahua living in northern Veracruz continue to follow their ancient religion firmly rooted in pre-Hispanic traditions. The ancient religion is pantheistic in nature in that the cosmos itself is the deity, and human beings, the natural world, and the realm of the spirits are all aspects of a single, seamless sacred unity the Nahua call *totiotsij*. Nahua world view creates a congruence between humans and the natural environment that is difficult to understand for people who share a general Euroamerican orientation to nature. In their cognized model of the environment, the Nahua use the human body as the key metaphor for linking people with their natural surroundings. The earth, sky, water, seeds, crops, and human beings are conceived to share a similar bodily physical form, affirming at a profoundly spiritual level that they are all in fact aspects of an indivisible unity. The slash-and-burn production cycle fits the Nahua into a system of exchange with the key elements of the environment conceived as spirit entities. The spirits provide the conditions for food and life for people in return for respect and valued offerings dedicated during elaborate rituals. Offerings include tobacco, corn meal, and beeswax candles, but by far, the most valued of all items is blood. Blood contains *chicahualistli*, the force and power of life, and spirits depend on it so that they will be able to supply ritual participants with corn and the other crops they require to sustain their lives.

**Fatima Sartbaeva (University of Wisconsin-Madison), Witchcraft, Islam and Gender (3-2)**

My goal is to examine the gendered nature of witchcraft focusing on woman's important but paradoxical role in it simultaneously engaging with both black and white magic. Historically in the western literature witchcraft has been portrayed as an important practice in which women mostly dominate whereas men take the secondary positions. Men take positions of customers seeking for practical and spiritual help from witches, which were not properly fulfilled by institutionalized agencies of churches and hospitals. Men also take positions of priests who highly oppose the practice and ideas of witchcraft. Thus practically witchcraft and witches have been condemned and persecuted on a national level being associated with destructive powers only. However in my work, I want to demonstrate that the existence of witches alone strongly challenges the colonial power. This colonial power is imposed by a "male" force simply because it's primary agenda is to "introduce" the bias interpretations of the major books to assert it's own authority by "modernizing", "civilizing" and thus "controlling" the "soul" of the natives. I argue

that in the face of such a successive colonial expansion, which is primarily connected with the “imposition” of institutionalized religions by male priests who force the idea of woman's obedience, witchcraft similar to Amerindians practice of *kanaima* becomes a potent symbol of “resistance” against male domination. I will concentrate on powerful witchhealers who exercise the “individual agency” within their private and public lives in the Islamic culture.

**Wendell Schwab (Indiana University), Submission and Ignorance: Reading Hadith in Kazakhstan (3-15)**

This paper examines the diverse ways in which Kazakhs read Sahih al-Bukhari, the most popular and authoritative book of hadith in contemporary Kazakhstan. Sahih al-Bukhari is a major part of the publishing strategy the Khalifa Altai Charitable Fund (KACF), a charity dedicated to translating and disseminating Islamic materials. The KACF's editors have stated that the Sahih al-Bukhari will change the way Kazakhs practice Islam because the words of the Prophet are clear, pious, and uniquely suited to reforming Muslims' souls. Moreover, the KACF's editors believed that Kazakhs consult the book as an encyclopedia of Islamic knowledge, perusing the book in order to find examples of Islamic morality and practice from the Prophet's life. In contrast to this ideology of reading hadith, Kazakhs' different reading practices are influenced by divergent discourses on morality and the place of Islam in their lives, and these divergent reading practices subsequently create dissimilar moral subjectivities. In this paper I will contrast the reading practices and subjectivities of Kazakhs who read Sahih al-Bukhari linearly and Kazakhs who read hadith randomly. Linear readers attempt to submit completely to God and the path laid out by the Prophet, enacting what they have found in the book, while random readers conceive of themselves as Islamically ignorant and use single hadith as gateways to better Islamic practice. Random readers often disregard hadith that contradict what they perceive to be a Kazakh way of life, stating that Islam must be revived slowly after the atheism of the Soviet era. I argue that these reading practices and the subjectivities created through these reading practices are the result of two responses to the perceived Islamic and moral deficiencies of Kazakhs in the post-Soviet era and how to best address these deficiencies through Islamic piety.

**Nataliya Semchynska (Purdue University) Representation of time in the world cultures (2-17)**

The concept of time seem to be universal, yet its representation in different cultures often depend on the various issues such as important for a certain community set of repeated events, time measuring tools and linguistic temporal terms. The sacred time of religious rituals tied to celestial alignments and changes in the environment usually is used as a reference point for identifying profane time of other events. The history of the development of the measuring tools has produced the number of mental images for time as well as it influenced the idiomatic expression of time in language. Comparing temporal terms in different languages can reveal peculiarities of the linguistic mentalities in their reflection on time, how time itself and the direction of its flow is imagined.

**Neslihan Sen (University of Illinois at Chicago) Public Visibility and its Dilemma: Disciplining Women's Sexuality and Language in Turkey (2-17)**

The Turkish modernization project, which started with the establishment of Turkish Republic in 1923, is characterized by the creation of the modern identities, especially the formation of ‘the modern woman’. Since then modern identity has been an ultimate goal to be achieved for the

Turkish woman. Her western attire, political participation, involvement into the work force, education and even health were taken as signs of the civilized young nation. Despite the legislations passed and changes made there have been many debates in academia that claim liberation of Turkish women could not be truly achieved. This paper is going to analyze the issue from a social class perspective. Since the modernization project targeted only one limited social class, I argue that the uneducated, non-urban women were not seen as a threat to the purpose of the project, mainly because they were not visible in the public sphere. I claim that public visibility and education can be significant tools to discipline women's bodies, sexualities through introducing a proper formal language. This categorizes the language of the women from lower social classes as vulgar and improper. I suggest the uneducated, non-urban women enjoy a more liberated way of expressing their sexuality. I will examine two groups of women in contemporary Turkey: 1) college educated, urban women who are visible in the public sphere and 2) uneducated, non-urban women who have not been the target of the modernization project and try to understand the ways in which they perceive their bodies and sexualities.

**Sarah K. Shaw (Kent State University) Culture and Conflict: The Use of Cultural Anthropology by the U.S. Military (2-14)**

Cultural anthropology and the U.S. military have a long, and often contentious, relationship. Many anthropologists have worked directly for the military; others have found their research being used for purposes that they had never intended. In this paper, I examine both the voluntary and involuntary use of anthropological research by the U.S. military and its ramifications for the field of cultural anthropology.

**Christie Shrestha (University of Kentucky) "How much rice can they eat?": Implications of structural discontinuities in Refugee Resettlement Programs (2-16)**

This paper explores the resettlement processes of Bhutanese refugees in Lexington, Kentucky. Ethnographic research, conducted summer 2009, investigated differences in expectations and ambitions of the resettlement process between a local resettlement agency and those of the Bhutanese refugees. Anchored in an ethnographic moment in which ambiguities and mistrust were (re)produced through differing expectations between the two populations, this paper explores the unintended consequences of NGO interventions for resettled refugees. The paper examines the implications of structural discontinuities and the politics of humanitarianism. It addresses the contributions of anthropology for both studying refugee resettlement in the context of globalization, and in designing and implementing more effective resettlement programs among NGOs and refugees.

**Katharine Singleton (Beloit College) Investigating the link between spinal column morphology and locomotion pattern in primates (1-7)**

Although paleoanthropologists can rarely agree on the precise evolutionary relationships between our most distant hominid ancestors, bipedalism remains a key feature in the search for human origins. The morphology of the spinal column has been linked to posture and locomotion pattern in large terrestrial vertebrates, and discovering a similar link among primates can, in the absence of usual diagnostic skeletal remains, provide an alternative to foramen magnum placement and lower limb morphology as a method for inferring the locomotor mode of unknown or extinct primate species. For eleven primate species of varying locomotor modes—including vertical clinging and leaping, arboreal and terrestrial quadrupedalism, brachiation, and

knuckle-walking—I predicted locomotion pattern by measuring on each vertebra the cross-sectional area of the centrum and length of the spinous process and multiplying these to calculate the maximum bending moments along the length of the spine. Bending moments reach a maximum on either side of where a beam (the spine) intersects the weight supports (limbs). Accordingly, bending moments should peak at the pelvis for bipeds and at the pelvis and shoulders for quadrupeds. I then compared the locomotion pattern based on the skeletal measurements to published literature in order to determine the validity of this method of prediction. By linking spine morphology to locomotion in an easily quantifiable way, this method has the potential to offer new interpretations of fossil primates, including the distant ancestors of humans.

**Ian C. Smith (Smithsonian National Museum of Natural History) Coffee Cupping: Language, Ritual, and Context (2-9)**

As the specialty coffee market continues to grow worldwide an increasing number of people have become involved in the production and consumption of coffee. While doing fieldwork into the world of specialty coffee in the United States I encountered the ritual of coffee cupping. Coffee cupping is a way to compare the flavor of different kinds of coffee. This allows coffee buyers and customers to choose which coffees they favor using a consistent grading system as regulated by the Specialty Coffee Association of America. A specific lexicon of descriptive words has been created by coffee cuppers to facilitate the comparison of different coffees. What I have termed the “language of cupping”, a taxonomy of words used by cuppers, is a means to describe the fleeting experience of taste. This language is integral to the ritual of coffee cupping. Coffee cupping can be examined using the theoretical perspective of the ethnography of communication pioneered by Dell Hymes. Hymes’ S.P.E.A.K.I.N.G. acronym supplies a basis for further examination of the ritual including who is involved, where it occurs, and the possible goals of the participants. The ritual of coffee cupping becomes relevant to non-participants when the sheer magnitude of the world coffee industry is taken into account. With millions of people depending on the growth and sale of coffee, the judgment of flavor, thereby influencing potential consumers, becomes a matter of fortune and ruin, and life or death for farmers. The ritual of coffee cupping and the “language of cupping” deserve our attention.

**Lindsay Smith (Northwestern University) Disappearance, Death, and Forensic Identification in Post-Dictatorship Argentina (3-13)**

In the wake of the widespread terror of the 1976-1983 dictatorship, human rights activists in Argentina had the dubious honor of being the first group worldwide to organize around genetic identification technologies, as tools for creating knowledge in the face of disappearance. In the twenty-five years since Argentine women first connected science and human rights, forensic technology has gained increasing preeminence in advocacy work worldwide. From Rwanda to Bosnia, from Iraq to New York, international aid communities have called on forensic scientists, many of them Argentine, to identify bodies, documenting the traces of violence left on remains. In an interesting reworking of necropolitics, dead and missing bodies – interpreted and revealed through the scientific gaze - have become a powerful currency in nation-state projects and in movements for social repair. Despite their seeming promise as tools of accountability and justice, in the Argentine case forensic technologies used to identify the bodies of the disappeared have often been linked to government attempts to “bury the past.” In this paper, I trace the politicization of the category of the disappeared person in human rights work and its relationship



to Argentine refusals to accept forensic identification for its perceived production of “knowledge with acknowledgement.” Drawing on ethnographic research with Argentine scientists, human rights activists, and families of the disappeared, I suggest that the controversies and impediments that have characterized the Argentine case are intimately tied to the emergence and form of forensic anthropology and genetics constructed as technologies of repair.

**Joseph Jay Sosa (University of Chicago) Diversity on the Periphery: A Brief Discursive Sexual Topography of São Paulo, Brazil (3-3)**

Ethnographic studies of São Paulo emphasize the difference between the center of the city and its periphery (Caldeira 2000, Frúgoli 2001, Holston 2008). Traditionally, neighborhoods in the center have been wealthier, and the peripheral neighborhoods poorer with fewer urban services. This schema has been repeated in the queer topography of the city. While the best attended gay pride parade in the world takes place annually in the center of São Paulo, there are very few commercial or social services oriented towards queer people in the urban periphery. Local government officials are aware of this disparity, but, in their attempts to bring sexual diversity to peripheral neighborhoods, they end up enforcing center/periphery differences. In this paper, I discuss the city of São Paulo’s ‘diversity in the plaza’ project, which recreates a portion of the downtown Gay Pride parade in periphery neighborhoods. Drawing upon data observing city bureaucrats, I examine how the differences between center and periphery are discursively created through the policy and implementation of the ‘diversity in the plaza’ project.

**Melony Stambaugh (Northern Kentucky University) The Good, The Bad, and The Ugly: Nonprofit IRS Reporting (2-14)**

Nonprofit organizations are created to serve the needs of specific populations and special interest groups. They are recognized by the IRS as being exempt from paying taxes and in many cases allow donors to receive a tax deduction for their contributions. This paper looks at trends in reporting to the IRS by nonprofit organizations and in giving to nonprofit organizations in light of the current economic downturn.

**Amanda Stephenson (Principia College), Change and Maintenance of Traditional Ecological Values Among the Bhil: Causes and Impacts (3-12)**

Industrial development, displacement, and environmental destruction are often witnessed concurrently, in a pattern repeated throughout the world. For one indigenous population in northwestern India, the Bhil, this pattern has resulted in the breaking up of communities, and consequently the loss of cultural traditions, stories, and ways of life. Many Bhil have moved towards urban areas, becoming part of the urban and rural poor, and working as wage laborers and agriculturalists. My interview-based research, conducted in October 2009 in and around Udaipur, Rajasthan, originally sought to explore the current relationship between the Bhil and their environment, but took a historical turn toward India’s Independence from the British in 1947, the nationalization of its forests, and the impacts of these factors on the Bhil community. The Bhils I interviewed knew little to nothing about their forefathers’ pre-Independence lifestyles. Environmental destruction and displacement has meant that the Bhils’ cultural identity and environment, once intertwined, have now become separate. My findings suggest that India’s post-Independence model of development has been detrimental to the Bhil community’s ecological knowledge, as well as to the environment itself, and that without a transformation of

values within this system, indigenous communities throughout India will suffer the same cultural and ecological losses as the Bhil.

**Benjamin Stone (The College of Wooster), Classical Sculpture the Context of Greek Society (2-7)**

The primary focus of this study is artistic development in ancient Greece during the Archaic and Classical periods. Historical conditions are considered in order to come to a conclusion on why these changes were occurred. The study focuses on the work of Polykleitos. His sculptures achieved a critical climax in artistic progression. Library based research will answer questions such as: What would have been his artistic influences? How did social and political events affect the production of art? What historical conditions conspired to cultivate this type of artistic revolution? The study will use ancient texts and archaeological evidence to reconstruct social, political, and economic climate of Archaic and Classical Greece as reflected in the work of Polykleitos.

**Anne Terry Strauss and Jay Williams (University of Chicago), Native American Pow-Wow and Inter-Tribal Identity (2-6)**

Inter-tribal activities comprise a large swath of the cultural life of many contemporary urban-dwelling indigenous people of North America. Those cities with relatively diverse and newly arrived tribal people find new institutions forming and old ones transforming and blending to fit the lives of inter-tribal community members. Although numerous inter-tribal activities ranging from Native sports leagues to religious organizations exist, Pow Wow singing and dancing is perhaps most evident to the public and powerfully recognizable as a symbol of Native culture. Over the last several decades the experience of urban communities and pow wow has shifted from one in which many tribally diverse people bring their particular heritage to a common dance, drum circle, exhibition or community space into a setting where each unique inter-tribal setting now exists as a contributing factor and equal influence among the second and third generation Urban Indian Peoples. Many urban dancers and drum circles have successfully navigated away from marginality to become fixtures in various pow wow circuits alongside reservation dwellers. Whether we discuss amalgamation, legitimization or unique inter-tribal traditions arising (Eastern Woodland Protocol, e.g.) the urban and inter-tribal spaces have become constitutive elements of Indian country. We would be remiss to simply assume tribal politics play out in these spaces. Certainly they do but not only is the flow of ideas and cultural bi-directional with reservations but also each of these communities is filled with its own concerns, ideas and experiences as well. all of which become essential layers in the identities of members of these Urban Indian communities.

**Amanda Stueve (Kansas State University) Changing Moroccan Identity (3-15)**

While studying abroad in Morocco, I was struck by contradictory statements made by my classmates on a wide range of topics, which made me ask “What does it mean to be Moroccan?” This paper will seek to explore the factors of identity construction in Morocco, particularly generational change in identity construction between “my” generation in Morocco—i.e., high school-young adult-age men and women born in the late 70s, the 80s and the 90s, and “my parents” generation in Morocco, i.e., those people born in the late 50s to mid-70s. The generation which grew up in post-colonial times (i.e., “my parents” generation) was able to successfully negotiate an identity that incorporated aspects of multiple cultural influences and

was remarkably free of hostility towards the former colonizer, France. “My generation” is undertaking identity construction in an era marked by rising fundamentalism and an apparent divide between the “West” and Islam. Moroccan culture is often characterized by those who study it as marked by “ambivalence”-- the phenomena of one group or individual simultaneously holding opposing views about the same subject. For example, Moroccans today have many contradictory views about linguistic and ethnic identity. I will investigate whether this ambivalence is an underlying aspect of identity construction over time. This research is the background research for the author's proposed Fulbright project, and will be based on library research primarily.

**Ramona Tenorio (University of Wisconsin-Milwaukee) Translated Practice: traditional medicine practiced among Milwaukee’s Latino community (3-4)**

As a result of exclusionary federal policy decisions’ on immigration and healthcare, marginalized immigrants often seek healthcare in the shadows of U.S Cities through practitioners such as traditional parteras (midwives), hueseros (bone setters), and curanderos (healers) under the radar of biomedical practice. This ethnographic research focuses on this phenomenon in the context of globalized social networks and healthcare practices of marginalized Latino immigrants in Milwaukee, Wisconsin, and seeks to address the following questions: what is the extent of midwifery and traditional medicine practiced among Milwaukee’s Latino community, and what are the characteristics of this translated practice? This ethnographic research addresses: midwifery practice and traditional medicine, and the dynamics of immigrant socio-medical networking within the broader economic and political context in this country. The importance of this work transcends the discipline of Medical Anthropology. This research seeks to document cultural understandings of the body, medicine, healing, and birth in order to improve the quality of lives of Latinos in Milwaukee. Additionally, this study has national implications for urban centers with growing Latino populations. The critical awareness and insight gained from this ethnographically informed research can be used nationally to inform of such practices within local Latino communities. Information gained from this research will better inform local healthcare providers on cultural issues of health, and healing. The knowledge that Latino medical traditions are continuing in local communities in the United States has implications for Latino cultural solidarity, legitimization, and continuity.

**Elizabeth Terveer (The College of Wooster), The Kingship of Cleopatra VII (2-7)**

Cleopatra VII was a dominant force in Mediterranean politics in the 1st century B.C.E. She marked her legitimacy to the Egyptian throne using a combination of Hellenistic and Egyptian kingship patterns, artistic and architectural representations of which can be seen in the archaeological record at several key sites including Alexandria. A variety of media provide a broad picture of dynastic propaganda, which reflect beliefs and events during her time. This propaganda and the symbolism therein reflect cultural beliefs and lay bare the true source of her power. Using archaeological evidence as the backbone of this study, the truth of Cleopatra’s life will be revealed, while challenging the images and myths that are now evoked by her name.

**Noah Theriault (University of Wisconsin-Madison), Toward an Anthropology of Authority in Emergent Regimes of Environmental Regulation (3-16)**

The question of how environmental institutions emerge, evolve, and at times fail continues to inspire debate across the social sciences. Authority is a key concern in institution theory because

it helps to determine whose interests shape on-the-ground regulatory practices. However, institution theory has struggled to deal with the profound differences of culture and power that exist in postcolonial contexts. Anthropological approaches can help address this lacuna by shedding light on the multiple and at times contradictory forms of authority that exist under conditions of institutional pluralism. Ethnographic studies have already explored the conflicts and misunderstandings that arise when new environmental institutions collide with ones already in effect. These studies have illuminated unequal encounters between different ways of conceptualizing and valuing the environment, but they have not asked how the authority to enforce new environmental concepts and regulations is produced and contested. In this paper, I draw on recent work in political ecology and the anthropology of the state to develop a new framework for thinking about authority in the context of emerging environmental institutions. By focusing on micro-political encounters and the role of “hybrid state actors,” my framework provides a basis for long-term studies of environmental subjectivity, which is methodologically elusive but has fundamental implications for socio-environmental change.

**Chanasai Tiengtrakul (Rockhurst University) Island Paradise Tourism and Development Revisited: A cursory view of Phuket, Thailand (3-7)**

Tourism and development on the island of Phuket, Thailand, have both negative and positive consequences that link different levels of “the local” to “the global”. This paper examines internal and international migrations to Phuket with a specific focus on how tourism and development of this island may serve to reconstruct a more homogenous version of “Thainess” to both Thai and international tourists.

**Meg Turville-Heitz (University of Wisconsin - Madison), The Shaman of our Fantasies (3-2)**

The ubiquitous shaman in modern entertainment suggests a cultural swing that resurrects spirits, sorcery and the occult from the past, and in many instances shamans come to represent individuals oppressed due to race, gender or class in opposition to the image of the collegiate, powerful wizard in service to kings. To assess this swing, current fiction and other media were examined, authors surveyed about their research and “shaman” character development. Also examined are the perceptions of the shaman since authors specifically self-defined shamans as associated with Native American practice or an idealized indigenous culture that is simple, earthy and egalitarian. Characters, such as servant-class females or disadvantaged characters facing colonial structures all find their strength in an earth magic in the face of oppressive power. Consequently, a stereotype emerges of other magic users (wizards, witches, enchanters, etc.) as serving the oppressors and keepers of arcane knowledge, which divorces them from their former cultural roles in folklore and fiction. The fictional shaman is a direct descendant, if not an identical recasting of these folkloric and fictional magic users and serves identical roles: making sense of unexplained trouble, finding individual and community balance, divining guidance for difficult decisions, and protection from assaults on health from evil. Additionally, the modern perception of the shaman gleaned from entertainment media creates a cultural stereotype of the living cultural practitioner. The picture emerges of Western culture striking out against its mythological past, only to embrace and remold those myths into new stereotypes that thus must continually be recast to meet the role of the intercessor between this world and a spirit world.

**Alison Underland (St. Cloud State University), Ooga Booga! Communal Sharing, Ritual, and Kinship in Midwestern Flintknappers (1-4)**

Flintknapping has been around for a few million years. Although we now live in a world in which knapping could be described as obsolete, or at least unnecessary for survival, a community of people exist who are keeping stone tool technology alive. In my research on Midwestern flintknappers which includes interviews with knappers, attending group get-togethers called knap-ins, and visiting an online knapping forum, I became acquainted with a close-knit community of people for whom knapping is an art, a hobby, but also in many cases, a way of life that shapes the way knappers view the world. The knapping community is characterized by the minimization of competition, the sharing of technique and knowledge of knapping, and a spirit of generosity and trust. Ethnographer John Whittaker (2004) describes flintknappers as a sodality, a sub-culture, and a community of practice. In this paper, I argue that the flintknapping community can be best understood as an example of communal sharing, one of Alan Fiske's (1991) four elementary forms of human relations. This form of human relation is commonly found within families, and I will demonstrate how knappers form a fictive kinship made up of brothers and sisters through the secret, ritualistic initiation into The Ooga Booga Tribe. Flintknappers are a little-known group to the general public. However, as this paper will demonstrate, knappers have developed a solid community which is defined through their eyes as a family.

**Miranda Utzinger (Illinois State University) Occipital Bunning as Evidence of Admixture (1-7)**

Both genetic and archaeological evidence suggests that Neanderthals lived in small groups, with very low population densities throughout Eurasia. Because early anatomically modern humans greatly outnumbered Neanderthals on the Eurasian landscape, any Neanderthal contribution to the modern human gene pool would have quickly become overwhelmed in a process known as genetic "swamping." However, an allele that offered an adaptive advantage would have been able to rise to a high frequency, even across a large population. I argue that occipital bunning, which is a common feature in Neanderthals but only appears in early anatomically modern human populations after their arrival in Europe, may have represented this kind of adaptive trait. Brain studies have shown that occipital bunning corresponds to an enlargement of the visual cortex, which aids in visual acuity and spatial memory. This feature would have therefore provided a significant adaptive advantage to hunters in the harsh environment of Pleistocene Europe. If the allele for this trait was introduced into anatomically modern human populations through admixture with Neanderthals, then natural selection would have allowed the trait to quickly become common. This trait may therefore present rare morphological evidence of interbreeding between archaic and modern human populations.

**Whitney Villmer (University of Missouri-St. Louis), Obsidian as a Socio-Economic Indicator in West Mexican Archaeology (2-5)**

Presence of obsidian at Mesoamerican sites is a potential indicator of wealth and social stratification, and signals access to trade networks connecting ancient Mexican cultures. Archaeological fieldwork at Chacalilla, Nayarit, Mexico (a Postclassic period, 900-1350 A.D., center associated with Mesoamerica's Aztatlán trade network tradition), recovered an abundance of imported obsidian artifacts and evidence of prismatic tool production. Prior chemical analysis of obsidian from surface collections at Chacalilla identified three distinct source locations, each associated with a visually distinct color of obsidian. I participated in a summer 2009 field session

at Chacalilla where obsidian recovered from excavations was analyzed for this research project. I recorded count, weight, color, and provenance of obsidian artifacts, and these data were imported into ArcGIS, a software program that maps spatial distributions. Densities of the three obsidian types from different excavated features, such as houses of commoners vs. the elite, were compared to assess which social groups were involved in production and exchange of this valued commodity. Statistical testing found that densities of obsidian differed significantly between elite and non-elite features, indicating that some social groups had greater access to certain obsidian sources (i.e., colors) than others. By identifying who was involved in obsidian trade and production, this research helps clarify Chacalilla's socioeconomic organization and furthers our understanding of interregional contacts that contributed to the spread of the Aztatlán tradition.

**Jon Wagner (Knox College), Emotion, Hypersociality, and the Evolution of Warfare (2-2)**

Evolutionary explanations of human warfare would benefit from a more complex and multimodal paradigm (or set of paradigms) taking into account the broad range of emerging evidence from such fields as paleontology, experimental psychology, evolutionary theory, behavioral biology, neuroscience and ethnology. This paper will not presume to construct a comprehensive paradigm but will discuss why some of the traditional approaches will no longer serve, and it will point to some of the issues, puzzles and paradoxes that future approaches will have to address.

**Heather Walder (UW Madison), Exploring the Ancient Landscape of India's Earliest Deciphered Inscriptions (3-16)**

Landscape archaeology is a theoretical paradigm that explores how people interacted with their surroundings or environment in the past, incorporating theory and methodology from the diverse fields of cultural anthropology, geography, sociology, and other related disciplines, as well as archaeology. In this paper, I discuss the inscriptions of the Mauryan emperor Ashoka, carved on rock faces and pillars throughout South Asia during the 3rd century BC. These inscriptions have long been interpreted by historians as markers of the borders of the empire the subcontinent, as well as explicit evidence of Ashoka's role as a promoter of Buddhism. This case study problematizes these ancient inscriptions as imperial efforts towards permanence and control over changing dynamic landscapes. This paper addresses the Major and Minor Rock Edicts as in-situ foci of ancient activities, both secular and religious, using the particular example of the Girnar rock edict in Junagadh, Gujarat. The craftsmanship of this edict suggests that it functioned as a monument on the Early Historic landscape, a place which might be visited not only for religious purposes but also for the sake of viewing the fine carving of the inscription. My experimental archaeological research has demonstrated that a variety of skilled and unskilled artisans likely collaborated to create the Ashokan edicts. By treating these inscriptions as archaeological artifacts, it is possible to understand the technologies used to create them, information that can be used to further reconstruct the Mauryan imperial and community landscape of this era.

**Bo Wang (UW-Madison), A Historical Account of the Revitalization of Ssu-ma Ch'ien Study Association in 1895-1905 and 1995-2005 (3-2)**

In the essay a historical ethnography of SCSA (Ssu-ma Ch'ien Study Association) in two separated ten years was described, in attempt to demonstrate that the seemingly unofficial association SCSA has never been isolated from the scheme of all under heaven in Empire China. That is to say, this association has been interacting with the center since its birth in Qing Dynasty

and is still in the process right now. Therefore, the primary purpose of the essay is to challenge the idea that the remote area far away from center lives “essential peasants”, whose knowledge is all about farming and thus has nothing to do with the splendor. By splendor I mean the remains of historic relics besides the residential place of these peasants. This idea is not only seen in immediate images made by photographers in China, but also in the rich literature writings of learners and scholars, especially when it comes to the northwestern China, the old and under developed region. “Further located from Emperor, less controlled by the center”. My central argument is on the opposite of this saying, and I insist that the taken-for-granted peasants living afar is defining their social lives by their imagination of the center. The above makes me conclude that SCSSA is defining itself by their imagination of Empire center, no matter in its birth or revival phase. This contradicts the idea that the indigenous organization as such is leading their social life without a center. In other words, the local association is also the universal one, regarding its making splendor as interactions with center both in history and present.

**Kiersten Warning (University of Wisconsin-Madison), Gender Equality through Globalization? (2-11)**

This paper will examine current debates about whether globalization is promoting gender equality or perpetuating gender inequality. The answer, of course, is not that simple. The question, in fact, may be Western-centric. Analyses of the effects of globalization upon men and women from both patriarchal and egalitarian cultures will be presented in an effort to test a hypothesis that globalization works as a gender equalizer.

**David A. Weber (University of Wisconsin-Madison), Construction of the Russian “Master Narrative” in the Historic Spaces of Moscow’s City Center (1-5)**

The reconfiguration of Moscow’s historic city center since the fall of the Soviet Union in 1991 has reached massive proportions as both city and federal authorities have actively demolished, constructed, and rearranged a number of historic buildings, streets, and public spaces both sacred and mundane in an effort to reassert an overall historical and national narrative. The moves, often undertaken unilaterally, have not gone without criticism by Russian and international critics and scholars. While the reconfiguration of public space as a means of asserting national or even local narratives is hardly a new phenomenon and is not unique to Russia, given the long history of such activity in Russia going back into the pre-Soviet era, the current transitional period provides an opportunity to examine the processes of construction and negotiation of narrative. This paper examines the nature of “created sacredness” and the role played by the interaction of various actors and narratives, both official and unofficial, in the ongoing reinterpretation of the historical significance, and thus the present and future status, of Red Square and its place as the “heart” of Russia. This debate serves as a mirror for the both the state’s and the public’s formulation of a post-Soviet Russian identity.

**Bill Wedenoja (Missouri State University) Cultural Heritage and Opposition to Mining in Jamaica (2-16)**

Environmental degradation is a serious problem in Jamaica, a country known for its natural beauty and, because of tourism, highly dependent on it. Yet the environment has not been much of an issue in Jamaica, taking a back-seat to poverty, inequality, crime, economic development and party politics. Organizations dedicated to protecting the environment only began to develop in Jamaica about a decade ago, yet they face some major challenges. One of them is the

expansion of Jamaica's large bauxite mining industry into a wilderness called "The Cockpit Country", which is ecologically unique and fragile. The Cockpit Country is closely associated with a cultural group called the "Maroons", who are descendants of runaway slaves. Beginning in the mid seventeenth century, runaway slaves began to develop enclaves of refuge in mountainous wildernesses such as the Cockpits. After years of armed conflict, the British signed an extraordinary treaty in 1739, ceding territory to the Maroons and recognizing their right to self-governance. What is of particular interest in the current debate over mining in the Cockpits is that the Maroons have actively allied with environmental groups, transforming the debate from environmental protection to one of sovereignty and cultural heritage, a defense of the Maroon homeland against incursions by the state and by multinational corporations. The government has cagily stated that mining will not be permitted in Cockpit Country; the problem is how to define the boundaries of the region, geologically or culturally?

**Katherine Ann Wiley (Indiana University), *Being Muslim, Being Fashionable: Muslim Identity through Dress in the Islamic Republic of Mauritania* (3-15)**

Despite the extensive attention that media in the United States devotes to veiling, particularly in the age of the War on Terror where the veil is often employed as a symbol of oppressed Muslim women, this dress practice has only recently begun to receive attention in scholarly studies. Studies that do explore veiling practices often focus on the veil as a form of resistance to colonialism or Western elements. While not denying that the veil has certainly been employed in this way, this paper, which draws from ethnographic research that I conducted in Mauritania, seeks to move beyond such characterizations. I examine the Mauritanian melahfa, the six yards of fabric that almost all Hassaniya-speaking Mauritanian women wear (approximately two-thirds of the population), arguing that, while the melahfa remains a central symbol for women of their Muslim faith, many do not regard this garment as standing apart from global fashion. Instead, women often understood the veil as the "rhythmic interweaving of patterns of worldly and sacred life" (El Guindi 1992: 96) and did not consider these two aspects of the melahfa to be antithetical to each other. This is not to say that Muslim identity is unimportant in Mauritania, but rather that the melahfa, like other forms of clothing, is a polysemous garment that reflects – and perhaps constructs – multiple aspects of women's complex identities.

**Anna Willow (Ohio State University) *Native North American Responses to the Invasive Emerald Ash Borer (EAB) Beetle* (2-1)**

A new alien invader is making its way across the North American landscape. In the 1990s, an invasive beetle known as the emerald ash borer (EAB) traveled from Asia to southeastern Michigan inadvertently concealed within wooden packing crates routinely used for international cargo shipments. By the time the beetle's presence was confirmed in 2002, regional infestations were well established. The EAB's impact on North American ash trees has been devastating. For many American Indian communities in the woodland northeast, black ash basketry is an important component of historical and cultural identity. Given that the EAB has the potential to decimate all North American ash species, this traditional activity is now in jeopardy. This paper surveys how Native communities are responding to the treat and reality of this invasive insect. Are they (either independently or as part of co-management arrangements) developing and implementing scientific management plans? If so, how does the basketry tradition influence management strategy? Alternatively—though by no means mutually exclusively—are individuals and communities using metaphors of colonization rooted in a deeply politicized



American Indian historicity to describe the EAB invasion? Exploring how indigenous artisans and natural resource managers are making cultural sense of the EAB and its effects can shed light on the increasingly juxtaposed experiences of tradition and modernity in a world shaped by constant interchange of goods, species, and paradigms. This paper will present preliminary findings from ongoing research generated by analyses of tribal media coverage and tribal EAB management activities.

**Jon Wolseth (Luther College) Epistemic Insult and the Anthropology of Violence: A View From the Street (2-14)**

The cultural contours of any street environment are not divorced from the political and economic context of marginality or from the exacerbated quest of making a living. However, theories of structural violence and social marginalization fail to take into consideration endogenous rationalizations and socialization of violent behavior. Focusing on structural conditions does injury to understanding how violence is replicated in street cultures. In this paper, I focus on the replication and mediation of violence among street peer groups to enforce status, boost self-esteem, and defend one's honor. By comparing Honduran gangs with cliques of street kids in the Dominican Republic, I demonstrate that young people elicit interpersonal violence as a response to violations of individual autonomy and self-esteem. Endogenous programs of learning violent responses may be exacerbated by structural conditions but exist independent of such conditions.

**Katherine Wood (St. Cloud State University), Eating Local: Ideas Concerning Community, Identity and Cedar Summit Farm (1-4)**

The local food movement is gaining ground through out the nation. Distances vary as to what defines local, but Christopher Ketcham in an article in *The Nation* classifies food as local if it is 100 miles within your doorstep (2007:31). Using ethnographic methods including interviews with employees, and customers I researched the local community that utilizes Cedar Summit Farm in New Praguâe, Minnesota. Cedar Summit Farm is a small, organic farm that produces grass fed beef and dairy products. Small farms are in competition with larger industrial farms, and completely rely on the relationships, and commitment of the community who they supply. I address what local and organic mean to the consumer and the farmer, and how those meanings affect their identities. I also researched the labeling of packages whether organic or local and what those labels mean to the consumer.

**Ricky Workman (The College of Wooster), A Workman's Manual: The Classification, Dating, and Conservation of Ohio's Prehistoric Ceramics (2-7)**

Up to this time, there has been no attempt to create a field manual compiling all of the ceramic typologies for Ohio's prehistoric cultures. Such a manual would provide the archaeologist working in Ohio the ability to date and classify any ceramic sherd discovered at a site. The present research involves the creation of such an archaeological field guide for the classification, dating, and conservation of Ohio's prehistoric ceramics. For this project, I am analyzing the literature, studying the methods, and interviewing conservators with two aims in mind: (1) constructing a field guide for classifying and dating Ohio's ceramics, and (2) identifying the role of the archaeological field conservator. I suggest that such a field manual, coupled with a prehistory of Ohio's cultures and knowledge from the scholars on the conservation of their ceramics, would be a contribution to field archaeology in Ohio.

**Shawna Young and Amanda Benfield (DePaul University) Health in a Haitian Bahamian Community: Roles and Responsibilities (3-4)**

The “Haitian Problem” in the Bahamas has been a part of a public discourse on the responsibilities of the Bahamian Government and impact that migration has on the Bahamian population. This research examines the access Haitian immigrants have to the public healthcare system. During a three-week study abroad through DePaul University, we worked in two Haitian settlements. The first was in Nassau on the island of New Providence and the second in Mudd on the island of Abaco. Using a combination of informal interviews, participant observation and community mapping exercises students contributed to a larger applied anthropology research project. This paper describes the findings of the community mapping exercise and examines health care access points. Our findings provide some understanding of what illnesses Haitians are seeking treatment for and where they seek treatment. We also explored gender differences in the health behaviors as well as how women addressed their prenatal care needs. During the research project we had the opportunity to reflect on the value of applied anthropology for addressing social problems and their future as an anthropologist in training.

**Chen Zhou (University of Kansas) Writing other, reading herself: Unveil the mysterious popularity of boys’ love literature in Chinese (2-3)**

This paper explores the discursive reiteration of gender and subjectivity as well as recreation of fantastic identity through consumption of popular literature. Boys’ love literature is a diffusion of Japanese boys’ love comics and anime to China which flourishes on Internet since late 90s’ now generates millions of female fans. This genre is highly romanticized and unrealistic fictions about homosexual love and sex among beautiful boys and young men. The fans’ enthusiasm rooted in androgynous characters that perform between and beyond both genders. And by being “absent” in texts young women can be released from gender roles and social restriction to rediscover their bodies and desire. By playing game of distinguishing dominating and dominated roles in homosexual couples based on masculinity and power, those fans actually redistribute masculine and feminine complexion to construct a binary homosexual world where men can be truly lovers, husbands and friends to “transgendered” women residing in androgynous beautiful boys. This textual illusion derives from dualism heterosexual hegemony and reflexes young women’s deep aspiration for strength and equality in both career and family arenas. Meanwhile, metaphoric texts with interactive composition of this genre empower young women to manipulate and create symbols to illustrate their fantasy about gender and sexuality. Embracing each other online, those fans establish fortified identity and sisterhood through communicating exclusively in forums or websites on Internet. I argue this collective recreation implies Chinese version of postfeminism: partially resist against but also within social constructed identity with an original and creative way.