

CSAS 2011 Individual paper abstracts,

in alphabetical order by first author's last name.

Abrams, Andrea (Centre College), Who I Am: Becoming African in America [3-3]

This paper is based on two years of study in a middle class Afrocentric church in Atlanta, Georgia, and considers how the congregation constructed an African-centered culture in the United States. I discuss how Afrocentrism is defined and integrated into understandings of self and enacted through bodily and linguistic behaviors by the members of First African. Church members explain what it means to them to have an Afrocentric consciousness, how they understand their relationship to the continent of Africa, and how visits to African countries have shaped and altered their identities. They also talk about the meaning for them of adopting African hairstyles, dress and names as well as why some have chosen not to do so. Although most scholars have wrangled over how best to define and demarcate the boundaries of the ideology, this paper describes how actual people make meaning of Afrocentrism and live Afrocentric lives.

Adachi, Nobuko (Illinois State University), Space and Cognitive Differences in Japanese and English Discourse [3-11]

Japanese and Americans seem to know very little about some crucial everyday linguistic differences in the ways the Japanese and English languages represent the world. This is due to both the taken-for-granted assumptions native speakers of both languages bring into daily discourse, but also in the ways the two languages grammatically depict these cognitive differences. A simple factual sentence like "There is a squirrel in the tree" brings to mind different pictures: A Japanese would imagine that a squirrel is in a hole in the tree-trunk, while an American might imagine a squirrel sitting on a tree branch. These differences are seen not only in mutually-puzzling basic translation mistakes, but also in higher levels of discourse and dialogue. This paper explores some of these linguistic and cultural differences by looking at selected examples from daily conversation.

Adia-Smith, Katrina (DePaul University), Wage Theft Documentaries: Narrations of African American Workers in the Chicago-land Area [3-7]

This study investigates the neglected problem of wage theft and documents the particular experiences among the African American community. Through their narratives, I will record in depth experiences of what, why, where and how wage theft occurs to discover possible patterns.

Albrecht, Samantha (Westminster College), "Mormons are Weird": How the LDS Church Retains and Gains Members in the Face of Stigmatization [2-10]

The Church of Jesus Christ of Latter-day Saints, also known as the Mormon Church, is one of the fastest growing churches in recent history, with over 13 million members and growing. However, the church's relatively recent formation and controversial history (not insignificantly its history of the now-abolished practice of plural marriage) has given rise to widespread disinformation about Mormon beliefs and practices. This has led to rejection of the church's legitimacy and stigmatization of its members by the public. In this paper, I give an overview of some of the ways that the LDS Church, in the face of these threats to its membership, attempts to maintain solidarity, retain and gain members, and avoid dissolution. I examine how the structure

and hierarchy of the church, positions of service (callings), mission work, and social interaction all serve to meet the needs of members, and to also meet the needs of the LDS Church, enabling it to persist as a social institution.

Aldana, Mariana (Illinois State University), Lament Gender Bias in English: A Key Word Analysis [3-11]

In this paper I argue that linguistically, American culture is still consciously and subconsciously biased in terms of gender roles and attitudes. While “traditional” patterns of male domination have become diluted in the past few decades due to increasing economic and political equality, the English language does not seem to reflect these changing societal patterns. Here I ethnographically examine how the English language influences young peoples’ attitudes, and explore some differences between men and women’s speech. Using interviews, a questionnaire, and a revealing riddle concerning gender-neutral and gender-biased terms I find that most informants believe that English still has a pronounced male-bias. However, most speakers seem at a loss to know how to change things, and believe that even consciously changing certain terms would not effect much social change. This suggests that language robustly reflects culture (perhaps more the linguistic relativists would claim) and can only change when society changes.

Anaya, Lauren (University of Illinois at Urbana-Champaign), Fractured Identities and Fragments of Power: the Role of the Roman Catholic Church in State Politics in Italy and the Battle Over Co-Habitation Rights for Heterosexual and Same-Sex Couples [3-17]

This paper examines the role of the Roman Catholic Church (Church) in state politics in Italy. Approximately 90% of Italians are nominally Catholic; however, only about one-third actually practices the religion (CIA 2010 World Fact Book - Italy). Despite its minority status, the Church remains an active participant in Italian politics, frequently wielding power disproportionate to its popular support. This is particularly evident in contemporary debates surrounding rights for heterosexual and same-sex cohabitating couples. In 2007, proposed legislation that would have granted rights to any two cohabitating people of legal age, regardless of sexual orientation, triggered the response of Italian Catholic traditionalists who mobilized the Church’s organizational power and staged a massive “Family Day” demonstration in Rome. The demonstration effectively thwarted the proposed legislation, and evidenced the ongoing willingness and power of the Church to impede the adoption in Italy of norms that are becoming increasingly accepted elsewhere in Europe. At a recent conference at the American University in Rome, anthropologist Michael Herzfeld asserted that, in Italy, collective social alliances are fragile: the country as a whole merges and splits at different levels. Due to historical contingencies, contemporary Italy lacks a functional national identity. I argue that this lack of functional national identity enables the Church to assert its social will by capitalizing on the void left by the fragmented nation-state. To combat this, activist groups seeking recognition of rights for heterosexual and same-sex cohabitating couples in Italy should seek support at the supranational level of the European Union.

Anderson, Myrdene (Purdue University) and Devika Chawla (Ohio University), Reverberating voices: The indulgences of metaloguing [3-12]

We have explored the productivity of metalogue as method for a decade. Metalogues, as practiced by Gregory Bateson and his daughter Mary Catherine Bateson, implicated more levels of meaningful discourse than ordinarily involved in dialogue. We two scholars from different

generations, geographies, and disciplines, pursuing quite distinct research agendas with separate overall methodologies, have explored metalogues to probe the nuances otherwise unproblematized in our ethnographic and ethnohistorical data. This approach also digests elements of the biographical, autobiographical, and autoethnographic that lay fallow, to incorporate other voices and perspectives, actual and/or imagined. Already some of those voices intrude into our metalogues, sometimes hijacking them. We find our interlocutors talking back, not only as laboriously recorded in our data, but also from our imaginations. We ourselves might also pipe up from different spaces and times. The distinction between data and reality must be footnoted, while the analysis of qualia asserts a life of its own.

Armstrong, Brooke (Augustana College), The Bermuda Gombey and Tourism: An Ethnographic Investigation [3-1]

The Bermuda Gombey dance tradition is a mixture of African, Native American, West Indian, English Mumming, and British military traditions. The dances were originally performed by slaves on holidays such as Boxing Day and Easter as a ritual of reversal and celebration of temporary freedom. This tradition has continued into contemporary times where the Gombey are lauded as cultural treasures. However, as recently as the 1960s, the tradition was viewed as plebian and uncouth. A question emerges: how has tourism affected the Gombey dance tradition transition? In this paper I will examine the contemporary Gombey dancers through an analysis of field data and the application of several theories. Although tourism has helped to mold the Gombey performances, the modern Gombey continue to act not only as bearers of tradition but move toward the future as role models in their communities.

Babchuk, Wayne (University of Nebraska Lincoln), Advancing Qualitative Methods for an Alternative Social Science: An Interdisciplinary Analysis of Grounded Theory in Ethnographic Research [3-6]

The origins of qualitative research are traced to the early twentieth century and the work of field anthropologists such as Boas, Malinowski, Radcliffe-Brown, Mead, etc., and the “Chicago School” sociologists who first legitimized qualitative approaches in the social sciences (Vidich & Lyman, 2000; Denzin & Lincoln, 2005). Beginning in the late 1960s, scholars such as Herbert Blumer, Clifford Geertz, James Spradley, and Harry Wolcott set the stage for a modern “qualitative revolution” (Charmaz, 2000) marked by a proliferation and renewed acceptance of qualitative research across disciplines. None of the publications of this period, however, have exerted a greater influence on the contemporary qualitative landscape than Barney Glaser’s and Anselm Strauss’ (1967) *The Discovery of Grounded Theory*. Considered one of the most influential works in sociology in the 20th century, grounded theory has continued to gain momentum and is reportedly the most utilized qualitative research method in the social sciences (Bryant & Charmaz, 2007). This inquiry begins by identifying key attributes grounded theory shares with other qualitative methods, as well as those unique to this approach. These attributes are further elucidated through an overview of the history, development, and use of grounded theory across disciplines with a particular focus on the anthropological literature. Based on this exhaustive and analytic review of grounded theory over time and across disciplines, field experience with this method in naturalistic settings, and knowledge gleaned from teaching courses on research methods at a major Midwestern university, the potential of grounded theory for ethnographic research is critically assessed.

Barone, Lindsay and Benjamin C. Campbell (University of Wisconsin Milwaukee), Dopamine, Genes, and Human Migration [2-13]

Migration has a long evolutionary history in Homo sapiens. From the initial migrations out of Africa to the modern transnational migration, the fundamental question remains: what makes people migrate? Although reasons for migration are numerous and varied a common theme for many migrants is the desire for improved opportunities and a better life for their children. This theme may reflect a biological component to migration decision making. Recent findings suggest that migration is linked to the DRD4 dopamine receptor gene; however, other aspects of the dopaminergic system are likely to be involved as well. While the 7R+ allele of the DRD4 gene is thought to relate to novelty seeking, other genes including COMT, DRD2, and DAT1 may also play a role in the cognitive processes behind migration. We believe that striatal drive, expressed as ambition for a better life is a fundamental component of this model. We propose that the behavioral effect of ambition and drive is contingent on the ability to conceive of and work towards the future, thus making future orientation essential in the push-pull model of migratory behavior in humans.

Beer, Kara and Rachel Skaggs (Centre College), Performing Food Culture in the Yucatan [3-8]

While 'in the field,' in Merida, Yucatan, during the autumn of 2009, we observed how food is an expressive element of the culture of this region. The eating culture in the Yucatan of Mexico is vastly different from that of the United States. Food is a vehicle for communication and for facilitating community relations. Whereas the American fast food restaurant experience both in the United States and in the Yucatan can be isolating, local Yucatec street food is centered around enacting culture. Taking the Yucatec fast food industry as a case study, this paper will explore primary findings about the American fast food chains within the Yucatan, and their deviance from the American notion of fast food, as well as drawing comparisons with the traditional 'fast food' of the Mexican streets.

Benson, Alexandra (Augustana College), Irish Dancing, Commercialization, and Irish Identity [1-6]

Through interviews with college-age students in Ireland, I learned that some of the components that have affected the evolution of Irish dancing are the economy, globalization, and commercialization. The two types of Irish dancing included in my study are step dancing and set dancing. I will demonstrate how the commercialization of Irish dancing: including shows such as Riverdance, and step dancing competitions, have affected the identity of Irish dance. I found that most college students were exposed to dancing very early, learning dancing from either family or in grade school. With those I interviewed, two points of view became clear about the commercialization of Irish dancing. Those with a family connection to shows like Riverdance hold positive views of commercialization, while those with no familial connections to such traveling shows felt that commercialization was changing the very tradition of the dance.

Bogart, Brett (Ivy Tech Community College, Lafayette, IN), Linguistic Weapons in Italy's "Culture Wars" [3-3]

The nexus between immigration law and language policy invites anthropological inquiry. In the nation of Italy--confronted with an ever-expanding influx of immigrants--criticisms of a proposal to legislate language testing as part of a more restrictive immigration policy betrayed vexed

sociolinguistic dynamics peculiar to the political-economic history of the Italian peninsula. This paper targets one such criticism, presented by an expert on Southern Italian dialects. Drawing on the pragmatics approach inspired by Paul Grice as well as on the variationist approach engineered by William Labov, an examination of this criticism foregrounds the “language-prescriptivist” terms of the debate while seeking to frame the complexity of alignments between Italy’s native minority language communities and its foreign speakers. In the main, it seeks to show how criticism of the language testing bill serves double duty as a defense of immigrant communities and as a counteroffensive in the “culture wars” waged by the secessionist Northern association (the Lega nord) against Italian southerners.

Branigan, Claire (Grinnell College), Contemporary Educational Discourse and the Creation of Collective Memory of Argentina’s Military Dictatorship (1976-1983) [3-15]

My paper will examine the processes by which language and education contribute to the creation of collective memory of Argentina’s most recent military dictatorship. Between 1973-1983 Argentina experienced a repressive military dictatorship that was responsible for the systematic kidnapping, torture and death of 30,000 citizens, and the exile of hundreds of others (Argentina Nunca Más: National Commission of the Disappeared Persons:1984). Once known as the The Process for National Reorganization, today the dictatorship is commonly referred to as the time of state sponsored terrorism. A term once refuted by the national government, this definition has been adopted by citizens at large and become an official way to describe the dictatorship by the City of Buenos Aires—specifically through public education. My paper will be conducted through an application of critical discourse analysis to a variety of written and oral forms of data. I will examine a variety of texts and video that I collected while in Argentina in spring of ’10 that includes curricular texts produced by the Government of the City of Buenos Aires’s program: Memory and Education, as well as educational videos about the dictatorship produced by high school student participants in the non-government sponsored program Youth and Memory. My work will examine how educational discourse, written and oral in form, can provide insight not only about the politicized conflict surrounding representations of the past, but to suggest that these texts and narratives are central “facets of conflict processes and objects of analysis themselves” (Briggs 1996:3).

Bruffett, Dawn and Carol M. Berman (University at Buffalo), The Effect of Housing Condition on Behavioral Stress Indicators in Captive Japanese Macaques (*Macaca fuscata*) [3-2]

Zoos offer unique opportunities for entertainment, education, and conservation. However, life in captivity is still a challenging proposition, for both the animals and those charged with caring for them. In order to find ways to mitigate unnecessary stress for captive animals, it is crucial to better understand the factors that cause it. Two studies were conducted on the Japanese macaques (*Macaca fuscata*) at the Buffalo Zoo to determine whether monkeys display different rates of stress-related behavior (e.g. self-scratching, auto-grooming, pacing) in different housing conditions. All occurrence data on the adults of one group (n=4; 3 females, 1 male) was utilized to compare behavioral stress indicators on days in which the group did and did not have access to their outside enclosure (OUT versus IN). Results from that exploratory study revealed that auto-grooming and pacing, in particular, predicted housing condition (OUT versus IN). The frequency of auto-grooming, for every animal, was significantly ($p<0.05$) reduced on OUT versus IN days. Pacing behavior was significantly reduced ($p<0.05$) for 2 of the 3 individuals who exhibited

spacing. Results were similar for a second study in summer 2009 that used the same individuals and sampling methods. These results suggest that behavioral indicators are useful in predicting housing condition and that having access to the outside enclosure reduces psychological stress. We are currently conducting a study to test the extent to which these results may be generalized across different groups, seasons, an additional age class, and when utilizing different sampling methods.

Buckner, Margaret (Missouri State University), Glimpses of Manjako Childhood (West Africa) [1-10]

This collage of scenes of Manjako childhood is made up of clips filmed over several years (2004-2011) in a village in northwestern Guinea Bissau. Without narrative or subtitles, it is pure image and sound of children of all ages and both sexes in a wide variety of activities in a natural setting. The film invites cross-cultural comparison in socialization, language acquisition, play, education, division of labor by gender, parental supervision, and other themes.

Buecher, Megan (Missouri State University), A Bonobo Tale: A Concise Collection of *Pan paniscus*' Communicative Capabilities [3-2]

Although language studies in apes have been going on for years, there are still debates on what apes can actually do and what they can understand in terms of human speech. There has recently been much publicity on the issue in the popular media with specials by Oprah and Anderson Cooper. In this paper I show that bonobos can understand and respond to human speech using an inductive approach to reasoning rather than a deductive approach. The most extensive research being conducted in the study of ape language has been with bonobos at the Language Research Center at Georgia State University and later with the same bonobos at the Great Ape Trust of Iowa. Researchers have been doing language studies with these bonobos for over 30 years. While I mainly draw examples from the bonobos at the Trust, other communities of bonobos are examined as well. For my examples I used published sources from a wide assortment of materials including books, articles, videos, and personal experiences. Thus far there has not been a complete collection of examples and anecdotes of ape language in one concise collection, the value of which would be tremendous. This paper focuses on both bonobos verbal communicative capabilities via the lexigrams as well as their non-verbal communicative capabilities via gestures and overall boditude. The data indicates that bonobos can understand human speech and can respond and react to it. They produce and comprehend language and use multi-modal ways to express it.

Byers, David (Missouri State University), School House Rock: An Archaic and Woodland Period Site Complex in Southwestern Missouri [3-9]

Over the past two years, Missouri State University (MSU), in cooperation with a local private landowner, has conducted a series of excavations at the School House Rock site complex in Wright County, Missouri. This site complex situates in an archaeologically rich area that has produced items ranging from fluted points to Civil War artifacts. The MSU investigations have targeted two loci. The first, School House Meadows was excavated during the summer of 2009 as part of the MSU field school. These excavations targeted a Late Archaic period open-air component first identified in a pipeline trench. The 2009 field school recovered abundant lithic materials indicative of the early stage reduction of local chert nodules likely gathered from the nearby Wood's Fork of the Gasconade River. The second locus, Judy's Cave, was the focus of

the 2010 MSU field school. Judy's Cave contains approximately one meter of stratified archaeological deposits that have produced an especially rich collection of Woodland Period flaked stone and ceramic artifacts, as well as a large faunal assemblage that includes the remains of deer, raccoon, turkey and turtle. Investigations at School House Rock are ongoing and will likely continue over the coming years.

Callis, April (Purdue University), There's No I in Research: Subjectivity, Anthropology and Sexual Identity [3-6]

In 2010 I finished my dissertation research, which involved 18 months of participant observation and 80 interviews in Lexington, Kentucky on the topic of sexual identity. This paper will not specifically look at the "results" of this research, molded into the form of carefully crafted theses and buttressing data. Rather, it will look at the interplay of subjectivities – both my own and my informants – that framed both the project creation and the information gathered. Through a series of vignettes I will look for anthropology in the personal: in the meetings between humans with their own objectives for both asking and answering questions. I will first turn the lens inward, delving into the ways that my own sexual identity, and my struggles to find that identity within previous research, led to the creation of a project and a set of questions. I will then turn to my informants, who often agreed to be interviewed in the hopes that I could tell them what their sexual identities "really" were, or that I could offer them redemption and/or approval for stories of affairs, abuse, and sexual activities outside of the cultural norm. Thus, researcher and researched both came to the table searching for answers, which each party hoped the other held. It was in this grasping for the self that an anthropology of identity emerged.

Campbell, Timothy (Luther College), Community Aid of Northern Iowa: A case-study of success in rural nonprofit work [2-6]

Three of the important concepts in a nonprofit agency's existence are federal funding, the public and the agency itself. A nonprofit's view of and ability to address these critical entities as well as the relationships between them is crucial to the agency's success. Community Aid of Northern Iowa is a rural, private and extremely successful nonprofit agency. Over the past three decades, Community Aid has developed, grown, and professionalized. Today, the agency is respected at local, state and national levels of government. A large part of Community Aid's success comes from its ability to effectively address and navigate the challenges established by tightening federal funding requirements and an expanding and professionalizing agency. Using Community Aid as a case study of success, I explore the techniques used by the agency to address the three entities of federal funding, the public, and the agency itself across rank and pay-grade spectrums. This research demonstrates that leadership and administration, while concerned with the public, focus most of their efforts on funding, while the lower levels of the agency deal primarily with community relations and service delivery, viewing funding as something for higher-ranking offices. Differential interests within the agency allow each division to focus on whatever external entity they're most closely in contact with, but also create an intra-agency disconnect between administration and lower level professionals that must be consciously managed by the leadership and administration.

Campbell, Benjamin (University of Wisconsin Milwaukee), The Evolutionary Roots of Human Creativity [2-13]

Creativity is widely considered one of the hallmarks of humanity. Yet the evolutionary roots of

creativity are not well-understood. Previous notions of a Creative Explosion in the Upper Paleolithic of Europe around 50,000 years have been undercut by the more gradual emergence of artifacts indicative of complex behavior dating back as far as 300,000 years in Africa. Before that point there is less archeological evidence to shed light on the nature of creativity in Homo. Synthesizing results from brain imaging and genetics with changes in cranium size and shape may help fill this gap. Recent fMRI studies suggest that modern human creativity is not related to a single brain region, but includes a network of areas in the frontal, temporal and parietal regions. In addition, thalamic DRD2 receptor density has been inversely related to divergent thinking scores. On the basis of these results I suggest the the increasing cranial volume and prefrontal lateralization evident in Homo over the course of the last 1.8 million years reflects an increasing capacity for creativity. Increased brain size for it's the production of random association and lateralization with the sequencing and evaluation of ideas. However, it was only with the development of sufficient population density among anatomically modern humans that the capacity for creativity lead to consistent cultural innovation evident in the recent archeological record.

Cappy, Christina (University of Wisconsin Madison), A historical overview of community health care workers in South Africa [1-7]

This paper provides a historical overview of community health care workers (CHWs) in South Africa. Through a review of South African public policy documents and scholarly articles, this essay traces how community health workers have been used to administer healthcare to rural communities pre-apartheid, under the apartheid regime, and in more recent years. It uses the framework of CHWs as mediators of health policy to explore how public policy has portrayed the role and responsibilities of CHWs, as well as how CHWs have perceived and experienced their role in the communities in which they work. In addition, this paper discusses who (national government, district level, local non-profit organizations, etc) has been primarily responsible for the training and funding of CHWs, and the implications that this may have on the implementation of health policies. By addressing these issues, this paper hopes to encourage thought into how CHWs operate as mediators of health in global health networks, national health schema, and within local communities.

Carlino, Ryan (Grinnell College), Securing LGBT Rights: Hate Speech and the Iowa Hate Crimes Legislation [3-13]

This paper considers the paradoxical nature of citizenship, equal rights, and legal subjectivity for LGBT citizens of the state of Iowa in regards to hate crime legislation. I focus specifically on language in the form of hate speech against LGBT people as a definite physical action with perceptible consequences. I call upon speech act theory to analyze the hate crime legislation in Iowa to discover where physical violence enacted through hate speech is explicitly prohibited to analyze the hate crime legislation in Iowa to discover where physical violence enacted through hate speech is explicitly prohibited. I demonstrate how the Iowa hate crimes legislation constitutes LGBT subjects in the state, and what responsibilities and shortcomings arise from being a fully-recognized citizen under the law. I ultimately argue that although the law's protection comes with its paradoxes, the legal system provides strong state-sponsored support that, couple with community-wide grassroots movements, deteriorates hegemonies of hate and homophobia. Furthermore, I suggest that hate speech against LGBT people oversteps the boundaries of free speech and must be policed because it is inherently threatening and violent.

Caulkins, Douglas and Maja Gamble (Grinnell College), Social Memory, Contested Territory, and New Public Spaces in Derry, Northern Ireland [3-15]

The “Troubles” in Northern Ireland accelerated the spatial segregation of the Protestant and Catholic communities. We describe this spatial arrangement using Kevin Lynch’s framework for the study of urban cognitive maps (1960). We apply the concepts of paths, edges, nodes, districts, and landmarks as a starting framework to describe the spatial segregation in cognitive maps of 30 diverse residents in Londonderry, Northern Ireland. As a walled city, Londonderry has extensive “edges” that divide the cityscape and help to define “districts” identified as either protestant or Catholic. Within the Catholic Bogside district are a series of murals depicting key events in the civil rights movement, including Bloody Sunday. These features of the cityscape of Londonderry are inscribed in the 30 cognitive maps, representing an important spatial component of social memory. Because of the strength of this social memory, spatial desegregation does not seem like a practical approach to reconciliation of the communities. With the selection of Londonderry as the first U.K. City of Culture, the pressure for peaceful resolution of tensions between the communities has increased, with local leaders focusing on creating new “public” spaces where everyone is welcome, rather than on desegregation. Many of the cognitive maps of residents show anticipatory inclusion of these new proposed public spaces. We explore the implications for changes in social memory as Londonderry struggles to create a new civil society.

Chelekis, Jessica (Indiana University), Avon and the Globalization of the Amazon [3-16]

In the early 1990s articles first appeared in the popular American press on Avon ladies in the Amazon. The subtext of many of these reports implied that vanity and a thirst for foreign products drive poor Amazonian women to irrationally purchase beauty products. Implicit in these reports is the idea that Avon is “moving into” the Amazon, bringing with it a range of ideas and commodities foreign to this locality. Based on dissertation research conducted in the Amazonian municipality of Ponta de Pedras, this paper juxtaposes the discourse and imagery of the Amazon appearing in American news media with local perspectives of the “place” of the Amazon in the world. Through transnational direct sales corporations—such as Avon cosmetics—I argue that the people of Ponta de Pedras, through transnational direct sales corporations, see themselves as moving out into the world, claiming a space in the global arena, and challenging stereotypes that claim to describe the Amazon.

Chen, Elaine (Rockhurst University), Do Gender Preferences and Favoritism Exist in Taiwan?: A Brief Overview of Children's Gender and Educational Attainment [3-13]

Since the early 1950s, the country of Taiwan has seen significant changes to its government structure, which has led to a movement towards modernization. As the economy of Taiwan shifts from predominantly agricultural industry to the service industry, both the government and the Taiwanese people recognize the importance of providing a strong education for the growing population. The purpose of this study is to evaluate whether or not there is a movement towards gender equality in Taiwan’s educational system since the 1950’s, based on an examination of current family values and cultural practices with respect to offspring gender preferences, family structure, and racial and socioeconomic statuses of the Taiwanese population. In total twenty interviews were conducted; nine interviewees currently reside in Taiwan and the remaining thirteen live in the United States.

Choi, Hee Jung (University of Illinois Urbana-Champaign), “Voluntary” Conscription of Foreign Resident Korean Men: The Management of Citizenship and Military Service in South Korea [1-5]

By studying the “voluntary” military service of foreign resident Korean men in South Korea and legal transformations in the demarcation of the boundaries of Koreanness and the terms of South Korean citizenship, I hope to show how nation, state, family, gender, and late capitalist regimes under globalization propel some “South Korean” young men to “voluntarily” choose to serve in the South Korean military for two years, while their service, in turn, challenges the traditional norms of the South Korean nation-state based on territoriality and a homogeneous ethnic nation. My hypothesis is that the South Korean state is trying to secure the allegiance of “valuable” Koreans with certain global capital such as English and competitiveness in a neoliberal global market by having them in the military and allowing dual citizenship and out-of-country voting. Transnational South Korean young men, in turn, value the cultural and survival training the military offers; and the chance to secure legally flexible citizenship, which makes it possible for them to settle down in South Korea, given their indeterminate futures as transnational subjects. In addition, I will also explore the gendered contours of South Korean citizenship regime in relation to military conscription as a very gendered institution.

Clarey, Stephanie (University of Chicago), Ethical Eats, Moral Selves: Halal Consumption and Eco-Movements in Chicago [3-8]

This paper will examine conflicting ideologies of halal dietary practice(s) that exist within diverse Chicago Muslim communities. Such conflicts emerge in the form of differing notions of meaning making and its connection to ethics, in which religious communities maintain distinct conceptions of halal. Within the contested, subjective definitions and boundaries of halal foodcraft is a shared concern for the well-being and humane slaughter of animals for consumption. Some Muslim consumers would argue that if the animal has not lived a “proper life” then it cannot have a good death, and therefore should not be eaten or branded as halal. I propose that community and grass root organizations that echo a similar environmental and ethical ethos maintain a crucial capacity to preserve the symbolic and authentic aspects of halal that legal policy, such as the Illinois Halal Food Act, simply cannot do in meaningful ways for conscientious consumers. In this paper I pose the question, “How are community organizations and eco-farmers in Illinois able to ‘unpack’ subjective meanings of halal and mediate them in productive ways to propel authenticity in food production and consumption?”

Clifford-Napoleone, Amber (University of Central Missouri), Queering Heavy Metal: An Ethnographic Examination of Fans and Spaces [1-1]

Metal gets its homophobic reputation from an obviously hyper-heteronormative image, one that continues to see itself upheld in academia. The performed masculine representation of the metal musician, with its low slung guitars, sexualized lyrics, and prerequisite female fans is well known. The images of females in metal fall into well-worn stereotypes as well: sexually available groupies, video vixens, or leather-clad performers. But what about the queer fans, and their consumption of those gendered performances? Does the gay male fan idolize the hypermasculine lead singer, or does this fan desire that singer? Do queer female fans hope to be the video vixen, or attract the video vixen? What about trans metal fans, genderqueer fans, bisexual fans, and those still questioning their identity? How do queers consume metal performances, operate in metal spaces, and identify in and with the metal scene? "Queering

Heavy Metal" examines the intersection of heavy metal scholarship, homophobia, and the queer fan. This paper explores the subject-position of queer fans of heavy metal, and the ways in which these fans categorize, consume, and display the heavy metal subculture as a production of gender. In order to discuss this interstitial space, the paper is focused on two areas: a critical study of gender and heteronormativity in heavy metal scholarship, and the results of the author's international ethnographic study of queer heavy metal fans.

Collier, Margaret (University of Wisconsin Madison), Caring for the Chronic: Hindrances, Morality and Support in Urban American Indian Diabetes Care [1-7]

The majority of care for chronic conditions takes place outside of medical encounters by individuals living with diseases and with the help of their family members and/or friends. Type 2 diabetes is one such condition, where the daily maintenance of the disease consists of an array of care activities: home glucose testing, close monitoring of foot health, managing stress levels, dieting and counting carbohydrates, participating in physical activities, taking oral medications, and/or administering subcutaneous injections of insulin. In this paper I discuss some of the obstacles that individual patients in an urban American Indian center meet with that hinder their capabilities for achieving the levels of care recommended by biomedical providers. In contrast to the real-life complications that limit capabilities for care, I describe some of the moralizing language that surrounds discussions of diabetes care from both the perspectives of diabetes patients and the biomedical providers they work with in conversations about the disease. Lastly, I discuss the mechanisms of support which some diabetes patients have access to and turn to for assistance.

Comito, Jacqueline, Matt Helmers, and Ann Staudt (Iowa State University), Is there a water quality problem in Iowa? [1-5]

This paper describes the results of 24 listening sessions and 24 video-interviews with conservation and watershed field specialists, conservation-minded farmers and citizens in Iowa. The purpose is to let their voices be heard and explore how these voices can change the discourse about farming and the environment. We look at how farmers, Soil and Water Conservation District commissioners, Iowa State University Extension agriculture experts, Iowa Department of Natural Resources field staff and Natural Resource Conservation Services field staff see the issues affecting conservation, their roles as conservationists and their ability to influence change. The qualitative material for this analysis comes from 24 Iowa Learning Farm listening sessions and 24 video-interviews held with the above groups in 2008-2010. We frame these issues using discourse analysis and then discuss what we heard in the listening sessions to better understand the conservation messages that are being delivered by agricultural conservation stakeholders in Iowa. Until people can see and articulate clearly the problem of water quality in Iowa and potential long-term consequences to themselves and their watershed, they will not feel the need to change.

Cronnin, Shannon and Margaret Buckner (Missouri State University), A Little Bird Told Me: A study of birds in Zande chantefables [2-7]

This paper takes off where another ended almost twenty years ago. The original study of Zande chantefables (stories consisting of narrative interspersed with song) involved a collection of over three hundred tales collected in Zandeland in the 1980s. In the stories, whose "hero" is the Zande trickster, several bird species are prominent. Indeed, birds seem to play a very special role

in the stories, likely because of the importance of song. This paper looks closely at the role of the birds in the tales, on one hand, and at their “real” physical and behavioral characteristics, on the other, in particular, the form of their song. Do the actions performed by the bird in the story match the personality of the actual bird species? For instance, does a corvid really have the mischievous attributes that appear in many tales? Why are particular birds used in some stories and not others? This study of “real” birds vs. “mythical” birds offer ideas of may reveal the degree of Zande connection to natural life as well as show a premeditated selection of characters.

Dalstrom, Matthew (University of Wisconsin-Milwaukee), Medical Tourism Strategies In Mexico [3-1]

Located in border cities and towns along the US/Mexico border, Mexican medical providers attempt to attract US citizens to their practice through advertising lower costs, easier access, high quality care, and culturally appropriate treatment. US citizens living along the border have largely been receptive to these ascertains and it is estimated that close to one million people annually cross into Mexico for health care. Primary US citizens cross the border for pharmaceuticals, but others travel for dental work, primary care, and surgery. However, while using Mexican medical services potentially increases access to more affordable care, using a foreign medical system can be a daunting task. In particular, patients have to learn how to pick a provider, evaluate quality, overcome potential cultural barriers, and make travel arrangements before many of them feel comfortable enough to use Mexican medical care. This paper explores the strategies that US patients employ to overcome these barriers to accessing medical care. Data for this paper is based upon eleven months of ethnographic fieldwork along the Texas/Mexico border.

DeLuca, Ann Elizabeth (University of Chicago), Crimean Tatar National Education and the Ukrainian Nation [1-3]

In this paper I examine the relationship between Crimean Tatar language standardization and two national publics: 1) the mainstream Crimean Tatar national movement, embodied in the Crimean Tatar parliamentary body the Mejlis, and 2) the Ukrainian nation. I am particularly interested in the relationship between the standardization and “revitalization” of the Crimean Tatar language and the Crimean Tatar national movement’s orientation to the Ukrainian nation and state in the current political context of Ukraine’s relatively recent independence. During my 2009-2010 Fulbright research in Crimea, I noticed a pattern within Crimean Tatar language revitalization efforts that seemed to reflect support a parallel project of “Ukrainization” in Crimea. My paper explores the way in which this orientation to nationalizing Ukrainian and Crimean Tatar publics is deployed through institutions dedicated to Crimean Tatar linguistic and cultural “revival,” and the ways in which historical images of Crimean Tatar, Russian and Soviet aggression and oppression are evoked in related discourses. Informed by semi-structured interviews, archival research, and ethnographic research in Crimean Tatar national schools, I argue that these strategies can be interpreted as an alignment of the Crimean Tatar national movement with the Ukrainian nation and against notions of “Russianness” in Crimea and Ukraine. These sites of reproduction of both language and language ideology are especially salient in the context of complex multicultural and plurilingual environments such as Crimea.

Dewey, Adam (The University of Michigan-Dearborn and La Suerte Biological Field Station), Inter-Species Interaction Between a Free Ranging, Female Spider Monkey (Ateles

geoffroyi) and a Troop of Howler Monkeys (*Alouatta palliata*) [3-2]

Inter-species interactions and relationships between spider monkeys and howler monkeys are poorly understood despite the amount of research that has been compiled for both species. This study analyzes the interactions between a solo, free ranging, female spider monkey (*Ateles geoffroyi*) and her interactions with a howler monkey troop (*Alouatta palliata*) in order to better understand the reasons for the inter-species interactions witnessed. A ten-day intensive study in addition to the month long recording of opportunistic data at the La Suerte Biological Field Station, Costa Rica, gave data about the activity, feeding, and socialization between the species by studying the quantity of howler monkeys that shared a tree with the spider monkey, as well as the proximity between the spider monkey and howler monkeys. The spider monkey's activities were within previously studies, except she was observed feeding nearly twice as often. Feeding behavior data showed that spider monkey's diet was affect drastically by traveling with the howler monkey troop by consuming 100% young leaves instead of a primarily frugivorous diet. In addition, anti-predation, socialization, and stress reduction benefits seemed to be made evident by the amount of time spent in trees with howler monkey individuals and by the proximity she was within the same individuals.

Dunn, Cyndi (University of Northern Iowa), On Bowing Incorrectly: Expert Knowledge and Aesthetic Performance in Japanese Business Etiquette [3-18]

In a context in which the quality of service is an essential determinant of corporate success, corporations around the world increasingly seek to define and control employees' linguistic and behavioral presentation of self (Hoschild 1983; Ashforth and Humphrey 1993; Cameron 2000). This paper examines the use of expert knowledge to discipline employees' bodies in the context of seminars in business etiquette offered to new employees at Japanese companies. Provided by outside training firms and designed for native Japanese, these seminars cover such topics as personal appearance, greetings, vocal qualities, honorific use, bowing, presentation of business cards, answering the telephone, and correct seating arrangements. Rather than teaching entirely new forms of behavior, the courses attempt to to refine and standardize employees' everyday presentation of self in order to present a collective corporate image. Such standardization works to eliminate variability such that certain forms of everyday bowing, honorific use, and so forth become defined as "incorrect." Standardization also regulates the communication of politeness by ensuring that workers will regularly and consistently produce certain forms of polite behavior. Drawing on Bauman's (1977) concept of performance, I argue that Japanese business etiquette elevates everyday actions to the status of aesthetic performances in which the employee's language, movement, and appearance become the object of aesthetic appreciation and heightened evaluative scrutiny.

Durrenburger, Paul (Pennsylvania State University), Charleston 5, film and discussion [2-14]

This special session centers on the showing of a film on the Charleston 5 made by a group of Penn State anthropology undergraduates. Erem and Durrenburger will then lead a discussion on how we brought the methods of journalism and anthropology together in our research to write the book, *On the Global Waterfront*. We discuss the importance of involving students in such work to make them familiar with methods, issues, findings, fieldwork, modes of presentation and the broader ethical and political values of an empirically based anthropology for audiences

within and beyond the academy. We will discuss why we think a relevant anthropology is important and ways we have engaged students and non-academics in these processes.

Elegbede, Audrey Mouser (University of Wisconsin La Crosse), Consuming the ‘Right’ Goods: Maintaining Middle-Classness Among Divorced Single-Mothers in Malaysia [3-9]

Malaysia has established a strong, yet tenuous, Malay/Muslim middle-class engaged in the evolution and expansion of a consumer-oriented society. Middle-class families shop in the ‘right’ locations, drive the ‘right’ kinds of cars, wear the ‘right’ clothing, attend the ‘right’ schools, and live in the ‘right’ neighborhoods to demonstrate membership in what Chin (1998) calls “an imagined community of consumption-oriented middle-class Malaysians” (193). Indeed, Malay middle-classness is built upon a citizenry that is educated, professional, and upwardly mobile, and that has the financial means to engage in increasing consumerism. Divorced women with children in this context experience social marginalization, in part because of decreased financial resources resulting from a single household income. Single-mothers are challenged with consuming goods and services symbolically associated with middle-class values - education, religious affiliation, and nuclear families - to maintain middle-class identities for themselves and for their children. Single-mothers in this study prioritize 1) educational expenses for children, and 2) professional dress for themselves, and articulate associations of these expenses with social conceptions of achievement, Islamic identification, and familial dedication in public and private domains. This poster addresses how Malay/Muslim divorced women with children in Kuala Lumpur, Malaysia, use economic capital to acquire and maintain the social capital of middle-classness. The study provides insight into women’s expenditures as engagement in class membership and contributes to growing bodies of research on single-parenting, Islam in industrialized nations, and the emergence of middle-classes in the developing world.

Elliott, Braden (Missouri State University), Homegrown Public Anthropology: HSEP and Bonobo Language in Springfield, Missouri [3-14]

In this paper I document public outreach by undergraduate anthropology students at Missouri State University in Springfield, Missouri, which takes two forms: HomeSchool Enrichment Programs (HSEPs), and classroom presentations on bonobo language. The HSEP is a standalone afternoon of anthropological education targeted at homeschooled youth in the Springfield area, developed at the request of a homeschooling parent and increasingly popular in the homeschool community. The classroom presentation on bonobo language developed out of a group of students' independent research collaboration with the Great Ape Trust of Iowa, and provides a forum for students (from first grade to college senior) to use “language” to interrogate the line between animal and human. This paper also outlines the patterns used to construct these outreach programs, and I highlight directions of future public offerings.

Elliott, Thomas (Grinnell College), History and Heritage: The Mediation of Social Memory at the Louisville Confederate Monument [3-15]

I will examine the process through which “historical balance” is created and defined by specific groups in relation to the construction of Freedom Park in Louisville, Kentucky. The park, which surrounds and responds to a 70-foot tall, 115 year old Confederate Monument, represents a specific, Civil Rights-based narrative termed “The Struggle for Freedom.” The confluence of these two conflicting ideologies on a single spot embodies Kenneth Foote’s symbolic “field of care,” where groups use pre-existing spots of significance to share their own story, lending

validity to both. Through interviews with various people involved with Southern Heritage groups and the construction of the park, as well as news articles from the last 115 years, I will argue that the Louisville Confederate Monument's "historical balance" is a powerful discursive strategy used to impose hegemonic structures upon pre-existing lieux de mémoire, in an attempt to control the interpretation of symbolic space.

Elston, Mary (University of Chicago), Pronouncing Piety and Speaking Professionalism: Language Ideologies at an Arabic Language Institute in Jordan [1-3]

My paper explores the different semiotic processes through which the study of classical Arabic and Modern Standard Arabic (MSA) at an Arabic language institute in Amman Jordan come to be connected to different kinds of personhood. Questions that I consider are: What are the various language ideologies associated with MSA and classical Arabic at this school, and when, how, and where are these ideologies articulated and practiced? How and why does the classical Arabic track become an icon of Muslim piety whereas MSA simply remains a second order indexical of professional development aims? How are the differences between MSA and classical Arabic reflected in the contrasting pedagogies employed as well as in student metapragmatic discourses about the courses? Through an exploration of these questions, I demonstrate that for many students at this language school, the study of classical Arabic is implicitly treated as a ritual site that emanates a particular set of traditional Muslim values and beliefs, effectuating the internal and external transformation of a student into an (aspiring) Arabic speaker and (therefore) a pious believer. In contrast, the study of MSA is not treated as a transformative experience and is instead seen as a pragmatic choice reflective of professional goals and interests.

Erb, Jason (UW Madison), Materiality Through Time: Relics of Dystopia in Heisei Osaka [2-12]

This is a continuation of my paper from the 2010 CSAS conference in Madison. Here, I discuss recent Japanese cultural studies scholarship on the growth of nostalgic consumption of objects from and movies about the third decade of the Showa Period in Japan. This scholarship relates the temporal orientations of contemporary (Heisei Period) Japanese to a periodization of post-war Japanese economic history. Although these interpretations do situate Japanese history within the global and regional political economy, they tend to overlook local variations in the Japanese imaginary. I compare two sites in the City of Osaka, one alleyway built during the Showa Era (Jan Jan Yokocho) and one re-creation of a Showa streetscape built during the Heisei period (Takimi Koji) in order to construct an alternate view of the presence of the past that takes into account political uses of public and private space in Osaka.

Evans-Grimm, Geoff (Illinois Wesleyan University), Masturbation Play and Language Games [3-11]

This study offers the first comparative examination of colloquial expressions for masturbation, among both American English and North American Spanish speakers. Previously, researchers have surveyed U.S. college students, soliciting commonly used phrases to refer to the sexual practice of masturbation (Gordon 1993), and in other research, colloquial phrases for genitalia (Cameron 1992; Braun and Kitzinger 2001). Each of these studies revealed that both men and women are able to produce many more expressions specific to male masturbation (eg. "spanking the monkey" or "waxing the dolphin") than to female masturbation ("clicking the mouse"). On

balance, these studies seemed to offer thin interpretations of these everyday linguistic practices and did not consider the ways these phrases were used by speakers in conversational context. The current project seeks to analyze the semiotic contours of these expressive lexicon of autotelic sexual behavior by identifying key metaphors and semantic categories. In fact, these expressions, it is argued, are best seen as linguistic performances of gendered identities that construct the sexual body and social relations. This project, ultimately, tries to set these results into a cross-linguistic context, by looking at similar slang expressions for masturbation among Spanish speakers.

Farrell, Levi (Iowa State University), Cyber Lamentations: Interacting With the Dead in the Virtual World [2-1]

Participation in the distinct social interactions of the virtual world encourages new activities in human behavior. Individuals carve out designated sections of cyberspace as personal representations of the self through social networking sites such as Facebook and Myspace. These spaces are maintained in life and endure after death. Yet, even though death effectively ends the ability to reciprocate social interaction in cyberspace, it is not uncommon to see the living regularly express cyber lamentations toward the dead. These lamenting interactions by the mourners often contain statements of grief along with nostalgic memories, which in turn, create unique cultural products. This ethnographic research will look at displays of virtual mourning, investigating the purposes such behavior serves for the mourners. The data collected will be primarily composed of public forum posts and interviews from both those who have participated in, and observed lamentation practices in cyberspace. I seek to show how expressions of cyber lamentation not only resemble the traditional discourses on mourning, but simultaneously adjust to fit within the parameters of the technological media.

Finedore, Hilary (Oberlin College), Disability and Adulthood: Negotiating Roles and Relationships in a Condensed Community [3-16]

This paper examines the ways in which familiar patterns of social interaction and social relationships are reconfigured among individuals with developmental disabilities. Fieldwork in progress at a county agency serving the needs of individuals with developmental disabilities (consumers) suggests that at the agency's adult day center, relationships among consumers reflect the unique reconciliation of individuals' specific needs and abilities with mainstream expectations about adulthood and disability. The dependence on verbal communication, age cohort divisions, and physical proximity are all affected by the reconciliation process of the needs, self-perceptions, and adult identities of individuals with disabilities. Additionally, because the day center is designed to encompass both work and leisure roles, distinct social categories (friend, family member, worker, subordinate, boss), which are otherwise often clearly demarcated and separated by physical setting, blend together and further influence the development of friendships, romantic attachments, and working relationships. Alterations and adaptations are made to the function and structure of each type of social relationship as the specific needs of individuals interact with this condensed communal setting.

Foley, Vernard (Purdue), Solutrean Salute? PaleoAmerican Watercraft and Migration [2-2]

Canoes of a distinctive form and construction are found along the Amur in east Asia, and the Pacific Northwest. Certain of their key features suggest an adaptation to rapid transit through

open waters. Some of these aspects reappear in the bowls of American Indian Tobacco pipes, down to the details of the stitching used to secure the bark or leather skins. One of the most sacred surviving pipe bundles contains miniature double-bladed paddles. The flange on the so-called disc pipe bowl takes the form of a plausible sail, newly reinvented by WindPaddle of Hood, Oregon. The distribution of the disc pipe bowl is consonant with an Atlantic crossing, followed by Great Lakes diffusion. Rock art in Scandinavia continues this pattern, helping to fill in an otherwise puzzling gap in sail development history. Before the arrival of the Norse, the Saami were immigrant to Fenno-Scandinavia, when the land and sea were still covered with ice, or even before. Famed craftsman, the Saami wizards and shamans' were credited with being able to control the winds. Thus this legend may grow from a grain of technological truth. The stems of Tobacco pipes are linked with ivory-billed woodpeckers, which reappear in a complex symbol occurring further in Scandinavia. Taken all in all, these resonances suggest a deepening plausibility for the Solutrean hypothesis of transatlantic migration, and perhaps the kelp highway theory in the Pacific.

French, Briggittine (Grinnell College), Disciplining Gender, Making Citizens: District Courts in Post-Civil War Ireland [2-3]

Recent anthropological and social scientific scholarship has drawn attention to the key role that court systems play in the regimentation of citizenship in "post-conflict" nation-states. In the aftermath of state-sponsored violence and armed conflict, the regular and impartial functioning of the judiciary marks a return to the principal of equality in democratic states that was absent during war. This paper examines one such historical post-conflict context and concomitant notions of belonging to the Irish nation that were inculcated through the new district court system that developed immediately following the Anglo-Irish War (1912-1921) and the Irish Civil War (1922-1923) as an explicitly nationalist institution. More specifically, the paper shows the ways that court agents and local citizens in rural Western Ireland were key actors in establishing and contesting the legitimacy of the new state and civic values of "respectability" and "decency." The analysis focuses on historical ethnographic data and metapragmatic discourse produced by justices, defendants, attorneys, and reporters to argue that ideologies of gender produced asymmetrical power relations between men and women as well as fostered inequality by codifying restrictive gender roles.

Frias, Maria Elena (University of Wisconsin Madison), The Social Lives of Repatriated Things [2-12]

My paper seeks to investigate the ways in which significant cultural items repatriated under the Native American Graves Protection and Repatriation Act (NAGPRA) work as social actors. In this paper I will analyze three case studies of repatriated objects to Native American communities in an attempt to capture their "life histories" (Kopytoff 1986). After securing details of these items' life histories, I will investigate these items as "agentive objects" to show how their reincorporation into their indigenous contexts reshapes their social lives (Appadurai 1986) and the social lives of people worshipping, viewing, or otherwise engaging with them.

Frigiola Heather (Purdue University), Integrating Anthrozoology: Why Anthropologists Should Study Animals [2-7]

The recently developed field of Human-Animal Studies, or Anthrozoology, incorporates Anthropology and many other disciplines. Anthropologists have much to gain from this

interdisciplinary field, in addition to making contributions to it. Although anthropologists do acknowledge human-animal interaction, there has been minimal effort given to create a specialization for human-animal studies within Anthropology. The author proposes that anthropologists recognize human-animal studies as a bona fide anthropological specialization, just as there are specializations in gender studies, religion, health, and other important facets of human existence. Human-Animal Studies emphasizes the mutual subjectivity of humans and other animals, instead of always regarding human-animal interaction as a subject-object relationship. This can expand the anthropological perspective viewing human life as part of an ecosystem, and highlighting the ways in which animals affect people and society. All cultures of the world depend on animals for a wide variety of purposes. These purposes include food, transportation, materials, draught, companionship, protection, and symbolic roles. Viewing this holistically will add another dimension to anthropologists' understanding of human life. Bringing human-animal studies to Anthropology will require that we tear down certain cultural constructs about the relationship between humans and other animals. However, it will not require that anthropologists give up their primary focus on human beings, nor does it entail advocacy for radical social change. It will only serve to strengthen the study of the human experience through a broadening of perspective.

Gallagher, Kyley (University of Michigan Dearborn), Burning Man: A New Religious Movement [2-10]

Burning Man began in 1986 as a small gathering, including the founders, Larry Harvey and Jerry James, as well as a circle of their close friends. Since 1986, however, Burning Man has evolved into an event drawing as many as fifty thousand people from a wide variety of countries. The event takes place annually in Black Rock Desert, Nevada during the month of August (beginning on the Monday before and ending on what is celebrated as American Labor Day). It gains its name from the Saturday night ritual when a large wooden effigy of a man is burned to the ground. Over the week long course of Burning Man, those in attendance are expected to engage in various aspects of establishing a sense of community. Nevertheless, there is a strong emphasis on individualism and radical self expression. This paper examines Burning Man as a new religious movement, developing its own culture (including ritual, sacred sites, and fundamental principles) in which those who participate adopt a new lifestyle.

Gearhart, Rebecca (Illinois Wesleyan University) and Munib Abdulrehman (Mennonite School of Nursing, Illinois State University), Circulating Paths to Health among the Swahili of Lamu, Kenya [1-7]

There are several kinds of healers to whom the Swahili of Lamu, Kenya turn when suffering from ailments associated with physical, psychological, or spiritual imbalance, and each has a unique set of skills necessary for diagnosing, treating, and curing patients. Since diagnosis usually focuses on discovering the entity (human or supernatural, not microscopic) that caused the illness, the Swahili often speak of being cursed by the evil eye, a malicious force detracted only by rituals performed by an Islamic healer. Another underlying component of the Swahili understanding of illness is that each person's physical body operates in conjunction with the personal attributes (fixed at birth) that determine moral character, behavior, and predisposition to ailments. A person who has a "hot temper" is believed to be prone to illnesses caused by excessive heat in the body. Balancing body temperature typically involves preparing foods known to cool or heat the body and healers who practice "folk medicine." Though the Swahili

routinely consult biomedically-oriented healers when seeking pills or injections, the methods by which these caregivers determine the cause of an illness seem to have little if anything to do with the personal character traits, social problems, or spiritual transgressions that may have negatively impacted the patient's health. This paper illustrates the range of healers the Swahili consult when sickness strikes, the methods these healers use to diagnose and treat illness, and the unique paths patients take while circulating between healers, depending on a collective understanding of the illness and its cause.

George, Elisabeth (University at Buffalo), History Amplified? The Fusion of Historical and Anthropological Methodologies [3-6]

Although it is generally accepted that cultural anthropology without ethnography would cease to exist, a series of debates have and continue to occur surrounding the ways in which anthropologists conduct ethnographic research. Likewise, in the realm of the humanities, oral history, as a legitimate source of methodology, continues to be critiqued by scholars of history. This begs the question: would a fusion of the two methodologies be worthwhile in terms of encouraging discourse between disciplines and thereby creating a more comprehensive view of human history? As an example, I focus on the ways in which an historical project, highlighting the lives of rural lesbians in the Ozarks, requires the use of interviews to unmoor the process through which communities are rendered invisible. I argue that the interviews that will comprise the bulk of this dissertation project underscore a history that places the historian at the center of such research as an active participant in the production of history, and in turn, requires the historian to incorporate reflexivity into her interpretation. Therefore, I maintain that an interdisciplinary approach to history can link the social sciences to the humanities in an effort to facilitate a more dynamic understanding of the past.

Ghadiri, Mona (Grinnell College) and Douglas Caulkins (Grinnell College), From Protest to Advocacy: Forty years of student activism [1-8]

Colleges are often hotbeds of activism across generations. This study focuses on the changing attitudes towards activism among different age cohorts of students and graduates at one liberal arts college. Specifically, we will discuss college activism of the 1970's through the present, track the trend from protests based on confrontation to advocacy based on dialogues among actors. In the 21st century, even in public media discourse, it is evident the nature of activism has changed; confrontational tactics have declined since the 1970s while the dialogical approach has increased in popularity. Grassroots organizations, education, and a focus on community have created more egalitarian activist structures and restructured administrative discourse to focus on diplomacy, open forums and discussions, and commonalities instead of difference. We track some of shifts in organizational structures from protests to rallies to forums, and identify attitudes towards activism in the college atmosphere both then and now. To understand this trend as well, we interviewed alumni from the early 1970's and juxtaposed their view with the perspectives of current students. Understanding this trend from confrontation to dialogue is crucial to identifying how to promote collective understanding between student organizations and college administrations to better meet the needs of students.

Glaros, Angela (Eastern Illinois University), "I Will Dress You": Dress as Cultural Production and Political Commentary in Skyros, Greece [3-17]

Scholars of dress and material culture have long observed that dress conveys aspects of identity

with an immediacy that precedes verbal discourse. In this paper, I examine dress, and discourses surrounding dress, on the Greek island of Skyros. In particular, I focus on the ceremonial context of Clean Monday, a holiday that marks the first day of Lent. While Skyrian dress on such occasions appears highly local, it also reveals wider, and at times conflicting, dimensions of identity. On the one hand, many pieces of clothing share common features with other Aegean islands and with the western coast of Turkey; on the other, Skyrians mobilize them to perform a sense of Greekness refracted through a sense of Skyrianness during the island's celebration of Greek Independence Day (March 25). In a similar vein, Greek nationalist folklorists historically read folk dress as local manifestations of national belonging, the kind of national belonging upon which Europe fashioned its own identity, as a kind of "unity in diversity" (Herzfeld 1987). Ironically, however, such nesting senses of belonging—Skyrian, Greek, European—were partly predicated on the work of Albanian migrants in producing certain elements of local Skyrian dress. This fact, together with the tension between those who questioned my desire to purchase a Skyrian folk outfit and others who promised to "dress" me, suggests that Skyrians understand "dressing" as a complex form of cultural production and political commentary.

Glaros, Angela (Eastern Illinois University), Female Chanter in a Male Space: Gender, Knowledge and Authority in Liturgical Music on Skyros [1-1]

Ethnomusicologists and anthropologists have recently called for a "vocal anthropology" that considers the voice as "the material embodiment of social ideology and experience" (Feld et al. 2004:332). In this paper, I discuss the aesthetics of Greek Orthodox liturgical chant as an embodiment of Orthodox Christian theology and practice. Not only do the words of liturgical hymns express many central theological precepts, but the Orthodox insistence on the primacy of the human voice as the only acceptable instrument with which to praise God lends the aesthetics of vocal music additional force, such that chanting—and listening to chant—constitute not mere embellishments to worship, but the very fabric of religious experience for Orthodox Christians. However, such an aesthetic experience is also shaped by the formal—and spatial—authority that priests and chanters exercise over liturgical chant. As I will illustrate with examples drawn from my fieldwork on the Greek island of Skyros—and particularly my own invitation to chant in the predominantly male space of the chanter's stand (analogon) in my neighborhood church—when aesthetics confronts authority in Orthodox liturgical practice, clashes and contestations emerge along lines of gender and musical knowledge that further reveal how liturgical chant performances embody contradictions that lie at the heart of Orthodox ideology.

Glazier, Jack (Oberlin College), Historical Memory and the Uses of the Past: Three Cases of Manumission from Western Kentucky [3-15]

Unselfconscious historical memory, distinct from critically self-aware scholarly history, represents the past through the filter of present concerns. This paper examines the historical memory that surrounds three slaves from western Kentucky granted freedom in the 1850s on condition that they emigrate Liberia. Alexander Cross gained a contingent freedom on behalf of the Disciples of Christ Church in order to serve as their first missionary in Liberia. Here, the zeal of the Christian Church shapes an historical memory of religious altruism in freeing a black man to bring light to an invented Africa of dark superstition. Without a record of his own words, Cross provides the perfect screen for the projection of white Christian beliefs about slavery and savagery. A second slave, Rose, without a voice or surname in the documentary record, was

directed to Liberia in the will of her owner, who found her “morally fit for the boon of liberty.” His daughter-in-law, a generation later, astonishingly found the owner’s action no different from those of New England abolitionists. A third case is unique, for it centers not only on the words of those who owned human property but also on a manumitted slave’s letters from Liberia to her former owners regarding her family’s grim fate in Africa. In this instance, self-serving historical memory is “tested” against the voice of the former slave. In all three instances, scholarly history challenges the presentism of memory.

Grávalos, Marie (DePaul University), Postcards from Paradise: a material culture study of the meaning behind postcard imagery and text [3-1]

As a material artifact of tourism, a postcard can tell multitudes about how others visualize a specific place or country. The Bahamas is a country that thrives on tourism for the well being of its economy, and thus is a country that sells many postcards to incoming visitors. Postcards often serve as advertisements to outsiders, as a depiction of what the country has to offer, and ultimately provide expectations for foreign visitors. What exactly are these expectations and who is helping to create them? These questions are explored using postcards from three different Bahamian islands (New Providence, San Salvador, and Great Abaco) through the lens of material culture studies. This analysis includes dominant images portrayed on cards, associated text, and the brief descriptive “tag” on the reverse of the card. Such an analysis will be used to interrogate the American and European concepts of paradise and relaxation that are imposed on the Bahamas and its people.

Gruszko, Mariel (University of Chicago), Tropifying Broadcasts: Historicizing Solidarities and Solidifying Histories in Support of Barcelona's Radio Lliure [1-3]

This paper concerns the co-construction of activist publics and idioms through the mobilization of historical discourses in support of radio lliure in Barcelona. Radio Pica, a radio lliure station with a broadcast permit, is involved in a “radio war” with Mola FM, a commercial radio station. Mola FM has been pirating Radio Pica's frequency from a radio tower owned by La Caixa, Spain's third-largest bank, while receiving subsidies from the Generalitat of Catalonia. Radio Pica has worked alongside Barcelona's cultura lliure movement—comprising okupas, anarchist news websites, political activists, and radio lliure listeners—to mobilize opposition to Mola FM and the Catalan government's subsidies to radio pirates. So far, the cultura lliure movement has voiced its support for Radio Pica online, through a petition, personal blog posts, news articles, and altered images, and on-air, through broadcasts by other radio lliure stations. Solidarity with Radio Pica and opposition to Mola FM are ideologically and affectively mediated in a multitude of ways, but two tropes are consistently deployed: the “radio war” and the Generalitat of Catalonia's complicity with Mola FM are rendered analogous to Barcelona's loss of autonomy during the Spanish Civil War; and materials from a Barcelona “civility” campaign aimed at tourists are repurposed to castigate the continuation of the “radio war.” I explore the importance of these historical assemblages to Barcelona's cultura lliure and their enactment in activism in support of radio lliure.

Guinee, Bill (Westminster College), The Paradox of the Sponsor: Humorous Mentoring Stories in Alcoholics Anonymous [3-18]

New members of Alcoholics Anonymous are encouraged voluntarily to enter into relationship with a member, who has longer sobriety, and who they consequently will consider their

sponsor. AA describes the sponsorship relationship as a loving process of mentoring newcomers and helping them to learn the program outlined in AA's twelve steps. Nonetheless, a verbal genre of stories has arisen among many popular AA speakers describing the sponsor as harsh, directive, and even belittling. The AA members who tell these stories have been in the program for some time, and the stories illustrate how shockingly their sponsors treated them when they first entered the program. Strangely, the speakers intend these stories to be humorous, and seem to ally with the sponsors rather than the speaker's own former selves. Despite the crudeness of the sponsor's directions or the reluctance of the new member, in these tales the sponsor is consistently victorious and always proves to be right. While the story, then, exposes the self-centered and misguided character of the speaker's former self, the speaker, nonetheless, gains prestige by narrating the story of his or her former humiliation. I will play several of these recorded short vignettes, and my paper will analyze how these stories serve to socialize new Alcoholics Anonymous members and contribute to the construction of a self for the speaker.

Hallin, Mary (University of Nebraska), From Research to Public Outreach: Book Drive for a New Cameroon University [3-14]

Universities are starting up in Cameroon and Africa, yet they lack books and academic journals. The few books or journals present are often shared by many students and faculty. The students studying at the universities in Africa represent the future of Africa. A potential source or link to external resources for these new universities are anthropologists and researchers who have lived and conducted research in Africa and have returned back to their country-of-origin. In this presentation I will discuss a book drive I initiated for a brand new university in Cameroon, where I have lived for five years and conducted research. I discuss collaborating with university administrators in Cameroon and involving faculty, staff, and students at the University of Nebraska and other organizations in the book drive. Public outreach projects for new universities in Africa provide an opportunity to help in the growth and future of Africa and to develop collaborative research relationships with students and faculty in Africa.

Hanks, Michele (University of Illinois at Urbana-Champaign), "This is the Real England": Ghost Hunting as Secular Pilgrimage in Contemporary England [3-17]

In the past 20 years, ghost hunting has become an increasingly popular activity throughout England. Relying on common technologies, such as digital cameras and thermometers, as well as embodied encounters with spirits, ghost hunters attempt to collect the evidence necessary to prove or disprove the existence of ghosts. In course of this project, ghost hunters seek out and select locations to investigate. This selection process engenders a discourse of authenticity and historicity contingent on a quest for the "real England." Ghost hunters debate what constitutes a haunted space, and, for them, the answer is not entirely contingent on the reported presence of ghosts. Instead, spaces imbued with remnants of the "real England," for example seemingly rundown pubs or abandon castles in the woods, are as desirable as locations with well known ghosts. In this paper, I explore the understandings of Englishness implicit in this search for ghosts. I argue that ghost hunting is a form of secular pilgrimage in which participants encounter an embodied ideal of the "real England." I consider the racial, political, and economic composition of this "real England" by considering the nature of the ghosts that comprise it as well as the selection of spaces where it is located. Seeking out embodied encounters with an idealized version of the haunted past in sites that still resemble such a past enables ghost hunters to temporarily escape the multicultural, Neoliberal England of today.

Hecht, David (Luther College), Conservation and the Quiet Mind--Ecological Knowledge Systems and Perceptions in Dai Culture and Hinayana Buddhism in Xishuangbanna, China [3-4]

The tropical Xishuangbanna Prefecture in southern Yunnan is one of the most culturally and biologically complex places in the province and the whole of China. In studying local expressions of the relationships that exist between tropical plant ecology, local ecological knowledge systems of Xishuangbanna's Dai people, and Theravada Buddhist religious practices in Ganlanba, China, I aim to present an example of the complexities that exist between humans, human spirituality, and the natural world. As a representative case study of the way local ecology can help condition our human ecology (and vice versa) in manners of thought, perception, behavior, and language, I hope to provide insight into the impact of cultural, spiritual and ecological knowledge systems in addressing environmental discourse.

Hild, Meredith (The University of Northern Iowa), Sacred Stones for Sacred Structures: An Examination of Patterns in the Nine Levels, God Depictions, and Twin Complexes at the Classic Mayan Sites of Palenque and Tikal [2-2]

While there has been extensive research undertaken with regards to the symbolic nature of Classic Mayan architecture, the physical construction processes of central plaza temples have received relatively little attention. This study examines three construction patterns in the architecture of Classic Maya temples located in Tikal and Palenque: the number of levels supporting temple structures, the depictions of certain gods on temple facades, and the occurrence of twin complexes. Based upon quantitative and qualitative analyses, this study demonstrates a conscious decision-making process in the construction of nine sacred levels for each temple; patterning in fours, fives, and nines of god depictions; and the beginning stages of massive temple complexes in the form of twin structures. Through this analysis we gain a deeper understanding of Mayan architecture, especially the significance of conscious building strategies for religious purposes.

Hofman, Nila Ginger (DePaul University), Working the Yucatán: Values, Gender and the Working Lives Academic Women in Mexico [3-7]

This paper examines the working lives of academic women in Mérida, the capital of the Yucatán peninsula in southern Mexico. The interplay between academic careers and gender ideologies is considered in light of the social and economic climate in the Yucatán. I address how women's lives have been impacted by neo-liberal restructuring and other economic changes that have influenced women's work, their position in the workforce and household labor.

Hope, William (Knox College), Explorations of senses of sound and place at Knox College [3-9]

The acoustic environment in which we live, and to which we each contribute, is one of the elements most taken for granted in our everyday life experiences. We are exposed daily to countless sounds; some make sense, others strike us as particularly "out of place," while some escape our conscious attention entirely. At a broader level, soundscapes draw attention to social, political, and economic structures and the decision-making capacities of some people to significantly shape the acoustic environments of the majority of others. By extension, sounds provide a means and modality with which people contest social spaces and the values associated with place. Finally, sound shapes our aesthetic sensibilities as well as our individual and cultural

identities and is therefore an important medium for extending expressions of self in ways that articulate our understandings of the embodied self in relation to social networks and the physical environment. This poster session and accompanying listening station explores local senses of place on the campus of Knox College, with an emphasis on the ways in which sounds inform campus community members' daily experiences, associations, emotional investments and attachments. Working in relation to the concerns of the Anthropology of the Senses and Sound Culture studies, this research conducted by Knox students puts into practice Stephen Feld's call for "doing anthropology in sound," through serious engagement with sound both as a focus of ethnographic study as well as a creative and analytic method in its representation.

Horberg, Katelyn (Augustana College), Bishop Hill: A Study of Community Identity [3-1]

Bishop Hill is a small tourist village in central Illinois originally settled in 1846 by Swedish immigrant Erik Jansson who served as the community's religious, political and social leader. The Swedish colonists' initial motivation to immigrate as well as religious guidance came from Erik Jansson. Following his murder in 1850, what sense of identity did the settler's relate to if not Janssonism? I have identified three major time periods outlining Bishop Hill's history: the Janssonist period (1846-1861), concluding with the colony's dissolution, an intermediary period (1861-1946) in which residents sought to assimilate into Midwestern culture, and the current historic preservation and tourism period (1946-2010). Identifying these three periods, I have discovered a long term transition in community identity from Janssonist pride to an eventual reified pride in Swedish heritage and sanitized history of immigration and colonization.

Horner Brackett, Rachel (University of Iowa), Virtuous Consumerism and the New Distinction: The Case of Slow Food [3-8]

The Slow Food Movement was founded in northern Italy in the 1980s and counts over 100,000 members in 153 countries today. As a movement, Slow Food aims to restructure post-industrial foodways by changing the ways in which consumers think about consumption and production. In connecting gustatory pleasure, social justice and sustainability, the movement offers a holistic critique of many underlying philosophies and outcomes of neo-liberal globalization, targeting issues such as loss of culinary tradition, unethical rural development, and vanishing biodiversity. The Slow Food Movement claims to be democratic and based upon the voluntary membership of those with shared cultural and gastronomic interest. However, some argue that this type of "consumer democracy" remains available only to those with the social and economic capital to join. Bourdieu's (1984) description of Distinction, in which certain cultural phenomenon are marked as being in good taste by a dominant socioeconomic class, is reinvented here as gastronomic eclecticism and "virtuous consumerism." In this paper I examine the ways in which Slow Food ideology, as well as the broad discursive flows surrounding it, creates new forms of social distinction. Slow Food's discriminating consumer appears to reject an elitist, ethnocentric form of gastronomy in exchange for culinary cultural relativism. In what ways can anthropologists use the example of Slow Food to better understand the role of Distinction and virtuous globalization in other New Social Movements and food-related discourses?

Jacobs, Claude (University of Michigan-Dearborn), Black Gods of the Metropolis: Old, New, Reconsidered and the Spiritual Churches [2-10]

Arthur Huff Fauset's *Black Gods of the Metropolis*, published in 1944, was the first scholarly description and analysis of a range of beliefs and practices beyond the traditions of the Black

Church. The work includes chapters devoted to Daddy Grace, Father Divine, Bishop Ida Robinson, and Noble Drew Ali among others. While scholars of African American religion consider Fauset's study a classic, the work and Fauset himself have remained obscure until recently. However, there is now an ongoing reexamination of Fauset's findings in the context of new scholarly concerns centering on gender, ethnicity, post-colonial perspectives, ethnographic approaches, and critical cross-cultural comparisons. In this paper, I review some of this new work on Fauset and then reexamine my own research and writing on the Spiritual churches in Louisiana in the context of these insights. From this perspective, the Spiritual churches share similarities with both the old and new gods of the metropolis. As such, they can be described as an example of complex religious discourse among African Americans, a tendency for progressive politics, and African American efforts to redefine themselves racially and ethnically, and thereby embrace a wider world.

Johnson, Thomas (University of Wisconsin Stevens Point) and Helen S. Johnson, *Two Toms: Lessons from a Shoshone Doctor* [3-16]

Tom and Helen Johnson will talk about a favorite chapter from their upcoming book, *Two Toms: Lessons from a Shoshone Doctor* (University of Utah Press, 2011). They will detail a peyote ceremony at the Shoshone - Bannock reservation in Idaho led by the highly-respected Shoshone healer Tom Wesaw. As with all peyote meetings, this one dealt with immediate concerns of the community. In 1969 this centered around the Vietnam War and its effect on the family of a Shoshone draftee. The use of first-person narrative in cultural anthropology will also be explored.

Jones, Caroline (University of Nebraska-Lincoln), *Women's Rights and the Millennium Development Goals* [3-13]

Human rights are founded on the Enlightenment ideas of individual freedom. Reproductive health, however, is not about women or men as individuals but about them as a collective unit or "couple". This definition is generally used and accepted in many of the human rights documentations such as The Declaration of Human Rights, The International Conference on Population and Development Programme of Action and the USAID stance on reproductive health. This takes away women's and men's individual rights and places them in a realm of heteronormativity by referring to them as "family" or "couples" rights. These notions are very westernized and not applicable to different societies around the world. This paper is an Anthropological critique of the implementation of women's rights in various communities by way of the Millennium Development Goals.

Jones, Melissa (DePaul University), *The Intersecting Issues of Wage Theft* [3-7]

This paper seeks to explore the ways in which the main social issues of our time coincide with the African American experience of wage theft in Chicago. Through deep analysis of the participant's responses, I will detail the specific instances of racism, sexism, ageism and classism in order to create a more complete understanding of the wage theft issue. It is in the analysis of these oral accounts that accurate decisions be made in the effort to stem the wage theft problem in the African American community.

Kazmierczak, Elka (University of Illinois Urbana), *From Diagnostic Drawing Tests to Visual Metalogues: On Transformational Function of Drawings and Conversations About*

Them [3-12]

I will compare and contrast the theoretical assumptions behind the traditions of 1) projective drawing tests used in psychology for assessment of personality, developmental maturity, and emotional states, and 2) art-based diagnostic drawings, which are used in art therapy. My goal is to discuss the opposition between the clinical use of drawings as assessment devices and the inherently transformative function of creative self-expression. This opposition reflects the positivist tradition of psychological assessment and the post-positivist approach to drawing and dialogue as a transformative process. I will focus on Bateson's notion of "metalogue," in which structures of drawings and verbal dialogues about them interact iteratively and transform the self as they affect the content of later drawings and generate insights into the self. As illustrations, I will show self-expressive drawings created by non-artists.

Kehoe, Alice (University of Wisconsin-Milwaukee), Making Reds of the Redmen [1-8]

Critics of the "Indian New Deal" of the 1930s claimed the radical liberals were aiming to "make Reds of the redmen," i.e., impose Socialist ideals upon Indian tribes. This charge has not been taken seriously by historians, but recently available papers of Lucy Kramer Cohen, a Boas student and wife of Felix Cohen who wrote the Indian Reorganization Act of 1934, show that both Cohens were card-carrying members of the Socialist Party of America, and Felix did try to embody socialist ideals in the Act. John Collier, Commissioner of Indian Affairs in the New Deal, wanted to preserve primitive cultures; superficially, his and Cohen's models look similar but the principles are quite different.

Kelley, William (Governors State University), Outreach in a Successful Organization [3-14]

Bowling Alone documented a marked secular decline in participation in voluntary organizations. Ever since its publication Americans have been concerned that engagement in civil society may drop below levels necessary to sustain an informed citizenry and prudent judgment concerning public goals. This paper reports an instance of a voluntary organization successfully involved in public outreach on behalf of archaeology. For over thirty years this organization has maintained a relatively large membership, an active program of public presentations, and a successful history of grant support. Interviews with members reveal that a conjunction of historical and personal qualities resulted in formation of the organization, while a combination of personal, organizational, and institutional forces have permitted it to thrive over time.

Kelly, Steven (Kansas State University), The Lost "Civilization" of Cambay: A Case of Indian Revisionism and the Political Abuses of Pseudoarchaeology [1-8]

Pseudoarchaeology, or "false archaeology," has entered our everyday lives in many forms. Stories of lost civilizations, pre-Columbian transoceanic contacts, and ancient alien visitors have abounded in our culture, especially since the advent of the Internet. One such pseudoarchaeological claim was levied in 2002 by a minister in the Indian government, who announced that a group of Indian scientists had discovered the ruins of a vast underwater civilization in the Bay of Cambay off the coast of modern-day Gujarat dated to nearly 10,000 years old. These scientists cited several sources of evidence to support this claim, including the presence of extensive ruins, stone artifacts, pottery, and human remains all recovered from the site. However, a closer evaluation of the evidence and methods used by the Indian scientists reveals that the Cambay civilization claim is a fraud. After carefully analyzing the claimants'

evidence and motivations in promoting the claim, it seems most likely that the evidence surrounding the Cambay claim was intentionally misinterpreted and misused by the Indian government to promote a specific political agenda. These motivations are part of a broader Hindu revisionist trend, whose goal is to denounce traditional ideas about India's past in favor of a Hindu-centric ideology. Though this claim has slipped under the radar since being revealed as a fraud, it serves as a glaring reminder of how the abuse of archaeological evidence toward revisionist goals is a modern and relevant problem with real consequences, which should prompt anthropologists to search for potential solutions.

Kerry, Matthew (University of Michigan Dearborn), Getting a Grasp on the Faith of Young Christians: The Visions Christian Nightclub and the Spiritual Journey of Contemporary American Youth [2-10]

Over the past several decades the rise of non-denominational congregations in America has been significant, and today, of the nation's five largest congregations, three are considered non-denominational. More importantly, however, four out of five of America's fastest growing congregations are non-denominational, and according to recent findings of the PEW Forum, 44% of Americans do not remain in the denomination or religion of their youth. Among reoccurring themes in America's religious landscape, there is a strong sense of individualism and a willingness to try out new things, even if what is new is merely a repackaging of the familiar. Among contemporary American youth, nondenominational Christianity has taken on new forms. This paper examines one of these new forms: the weekly worship at Visions Nightclub in Lansing Michigan. In order to appeal to young people, the worship is filled with new age rock music and technology, including a projection screen, fog machines, and a light show. Survey results of young people at Visions Night Club and the University of Michigan-Dearborn's Intervarsity Christian Fellowship illustrate the spiritual journey of these young Christians. The results of this small survey are compared to those of recent larger surveys: the National Study of Youth and Religion and the PEW Forum's U.S Religious Landscape Survey. Many of these young people prefer a more personal relationship with God and believe that the rules and traditions of mainstream Christianity take away from this bond and what is important for them: the Gospels and the teachings of Jesus.

Khandelwal, Meena and Chitra Akkoor (both University of Iowa), Generation and Indian Diaspora in an Inter-collegiate Dance Competition [2-3]

During the last decade, [Asian] Indian dance competitions of folk and bollywood styles have exploded in popularity on American college campuses. An investigation of why these events have emerged at this historical moment and how they are viewed by Indians and non-Indians reveals complex intergenerational negotiations. In diaspora studies, discussions of generation generally refer to conflicts between immigrant parents and their second generation children. We argue that the concept of "generation" cannot be reduced to relations between parents and children, but must also consider distinctions between visa-holding international students their US-born peers on campus. We employ a transnational and historical approach to understand an annual Indian dance competition organized by students on the University of Iowa campus. We show that the on-stage performance and off-stage dynamics reveal complex tensions and collaborations between generations. We argue that the concept of "generation" must include several axes of difference that take into account place, citizenship, chronological age, and historical chronologies of migration.

Kimmev, Robie (Illinois State University), Teasing and Language as a Tool of Socialization [3-11]

I will argue that teasing during childhood plays an integral role in the process of socialization. Teasing has recently become a topic of much controversy in American education. While teasing has been almost unanimously condemned in the United States, it has been claimed that cross-culturally teasing rituals can be used to enculturate children and make them productive members of society. I will show linguistically that teasing rituals play an integral role in the cognitive development of children as they become adults. I will demonstrate the importance of these rituals by comparing data from the Kaluli in New Guinea, Hispanic homes in Oakland, California, and blue-collar families in Baltimore. As teasing among childhood has become increasingly controversial, this paper offers an alternative viewpoint of the important role teasing plays in language socialization among several societies around the world

Klein, Joe (Beloit College), Gate to the Hills: Orangutans, Tourism, and Conservation in a North Sumatran Village [3-2]

Conservation in Sumatra, Indonesia, is often confounded by different groups having conflicting ideas about the function, purpose, and meaning of the rainforest. Conflicts between state institutions and adat traditional legal systems, changes in the global economy, repeated “remapping” of public and private land, confusion over property rights, and institutionalized corruption have all contributed to wide failures of conservation efforts in Sumatra. In this paper, I use the village of Bukit Lawang, in the province of North Sumatra, as an example of a place that has attempted to keep intact its adjacent primary rainforest, with relative success. Bukit Lawang is unique in being home to populations of both wild and semi-wild ex-captive orangutans which draw international crowds. The resulting tourism comprises a significant portion of the local economy. Both populations of orangutans are also the focus of comparative research in behavioral ecology, perhaps most visibly by the Orangutan Health Project—a group studying characteristics of orangutan health. Drawing from my observations as a visitor and research assistant, I argue that it is more than the forest’s designation as a protected national park that has kept it intact. Aside from state protection, it is also the reliance of the local economy on the forest and the locally recognized benefits of the forest that allow it to remain. However, within Bukit Lawang there are also conflicting ideas about the purpose and meaning of the forest and even these smaller conflicts may have impacts on ecological outcomes, especially for the orangutans.

Kozminska, Kinga (University of Chicago), Identity Construction and Language Ideology among Polish-Americans in Chicago [1-3]

My study focuses on the problem of identity and bilingualism in Polish-American communities of Chicago, Illinois. I draw on interviews with Polish-American bilinguals, and examine how bilingualism shapes their identity in contemporary American society. More specifically, I discuss how equal speaking competence in English, the dominant language of wider communication in the United States, and Polish, influences the perception of oneself in the American society. Simultaneously, I try to examine the role of language for constructing identity: Is one language more important than the other? If yes, which? Linguistic aspects of the problem are also considered in my project. In particular, I look at language attrition, how English and Polish are used, and how they influence each other at phonological, grammatical and lexical levels. The aim of the research is to see whether there is a correlation between the perception of

oneself and language attrition: Is the dominant language the one that reflects the national identity of the speakers or does the first language play an important role in constructing one's identity in the US?

Lahey, Lester (Missouri State University), Are the Old Ways New Again? Local Farmers Practicing Civic Agriculture in Southwest Missouri [1-4]

Since the 1970s there have been growing social movements toward farmers' markets, community supported agricultural projects (CSA) and other outlets where consumers can purchase local food products. Much of the existing social science research on this topic explores consumers' perspectives and motivations. Few studies examine farmers' perspectives and the methods they use to produce local foods to meet consumer demand. I will build upon this less developed area of research by assessing the effects of the "local food" movements on farmers in Greene County, Missouri. Specifically, I aim to answer two questions: (1) What strategies are local farmers adopting to provide produce for local markets? (2) What effects are these movements having on traditional Ozarks subsistence farming and farming communities? I will answer these questions by conducting an ethnographic study of two Greene County farms that raise and grow food and then sell those foods at the Greater Springfield Farmers' Market and other local outlets. This research contributes to the academic and professional understanding of civic agriculture in Greene County, Missouri and in the Ozarks more broadly. This is an ongoing research project, and I expect to discover farmers with direct network connections to customers who commute a longer distance to the farmer's locality than perhaps older direct network connections that were closer to the farm. I also expect to find farmers practicing methods that are similar to traditional subsistence practices.

Larson, Jonathan (University of Iowa), Critical difference: Catholic versus secular civil society in Czechoslovak samizdat [2-3]

In this paper, I compare the genres, formats, and styles of secular literary-political intellectual samizdat (self-published) periodicals with Catholic samizdat during the state socialist period in Czechoslovakia to tease out differential patterns to ecologies of sentiment, textual contexts, valuations of space, and international orientation. While secular literary-political samizdat intellectuals found points of cooperation with their Catholic colleagues, namely over issues of human rights, they ultimately disagreed about the Party's impact on individual morality, the family, the public sphere, and transnational locations of value. For instance, Catholics decried an increasingly decadent socialist society and celebrated non-socialist national public spaces or activities such as pilgrimages. Secular intellectuals, for their part, lamented conformity, the decline of public spaces or activities such as café life, and ties to a Western intellectual heritage. Both had different visions of the role of individuals in collectives in their notions of paths to liberation and salvation. In samizdat periodicals we can see both differential reactions to the shortcomings and failures of socialist society and simultaneously limits to cooperation in dissent. In short, the Party's monopolization and homogenization of public culture served as impetus for diverse critical communities, but ones with vastly different understandings of and visions for the social change they wished to foster, and that they pursued after the fall of state socialism.

Lemus, Sergio (University of Illinois at Urbana-Champaign), The Mexican Working Class Must Be Defended: A Study of Borders, Un/making Race and Post-Colonial Visions in South Chicago [2-8]

An uncritical stance toward understanding Mexican racial subjectivities is a consequence of a colonial, imposed notion(s) of race in the Americas. In Mexico, racial thinking relies on the belief that Mexicans derive from two populations, “Spanish” and “indigenous” which are then fused in the Mestizo figure. In the United States, W.E.B. Du Bois (1903), looked at differences, and argued that in 20th century America, it was the “problem of the color line,” that is, the relation between the darker and lighter races that mattered the most particularly regarding U.S racial relations. In this paper, I engage freely with the past and the present to think about current understandings of race among and between Latina/o populations of Mexican origin. Drawing from ethnographic work among lawn care service workers (yarderas/os) in Chicago, I theorize race through the lens of border studies. I use border theory and anthropology to think through thick and thin the multiple effects of race on people. Ultimately, this paper seeks to map out the use(s) of race and its palpable, always injurious effects in the post-colonial subject embodied in the Mexican immigrant.

Lewis-Harris, Jacquelyn (University of Missouri St. Louis), Introducing the Virtual Pacific [2-4]

This paper discusses the conversion of The Cultures of Oceania, a very popular anthropology course, into an online class. While the field videos and photos were easy to adapt to a web-based format, the discussion of unfamiliar cultural practices, world-views and belief systems posed a greater challenge. Concepts that were easy to address in a face-to face class, required a totally different approach when addressing 35 students online. The pros and cons of assessment and the teaching of cultural anthropology online will be also discussed.

Lewis-Harris, Jacquelyn (University of Missouri St. Louis), Facing the Issue of Race in St. Louis [3-14]

The St. Louis venue for the exhibit, Race; Are we so different? presented many opportunities through which to introduce the public to anthropology. The Center for Human Origin & Cultural Diversity at UMSL was asked by the host museum to develop public programming which would interpret the exhibit's anthropological material. The planning process, resultant presentations and audience reception will be discussed in this presentation.

Lott, Dylan (University of Illinois at Chicago), Neuroanthropology or Neuro-orientalism? The politics of picture thinking [3-6]

In the last half decade alone, the number of conferences and ‘special issues’ devoted to the fashioning of research methods and literacy conducive to the interdisciplinary venture has made it seem as though the neuroanthropological project was well underway and the path clearly marked. However, there are good grounds for questioning that assumption. I propose to do this by presenting a research study that situates itself in this interdisciplinary field in its attempt to address the ‘culture-brain’ nexus of the ‘self’ through an examination of the ‘self-style’ of ethnic Tibetans compared to ethnic Han (Wu, et al). I will examine this study primarily according to the criteria set forth in the Journal in which it was published (June 2010 special issue of Social Cognitive and Affective Neuroscience- explicitly devoted to neuroanthropology). What is absent from the literature to date is a critical awareness of the limitations of the methods and practices of neuroscience and whether it makes conceptual sense for neuroscience to engage a disciplinary heuristic such as ‘culture’ as an object of research. Further, there is evidence that the field is relying on unnuanced and overly romanticized generalizations of peoples and cultures in order to

facilitate research interpretation. Fortunately, ethnography is in an ideal position to address the social and discursive practices of the ‘self’, and of ‘neuroanthropology’ as a proposed venture. This paper is the first turning of the ethnographic lens on the illusions-augmented by advances in neuro-imaging- which sustain what I take to be a ‘methodological orientalism’.

Mahsman, Rachel (Missouri State University), Impacts of a Cash Economy: Changes in Diet and Cooking Methods in Guinea-Bissau, West Africa [3-8]

Among the Manjako of Guinea Bissau, the main subsistence activity has traditionally been wet-rice cultivation until recently, when cashew production was added. This recent (within twenty-five years) economic transition has led to changes in ingredients, diet, and nutrition in the village of Caio. I lived among the Manjako for almost four weeks over winter break (December 2010 through January 2011). While there I noted the various farming and cooking techniques utilized by the people, specifically by the wives of the family I stayed with. Data includes the percentage of local ingredients vs. imported ingredients used daily, comparative prices of imported foods between villages, prices of local foods bought and sold, as well as various techniques of harvesting, fishing, and cooking. Data was gathered through participant-observation, specifically watching, eating, cooking, and talking with villagers. Interviews were conducted to compare the availability of various ingredients before and after the production of cash crops. The influence of cash crops in the area has led to changes in cooking techniques, diet, and nutrition and has involved the farmers in a global economy and away from self-sustainability. Cashews are now the main cash crop in the area which has increased imported ingredients and led to poor diet, loss of local ingredients, and a dependence on imported foods rather than on self-sufficiency.

Marazi, Farai (University of Iowa), Social Stigma and Coping Strategies among HIV Positive Individuals in Zimbabwe [2-11]

This paper is concerned with social stigma against HIV-positive individuals in resource-scarce areas. In epidemic settings of HIV, stigma often has crippling effects to managing the prevention and treatment of HIV. The discrimination brought by stigma, often in the form of social alienation and rejection, discourages HIV positive individuals from maintaining healthy lifestyles and seeking treatment. In addition to being one of the major constraints to broadening HIV testing schemes, stigma also factors into the denial of access to treatment due to the long-term costs characteristic of chronic illnesses like HIV. Based on research conducted in Zimbabwe, this paper will discuss the stigmatization of those who are HIV positive and relate how the prevailing socio-economic and political conditions in Zimbabwe exacerbate the situation. Some of the strategies that people use to cope with stigma in their communities and in accessing health care services will be discussed.

Markovic, Alexander (University of Illinois-Chicago), “Born To Be Musical”: Romani Identity and Musical Performance in Vranje, Serbia [1-1]

This paper explores how Romani (“Gypsy”) identity is linked to musical performance as Roma brass musicians attempt to cultivate financial security and social prestige in the face of rapid socioeconomic change. Despite their marginal position in society, Roma in Vranje, Serbia, have monopolized the professional performance of music for various local communities since Ottoman times. Stereotypes about their “inherent” musical abilities situate Romani professional musicians within specific social and economic dynamics in local society. Discourses concerning “Gypsy” nature and musical skills shape the relationships between Roma entertainers and Serb

patrons in Vranje, and ritualized interactions during performances allow locals to publically perform their socioeconomic “selves”. In the aftermath of the breakup of Yugoslavia in the 1990s, Romani identity is being linked to music and performance in new ways as the economic prosperity and social status of Vranje’s Roma musicians are undermined by recent crises. Increasingly, Roma musicians attempt to capitalize on popularized ideas of Romani music and “Gypsy” nature in order to cater to growing international demand for “Balkan Gypsy Brass” music on the World Music market. In this context, musicians strategically alter musical repertoires and performance styles to maximize their popularity and earnings for diverse audiences locally, nationally, and transnationally. Linking Romani identity to musical performance, therefore, becomes a tool for musicians to negotiate changing webs of power and prestige as a result of both local crisis and growing transnational fame.

Masterson-Rodriguez, Lauren (University of Missouri St. Louis), Impacts of Recent Health Legislation on College Students [1-7]

The enactment of the Patient Protection and Affordable Care Act (PPACA) in March of 2010 has prompted a much needed discussion and attempt to rectify the failing American health care insurance system. There is little disagreement that the American health care system requires change, but the appropriate method of change is a topic of current debate. My research focuses on the Student Health Center at the University of Missouri – St. Louis as an indicator of the effect PPACA has had on college students, and my hypothesis states that provisions within PPACA may not be effective in facilitating better health care for college students. Methodology combines qualitative and quantitative approaches. A random sample of five in-depth interviews with UMSL students will be conducted followed by a survey questionnaire administered to a random sample of 150 students. Survey participants will have the option to leave contact information if they are interested in participating in follow-up interviews to collect narratives about their experiences at the health center and their perceptions about the new health law. Data will be analyzed using the following variables: gender, state and national residency, ethnicity, health insurance status, use of the campus health center, and impact of PPACA. Chi-square tests of statistical significance will allow me to ascertain whether recent health care legislation has been beneficial for college students in my study population using my chosen indicators.

McCombs, Randall (University of Toledo), Cell Phone Use in a Generational Perspective [2-1]

Cell phone use has proliferated throughout the world; it seems everyone we know has a cell phone. Cell phone and communication have been studied in the field of communications extensively, however, cell phone use has been studied very little in anthropology or from an ethnographic perspective. While studies have been done on traditionally age students in high schools and colleges, little research has not been done on nontraditional students and how the intermingling of these two groups affect cell phone usage. In this paper I use ethnographic data from transcribed interviews, surveys as well as statistical data to examine the extent to which cell phone usage varies by generation, occupation and status in college.

McGinley, Elizabeth (Lake Forest College), Negotiating the Place of History in Falmouth, Jamaica [2-6]

This paper investigates the process of negotiation and collaboration between differently positioned persons involved in the collective articulation and representation of the history and

contemporary character of Falmouth, Jamaica. In this particular case, a development project in Falmouth involves public and private agencies and corporations from the U.S. and Jamaica, as well as individual activists and others concerned with the effects of a cruise ship terminal engaged in a process of collectively re-defining the place of Falmouth and Falmouth as a historically 'Jamaican' place. I note that the objectives and relationships of these individuals and collectives to the terminal and to one another are not entirely aligned. As interest groups are competing, collaborating, and colluding but are all seemingly positioned to turn out the product of a successful redeveloped Falmouth. This work considers some aspects of how competing interests are able to collaborate or negotiate collective agreements (or not) in their transformative redefinition and representations of Falmouth. By collecting the different perspectives on the cruise terminal, the objectives for place making processes, practices and representations of these different individuals and groups and their concerns about one another, I investigate several models of successful tourism development of historic place.

McGraw, Hilary, and Amanda Grupp (DePaul University), Fear Factor: Experiences Studying Wage Theft in the Field [1-5]

In a three month long research project on wage theft, one of the primary issues we came across was the prevalence of fear: fear of what wage theft is, fear of talking about wage theft and the workplace backlash that could occur, as well as fear of outsider researchers coming into the community. We struggled to maintain contact and trust with our study community due to these perceived conflicts of interest. This paper focuses on the fear that surrounds grassroots movements and the benefits of community organization from within.

McKether, Willie (University of Toledo), The Making of a Community Oral History Collection: Role of the Anthropologist [3-14]

In the context of shrinking resources, in this paper I describe how I created a local African American Oral History project in conjunction with The Toledo-Lucas County Public Library (TLCPL) and a local television production company. Through the collaboration, we coauthored and received a State of Ohio Library Science and Technology Grant that enabled us to expand the library's African American history collection through inclusion of a specialty collection named in honor of a local deceased educator and historian. The grant enabled the library to expand and further develop its special collection and, through innovative uses of various technologies and formats, to enhance students and community members' knowledge of and interest in Toledo's African-American culture. From the twenty oral history interviews conducted during the summer of 2009, we produced 20 television quality DVDs for patron use, produced transcribed versions of the interviews, conducted several community forums, and developed age-appropriate lesson guides for library patrons. The video recorded interviews are being edited for publication with a public television station; and the interviews are being edited for inclusion in an oral history book published by The University of Toledo Press.

McKether, Willie (University of Toledo), Discovering the Culture of Collaboration in an Institutional Merger [1-5]

In 2006 the University of Toledo and The Medical University of Ohio merged to become one institution. This ongoing research examines collaboration in the context of the merger in two iterative stages of research design. The first stage, and focus of this paper, examines the university's grants database through social network analysis. In this stage, we use the merged

institution's grants database to examine the extent to which such collaboration changed in the post merger environment. Using the Multinet social network program, in the paper we specifically highlight a new methodological procedure discovered by the authors to examine collaboration between faculty at the university's main campus and health science campuses between 2003 and 2010. Through the procedure, we show how a new algorithm enabled us to effectively navigate through over 5,000 grant applications to discover 130 jointly submitted grant applications by 270 faculty members from both campuses. We argue that these 130 jointly submitted grant applications serve as a leading indicator of collaboration at the merged institution. The second research stage will include qualitative informant interviews with faculty, staff and administrators in order to identify inter-dynamics and to provide context for the quantitative and social network data.

McKinley, Robert (Michigan State University), A Rare Yet Scientifically Supported Religious Explanation of a Marriage Rule and of Its Geographical Distribution: Asymmetric Alliance in Southeast Asia [2-10]

As an ethnographic region southeast Asia is known for having a high frequency of societies practicing, or having once practiced, asymmetric alliance, often designated as matrilineal cross cousin marriage. Seen as an exchange of spouses between lineage groups, the spouses always move in just one direction according to sex. Ideally, 'wife takers' can never be 'wife givers' to their own respective 'wife givers.' Always 'wife givers' are viewed as superior to 'wife takers', so a sense of hierarchy and rank pervades the system. Wife givers are the source of life and of religious powers. Curiously, this practice has a broken and uneven distribution within Southeast Asia. It is found in cultural border areas where there has been prolonged historical interaction with strongly patrilineal and even markedly patriarchal societies. India, China, and Melanesia are examples. Influence from these outside regions goes against the generally bilateral emphasis of most Southeast Asian kinship systems and also contradicts the famed under-current of sexual equality in the region. Matrilineal cross cousin marriage seems to re-assert balance in the face of profound male bias. But it does so through the religious notion of the mystical flow of life through women. Reversing this flow is viewed as dangerous. The exclusivity of unilineal descent is thus countered by regarding one's 'wife givers' as ritually superior to one's own group. This fits with the Southeast Asian notion that kinship and ritual are about the flow of life regarded as a mystical essence. This flow depends on a balance, not an imbalance of the sexes. In the absence of pressure to bias one sex over the other the mystical rebalance supplied by the one-way marriage rule is not called for, and does not even occur --- not even once!

McMillion, Christine (Illinois State University), The Role of Religion in Contemporary Student College Life [2-10]

In this paper I explore the role of religion in American public life. I do so through an ethnographic analysis of EnAction, a Christian registered student organization at a state university in the Midwest. It is often assumed that religion plays little or no part of life on non-denominational campuses in the United States. I argue that the role of religion is actually quite prominent, and that university students are actively participating in campus religious organizations and activities. For example, at many state schools the number of religious organizations is comparable to that of sports clubs or social organizations. I support this claim through participating in a current campus religious organization—and through interviews with its members—and by examining the history of religion on public campuses.

Medrano, Jonathon (University of Chicago), “Nin Kinigawabimin-Niiso-Icicahiya/Cultural Amalgamization”: The Transformation and Expression of Spirituality and Identity in the Native American Urban Context [3-3]

Native American communities rank particularly low on nearly all standardized quality of life measurements. To address these disparities, Chicago’s Native American community is attempting to revitalize a number of traditional ceremonial customs including rituals, languages, and artistry skills. These practices had all but disappeared as a consequence of forced education and assimilation policies driven by Federal Indian Boarding Schools and Federal Termination and Relocation Programs. The focus of this paper is to explore the cultural and psychological consequences of some of these revitalization efforts. Through a combination of qualitative interviewing and participant observation methodologies, this paper documents the personal and collective features of an urban Native American revitalization movement. In-depth analysis of participant narratives provides insight into the processes involved in the manifestation of spirituality and identity, as the Native American community struggles to reinvent and embed traditions. My current research suggests that those individuals who regularly participate in novel ceremonies and rituals experience not only a revived sense of community but also the reestablishment of generational ties and improved physical and emotional well-being. Of equal importance is the transformation within participants who engage in such cultural constructs. I contend that engagement with such constructs, and the transformation of spirituality and identity in an urban context, results in a novel phenomenon which I’ve termed “cultural amalgamization.” Thus, as part of this paper, I seek to understand and explain the transformative process now underway in Chicago’s Native American community as part of the phenomenon of “cultural amalgamization.” Presently, I define “cultural amalgamization,” as a phenomenon which generates a new cultural form, construct, identity and/or setting, via human intervention, by reviving past customs and combining various beliefs and norms from diverse yet similar cultures, such as the Native American culture, within a uniquely contemporary urban context.

Monson, Sarah (Minnesota State University, Mankato), “When I want to impress someone”: an investigation of strategic language use, deception, and evolutionary theory [2-5]

Language is more than a tool for communication. It is used to impress, influence, flatter, and placate. Its social function in human interaction may provide insight into its evolutionary origins. For language to have been selected for, it must have had a reproductive advantage. Specifically, the strategic use of language could have helped our ancestors navigate social relationships—to ally with those who would increase their social status, to secure mates, and to avoid enemies and cheaters who would have impeded survival. This paper combines proximate and ultimate levels of analysis from sociolinguistics and evolutionary theory to study the nature of strategic language use in human social interaction. As a way to explore the social benefits of the evolution of language, the researcher designed an experiment to examine how language is used today in the context of deception and deception detection. Using the game “Two Truths and a Lie” and two surveys, the researcher investigated the tactics and cues involved in deception, the ranking of each storyteller according to ability, and the motivations for deception and strategic language use. Implications of deception and strategic language use are discussed against the backdrop of evolutionary theory.

Moré, Victoria (Illinois State University), Freeganism at Illinois State Univeristy: An Ethnographic Study [3-4]

This paper is a study of the lives of a small group of young freegans living in Bloomington-Normal Illinois. I describe freegan activities such as dumpster diving, bartering, and how it is a philosophy that extends beyond food reclamation influencing other all aspects of their lives. My analysis includes a discussion of what is considered valuable in contemporary American culture, reasons why food is thrown away in such large quantities, and explores how freegans challenge society's perception of garbage. Finally, I look at where ISU freegans fit in the global freegan movement, and how freeganism is a way of life centered on values American society can adopt.

Mullins, Lanette (Ivy Tech Community College), Hicks, Hillbillies, and Rednecks: Perceptions and Stereotypes of Southern Appalachia [2-8]

This paper explores the on-going stereotypes held by non-Southern Appalachia individuals as directed toward Southern Appalachia. A survey was conducted to establish a baseline concerning the stereotypes held by Midwesterners about the Southern Appalachian persona/stereotype. It was found that not only do non-Southern Appalachian individuals, in general, have a strong negative stereotype concerning Appalachia (considering them humorous, comical and "a joke"), but that that stereotype also influences even the smallest hint of traits (accent, language, etc...) associated with Appalachia. Further, the paper explores the evolution of the "hick, hillbilly, and redneck" persona and how that directly correlates with a negative stereotype/attitude toward anyone from that region, regardless of education or economic background.

Muzzio, Alejandro (Univeristy of Iowa), Methodology, Habitus and Structural Violence in Meatpacking [1-4]

The meatpacking plant in Columbus Junction, Iowa, is only a landmark in what is southeastern Iowa's meatpacking culture. This paper first explores the methodological implications of conducting research in and on the power laden meatpacking industry and how research has addressed the issues. Then the practice of meatpacking companies and workers are analyzed in terms of the broader structures which shape them. This practice helps to illuminate the structural violence meatpacking workers experience in the face of adverse health outcomes as a result of the job.

Naidu, Prash (University of Chicago), Declaring the National, Distorting the Present: Constructing a Public and Standard Language in Timor Leste [1-3]

In this paper, I build on and contribute to the on-going discussion of the processes of language standardization in nation-building, the effects of post-colonialism on the distribution and social hierarchies among languages, and more specifically, the ways in which the beliefs about the use of these languages come to constitute a particular kind of national public in the island nation of Timor-Leste. Portuguese, spoken by about 2% of the population, and Tetum, spoken by more than 87% of the population, are together the national and official languages of Timor-Leste. At the outset it might seem silly to ask why Portuguese, and not one of 15 other indigeneous languages, all with more speakers than Portuguese, is one of the national languages of the country. Although scholars have long noted that the imagination of a public pivots on ideologies of standard language, a more complete understanding of this situation requires that we ask the

following question instead: What is the nature of the relationship between a East Timorese national public and a standard language? To answer this question, I investigate the recent frameworks and assumptions that have governed the declaration of the public as a language-based form of political authority. Accordingly, I examine how the national and official use of the Portuguese language shape aspects of the social world for the East Timorese, and discuss the effects of this distortion.

Neidich, Deborah (Illinois State University), The Thai Kitchen, From the 20th to the 21st Century [3-8]

In this paper I will examine the changes that have taken place over the past half-century in the traditional Thai kitchen and its utensils. The Ethnographic Collections at Illinois State University has a complete traditional Thai kitchen from the 1970s from Chiang Mai province. I will do a comparative analysis of the items of this Thai kitchen in the Illinois State collections with a contemporary Thai kitchen. I will show how, and why, northern Thai kitchens have undergone significant transformations in these past decades, reflecting not only increased globalization and contact, but also changes in form and function. This kind of work shows the importance of augmenting ethnographic data with an analysis of material culture. Combining the perspectives of both ethnography and material culture leads to a fuller, and more profound, understanding of how a culture operates both locally and in the great global sphere.

Newbury, Liz (University of Iowa), Social Inequality as an Element of Iowans' Perceptions of a Recently Introduced HPV Vaccine [2-11]

Human papillomavirus (HPV) is the most common sexually transmitted infection in the U.S. High-risk strains of HPV are associated with more than 99% of all cervical cancers. Merck's HPV vaccine, Gardasil, was approved by the U.S. FDA in 2006 for use in girls and young women ages 9 to 26 and was marketed specifically as a cancer-preventive vaccine. Although cervical cancer incidence and death rates are relatively low in the U.S. due to widespread Pap screening—approximately 12,000 new cases are diagnosed and 4,000 deaths occur annually—it nonetheless remains a disease of social inequality. Both incidence and death rates are stratified by racial/ethnic groups, with disproportionate impact on women of color. Marketing campaigns and media coverage of Gardasil placed heavy emphasis on women's individual risk and responsibility for prevention of cervical cancer through use of the vaccine, while simultaneously de-emphasizing the fact that HPV is a sexually transmitted infection. This paper will draw on data gathered from semi-structured interviews and focus groups I conducted in Iowa in 2008 with a variety of stakeholders with interests in the HPV vaccine: health department officials, state legislators, health care providers, parents, and young women. I will discuss ways in which my interlocutors reported that their decisions to frame policy about the vaccine, to provide it in their practices, or to obtain the vaccine for themselves or their daughters were structured by perceived ease of access or barriers to access.

Olin, Kyle (Iowa City VA Medical Center), Working as a team: Anthropologically Informed Health Services Research [1-2]

Outside of an academic setting, anthropologists conducting research will almost certainly be connected to teams comprised of members from varied backgrounds, most of who are not anthropologists. Interdisciplinary research is valued for its ability to bring together a number of perspectives to solve a problem and for the ability to arrive at the most complete solution to

specific issues. Anthropological training does not often prepare researchers for delegation of responsibilities within the group or for developing shared processes for data collection and analysis (including the sharing of personal field notes), and instead prioritizes the development of researcher autonomy in study design, conduct, and analysis. In this presentation I will examine the functions of the team and roles involved in conducting ethnographic and anthropologically informed health services research; some challenges encountered when conducting research in the VA, including the additional layers of protection and restrictions on how the work may be conducted and processed, ownership of data, and how results may be disseminated; and structures enabling the introduction of new team members to projects that are in-progress or entering new phases. I will draw from my experience of joining a needs assessment study that had been underway for more than a year, and needing to rapidly become familiar with the project, its data, methods, and results to date, while adapting to the change from a university setting to a federal environment. The structure and established system of communication enables team members to integrate and contribute their skills to the research.

Ono, Sarah and Heather Reisinger (Iowa City VA Medical Center), Anthropology in the Complex Context of a Federal Healthcare System [1-2]

The Veterans Health Administration (VHA) is the largest integrated healthcare system in the United States, the largest safety net system, and provides the greatest number of training slots for health care practitioners. It also sponsors research and training centers across the country, a unique research and quality improvement collaborative, and several national conferences. In this research environment, a growing call for ‘qualitative research’ has emerged, which is ripe for anthropological engagement. As the emphasis on evidence-based medicine continues to grow in the health care arena, Veteran Affairs (VA) researchers and practitioners alike are seeking a greater understanding of contextual factors, stakeholders’ perspectives, and ways to build an integrated picture of complex practice settings. As a starting point for the session, “Team-Centered Anthropology in the VA,” this paper offers an introduction and brief overview of the structure of the VA and its role as a provider of health care to 5.5 million veterans. In order to locate the session’s papers in context, this presentation orients those unfamiliar with the structure of the Department of Veteran Affairs to the complex, and frequently misunderstood, national system of service and care. It also addresses why at this moment in time, the call for anthropologists and the ethnographic perspective they bring to research is on the rise. This umbrella overview of the VA structure will serve to contextualize and unify the session, providing a framework to facilitate critical engagement with the need for and place of anthropology in the VA.

Ortiz, Cristina (University of Iowa), Teaching "Who We Are": The Implicit Messages of Educational Institutions in a Rural Iowa Meatpacking Town [3-3]

This paper will present findings about how educational institutions (public schools, adult ESL programs, and GED courses) transmit an informal education about community norms, values or expectations. This research is being conducted in a small rural Iowa town with a large Latino population and a growing Asian population. Institutionalized education is a primary site in which identities and community norms are negotiated in this town. The community's economic reliance on industrial meatpacking jobs results in frequent in- and out-migration. This mobility has created pressure on institutions to continually "educate" residents both in the formal sense of content (especially English and literacy skills) as well as informally about community norms and

values. Issues around the public school district's poor performance on standardized tests under the No Child Left Behind program has led to increased interest by some (primarily upper-middle class English-speaking) community members in the activities of educational activities in the community. This paper will look at some of the implicit messages being constructed and conveyed about what a "good" citizen/student/students' parent is and what the "community values" are. It will also address how some of these messages are being resisted or negotiated by their intended audience.

Ott, Angela (Purdue University), Prominence in Gesture and Speech: A Cross-linguistic Study [2-5]

Anthropologists and linguists are interested in discovering what is and is not universal about Language. Regarding gesture and speech, my research addresses the way that gesture and speech prominences are manifest in two different linguistic communities – Italian and American English. Is it more similar overall or different between the two language groups? Does gesturing affect the speech or does speech affect the gestures? Specifically, does gesturing affect how prominence in speech is realized with regard to timing, articulator, or acoustic properties? To the extent that Americans and Italians gesture or show prominence in similar or different ways, this will be evidence that there is either something universal or language-specific about the interaction between gesture and speech. A strong correlation between different aspects of gesture and speech prominence in different languages might indicate the existence of one, multi-modal system involving speech and co-speech gestures that would actually constitute the phonology of the language.

Ottenheimer, Harriet (Kansas State University), The Emergence of Language [2-13]

The emergence of humans and the emergence of language are inextricably linked but it is still not clear exactly how or when that transition took place. Drawing on research from all four subfields of anthropology this paper focuses on the shift from closed to open systems of communication. It explores the role of sign language and ape language in the emergence of linguistic and cognitive capabilities. It examines the role of word play and kinship terminology in the emergence of duality of patterning and cognition. It explains how our ancestors moved beyond issuing alarms or signaling the presence of food and began engaging one another in conversation.

Paez, Monica (Iowa City VA Medical Center), A Team Builds Codes And Coding Builds A Team [1-2]

As a qualitative research coordinator for the Veteran's Health Administration (VHA) I am involved in data collection, processing, and analysis. Coding and codebook development are key to this work. In contrast to typical anthropological research, coding at the VHA is a team process and one that has both methodological and analytic consequences for the research at hand. In my paper, I will discuss how the Qualitative Core at the Iowa City VA develops coding strategies and codebooks as well as the actual coding process. I will do this by using two studies as illustrative examples. The first study is a multi-site, mixed methods study of smoking cessation. For this project I worked with the lead qualitative researcher and the study PI on developing the codebook and then coding patient and provider interviews. The second was a large study looking at patients in three different states who have suffered from a cardiac event and what they believe caused it. For this project I worked with the study PI on a different kind of coding that involved

auto-coding using a qualitative software program (NVivo) as well as attribute coding. For both of these studies as well as most forms of team coding, a large part of the process was determining inter-rater reliability, a measure of coder agreement that is important in health services research. Team coding is a useful and beneficial tool in qualitative research that can ensure greater accuracy and detail than a single coder.

Passariello, Phyllis (Centre College), To Have and to Hold: material culture and the construction of meaning [3-12]

Culture, in the guise of ‘material culture,’ or ‘stuff,’ accounts for our success as a species. Our stuff is the cornerstone of our flexibility and adaptability as a species. We can live in almost any eco-niche because of our stuff. It makes some sense, then, that as humans, we are defined by our possessions. All humans are materialistic in order to survive. The pan-human desire for stuff is evolutionarily advantageous, until it isn’t. This paper looks at the relationship between people and things bio-culturally, archaeologically, historically, cross-culturally, digitally and pathologically, exploring if and how objects narrate reality.

Pedersen, Janni (Iowa State University), Gricean maxims in bonobo-human conversations [2-5]

The framework of conversational implicature, Gricean maxims, has been used to study aspects of human conversations, such as which preconceptions we make in order to successfully communicate. This study aims to apply the principles of conversational implicature to conversations between humans and symbolically competent bonobos, *Pan paniscus*. The subjects, Kanzi and Panbanisha, have been part of language research since their birth. They comprehend spoken English and use lexigrams to communicate. The focus of this study will be violations of the Gricean maxim of quantity, which states that an interlocutor should provide the necessary information for the other interlocutor to understand the meaning of the utterance. The bonobos utterances are often short, and the question is the significance thereof in terms of their capabilities to master a complex message. Sequences of conversation between Kanzi or Panbanisha and a human were identified in the video archive documenting the bonobos' lives. Violations of the maxim of quantity and the responses were examined using a Gricean framework. The results indicate the possibility that the shortness of their sentences is due rather to practical issues than with lacking content of their communication or lacking cognitive ability to master a more complex message. This also indicates that the same central importance of the attitude of the interlocutor that is found in human conversations is found in interactions with symbolically competent bonobos. That communication breaks down if an utterance is not treated as meaningful also applies to conversations with symbolically competent apes.

Peoples, Damian (University of Illinois at Chicago), Show Him Some Timber!: Irish Sport and Performing Ethnicity in the Heartland [1-6]

Hurling is claimed to be one of the world’s oldest field sports. The Celtic game, which resembles hockey, is immensely popular in Ireland and even has a significant following in the United States. Since the late 18th century, hurling events have taken place in North America; mainly, in cities with large Irish immigrant populations like New York, Chicago and Boston. In recent times, however, Americans outside these loci of Irish culture have established local hurling leagues. These leagues allow non-immigrant, middle-class Midwestern residents to create and perform an ethnic identity that promotes local solidarity and emotionally connects

participants to both the larger Irish-American community and to Ireland. Numerous scholars have previously noted how newly-arrived immigrants use sports, especially soccer clubs, to facilitate integration into mainstream American society. These newly-established hurling leagues demonstrate that mainstream Americans can use sporting clubs to reverse the flow; connecting long-time residents with foreign populations that may not be found easily in their hometown. Through the interconnectedness of sports teams sponsored by Irish-themed public houses and participation in social and philanthropic activities, these men create an Irish-ness that promotes personal and civic networking at the local level and beyond.

Pettinen, Katja (Independent Scholar), Taking the Waters: Sensoriality as Enskillment in Sauna Bathing [3-12]

A range of different forms of somatic practice operate as ethnic or national markers. A number of such practices, such as yoga, martial arts, dance and theatre arts, are cultivated through specialized teaching and learning and are predominantly exercised in the public realm. Other somatic practices distinctly mark ethnic boundaries in part because of their connection to the interior spaces of home and family life. In this paper, I examine the Finnish tradition of sauna bathing as a form of somatic practice that marks and performs ethnicity. I suggest that this somatic practice can be regarded as a form of cultural enskillment wherein the senses become gradually cultivated throughout the course of childhood towards the enjoyment of hot steam and drastic temperature shifts. A number of aesthetic features associated with sauna practice are further part of the sensorial cultivation that shapes and forms the enskillment of this somatic practice.

Philibert, Nanette (Missouri Southern State University), Meeting the Needs of Business: Towards an Identification of Cultural Resource Management KSA's [2-4]

The researcher interviewed current hiring managers and supervisors in the field of cultural resource management (CRM) to determine the top five skills, knowledge, and abilities needed by CRM applicants in today's workplace and correlated the findings with the Society of American Archaeology's recommended curriculum for advanced degrees in applied archaeology. The researcher found agreement between business and curriculum in the knowledge, skills, and abilities (KSAs) of writing, field experience, leadership, verbal communication, and public relations skills. The study contains a literature review of recent articles on CRM curriculum and KSAs as well as a recommendation for an additional quantitative study which examines the views of educators and business

Piscitelli, Matthew (University of Illinois at Chicago), Intensive Predictive Mapping of Surface Topography at Three Late Archaic Sites in the Fortaleza Valley, Peru [2-2]

The appearance of large platform mounds along the north central Peruvian coast during the 3rd millennium B.C. represented the onset of a qualitative cultural transformation—the emergence of incipient leadership. Monumental architecture requires the labor of a body of individuals whose efforts are coordinated by a group of managerial elite. Archaeological investigations focused on the domestic structures adjacent to these platform mounds will help identify the residences of those people who may have led ritual activities and directed mound construction. High-resolution maps of surface topography can serve as predictive tools for locating promising areas to excavate. The purpose of this study is to present recent intensive mapping conducted at three Late Archaic (3,000 – 1,800 B.C.) archaeological sites in the Fortaleza Valley, Peru and to use

these data as a baseline for making comparisons with previously mapped and excavated residences. Total Station data will be used to generate 3D surface maps in ArcGIS to delineate elevation changes in fine-grained detail. Distinctive features on the surface will help define unique archaeological signatures for future, better targeted excavations of households.

Pomales, Tony (University of Iowa), The Cultural Politics of Vasectomy in Costa Rica [2-11]

David Hess (1995) has argued that while new cultures are constantly emerging, the ways in which these cultures emerge are inextricably linked to power, that is, to the kinds of practices that are permissible or possible in a given society. In Costa Rica, the dramatic and increasing rates of vasectomy over the last decade have caused some experts to intimate that a cultural change is taking place among Costa Rican men. Rather than focusing on national public health policies, which have implicitly worked to protect men's reproductive capabilities, these experts have been more inclined to set up a false binary between "machista" and "non-machista" men, whereby "non-machista" men are those who are willing to practice vasectomy. Such a construction was also present in the narratives of vasectomized men that I gathered in 2009 in San José, Costa Rica. However, these men did an additional kind of work in and through their narratives that went against the idea of "true masculinity" embedded in policies regarding family planning and also made it possible for them to practice vasectomy in Costa Rica. Since "true masculinity" in Costa Rica has been linked to an embodied notion of virility that is tied to a continued state of fertility, the men I interviewed forged a masculine self by rearticulating "true masculinity" to be inherent in something other than the ability to reproduce children. This included linking "true masculinity" to notions of paternal and conjugal responsibility, which gave these men the moral leverage to claim a sense of "true masculinity" once certain possibilities in unprotected sex became impossible.

Pope, Melody and Anson Kritsch (University of Iowa), Plant Processing with Chert Implements in the Prehistoric Midwest [3-9]

Wild fruits, roots, and other plant products have a long history of use among Native Indian groups for foods, medicines, ritual uses, and smoking. While much prior research has focused on the identification of plant remains in the prehistoric record, both native and early domesticates, there has been relatively little research that has targeted plant processing technologies. Our paper argues for an anthropological perspective on plant processing that integrates consumption, production and technology. As a point of departure, we present results of ongoing research that seeks to identify detailed information on plant working activities and related technologies hidden in usewear traces preserved on the edges of stone tools. We provide comparative case studies on plant processing outside of North America to highlight some implications for the study of plant processing technologies in the prehistoric Midwest.

Prussing, Erica (University of Iowa), Science and the politics of decolonizing health: An analysis of tribally-run epidemiology centers [2-11]

In working toward the community-controlled and culturally appropriate health services needed for postcolonial wellness, Native North American communities must persuasively communicate the local specificity of their health problems and therapeutic resources to funding and regulatory agencies. Many such agencies privilege scientific discourse as the means for making authoritative knowledge claims, including epidemiological measures of the distribution and

determinants of disease. In recent decades indigenous communities have increasingly begun to establish community-controlled epidemiology centers as part of their efforts to engage outside resources on local terms. In the U.S., a process of funding cuts and reorganization within the federal Indian Health Service coincided with rising community health activism for greater local control over health research to result in the creation of tribally-run epi-centers. Twelve such centers have emerged since the mid 1990s to serve multiple Native communities across thirty-four states. Multiple tensions emerge in the conflict between the disparate federal and local agendas that led to their founding, however. In this paper, I combine insights from medical anthropology and science & technology studies to critically assess material from 1) mission statements, program descriptions, and research reports produced by tribal epi-centers, and 2) preliminary interviews with epidemiological researchers who have conducted studies through these epi-centers. This analysis emphasizes how tribal epi-centers are variably responding to challenges that surround their efforts to document localized community health needs and account for the causes of local health problems, while working within the parameters of American epidemiological discourse.

Randall, Theodore (Indiana University-South Bend), Introducing Islam to University Students [2-4]

The increased American mainstream media coverage and military involvement in the Middle East since September 11, 2001 necessitates the provision of information at all levels of education on Islamic religion, culture, and history. The following presentation discusses my experiences teaching Islam over the past few years to students in introduction to cultural anthropology and introduction to African culture courses at a Midwestern university. My lecture content includes information on pre-Islamic Arabia, a history of the life of Mohammed and his conversion to Islam, the major tenets of Islam, the similarities and differences between Islam and Judaism and Christianity, the diversity within Islam, and the global population and geographic distribution of Muslims. Specific instructional methods include a reading and discussing of specific passages of the Koran and sharing my experiences with Islam during my teaching and research experience in predominantly Moslem countries in Sub-Saharan Africa such as Ethiopia, Gambia, and Nigeria. A discussion of the responses from my students on the lecture during and after the lecture is also provided. This includes responses from predominantly white and Christian students, African and African-American students, and Moslem students from the Middle East.

Reid, Katie (DePaul University), Societal Expectation Meets Individual Identity [3-7]

This paper focuses on the working lives of women in Merida, Mexico and how consumption, unequal treatment, and prejudice aids in forming gender segregation. Through anthropological research methods as well as gender analysis, I focus on the structure of different work and how particular gender roles are embedded into a societal realm. By doing such, I will explore how these embedded roles affect the lives of women in various areas including family, community, and identity.

Reisinger, Heather and Sarah Ono (Iowa City VA Medical Center), Reaching Out To OEF/OIF Servicemembers and Their Families: An Ethnographic Study of a National Policy Mandate [1-2]

As a national health care system, the Veterans Health Administration (VHA) must tackle the difficult task of sustaining and improving quality health care. To strive toward this goal, the

VHA relies on directives, mandated programs, and performance measures, while local VA medical centers (VAMCs) often have considerable autonomy to meet these national requirements. One such program in the VHA today is outreach to Operation Enduring Freedom/Operation Iraqi Freedom (OEF/OIF) servicemembers driven by the need to increase their access to and utilization of VA health care. The objective of this study is to examine one VAMC's local implementation of the nationally mandated OEF/OIF outreach program. To explore the local implementation of a national policy, I am collecting organizational documents and conducting interviews with key individuals who participate in outreach to returning OEF/OIF servicemembers. I am conducting interviews with servicemembers and their family members regarding their perspectives on being the target audience for various outreach programs. I have analyzed the ways interviewees define outreach, what they view as its purpose and, for those who conduct outreach programming, models for approaching outreach. I also describe ways ethnographic data is being used to incorporate different perspectives and broaden the scope of outreach programming with intentional effort to improve effectiveness. Ethnographers are experts of 'the local' but a national health care system requires attention to broader policies. Ethnography can provide data to improve local programs, but one of the challenging theoretical questions is whether local ethnographic knowledge can serve to improve national policy.

Reynolds, Cerisa, Bryan Kendall, Thomas H. Charlton, and William E. Whittaker (all University of Iowa), *Midwestern Food Production for National Food Consumption: 19th Century Farming Practices in Iowa City, Iowa* [1-4]

In the late 19th century, urban communities in the eastern U.S. required food from distant, rural farmers to support their growing communities. This food came from across the country, and farmers in the Midwest were actively raising large numbers of livestock intended for hungry consumers in the east. This paper will explore the evidence that farmers at Iowa City's Plum Grove Historic Farm participated in this national economic system, focusing on the faunal remains from the "Bone Feature," a trench containing the remains of more than 30 butchered animals. Topics to be explored include the demands placed upon the market by consumers, how rural farmers in the Midwest responded to these demands, the technology used to transport live or minimally butchered animals, and the importance of Iowa specifically in providing meat products—especially cattle—to eastern markets.

Rhoads, Russell (Grand Valley State University), *Using Anthropology to Assess Engagements between Farmers Markets, Communities and Students* [1-4]

The farmer's market movement is a popular local alternative to food globalization. While farmer's markets link fresh food to urban and rural communities, the success of these links requires thoughtful assessment across various groups of stakeholders. Anthropology provides a useful tool kit for studying and assessing these links, through student projects, ethnography, Rapid Market Assessment, and service learning. This paper describes the range of illustrations of engagement, based on 5 years of projects, between students and communities at farmer's markets in West Michigan. A field school approach illustrates academic/community collaboration and the role of anthropology as a tool for assessing such efforts. Those who attend this session will take away lessons on integrating strategies of assessment to improve both food provisioning across communities, and student learning/training as well.

Richards-Greaves, Gillian (Indiana University, Bloomington), “The Pentecostals are Killing Our Culture”: Protecting the “African” in African Guyanese Kweh-Kweh Ritual Performances [1-6]

Kweh-kweh is a uniquely African Guyanese pre-wedding ritual that originated amongst African slaves in Guyana, and historically provided matrimonial instruction to brides and grooms through music, dance, storytelling, and other performances. During the course of a transnational and comparative study, which I conducted amongst African Guyanese in New York (2005-2008) and Guyana (2008-2009), I discovered that African Guyanese hold conflicting views of kweh-kweh. While some regard the ritual as a crucial aspect of their identities, others regard it as a “pagan” ritual whose risqué performances contradict fundamental principles of human decency. African Guyanese Christians are particularly dismissive of the kweh-kweh ritual, which they view as being diametrically opposed to sound Christian doctrine. However, African Guyanese “Africanists,” who openly embrace African-derived cultural practices, often regard Christians as lost members of the African race, whose embrace of Christianity constitutes ignorance of their history, and, by extension, a lack of self-love. In this paper I will examine the ways that African Guyanese Africanists manipulate kweh-kweh as a symbol of their African identity and “salvation.” I will specifically discuss the ways that Africanists’ approach to salvation, through kweh-kweh performance, contradicts Christian doctrinal approaches to soteriology and puts them at odds with the larger African Guyanese community.

Ricke, Audrey (Indiana University), Making “Sense” of Hyphenated Identities: Sensorial Experience & German Festivals in Southern Brazil [1-6]

This paper investigates how Jeffrey Lesser’s conception of ‘hyphenated identities’ is lived and worked out in traditional German festivals, called Festa de Rei e Rainha, in the Valley Itajai of southern Brazil. Lesser argues that the various ethnic and racial identities in Brazil are linked instead of blended as in the case of the “melting pot” analogy often applied to the United States. Through participant observation and interviews at several Festas de Rei e Rainha, this paper explores the meaning associated with the tastes, sounds, movements, and sensations of this traditional festival in order to explore more deeply the connection between ethnic and national identity in Brazil. The paper illustrates that the sensory experience of the Festa de Rei e Rainha, serves not only as a means for German-Brazilians to maintain their German heritage but also offers an opportunity to demonstrate their Brazilianness to the rest of Brazil. (Lesser, Jeffrey. 1999. *Negotiating National Identity: immigrants, minorities, and the struggle for ethnicity in Brazil* Durham: Duke University Press.)

Riordan, Elizabeth (Augustana College), Space on the Streets: An Ethnographic Examination of Irish Street Performance [3-18]

Street performers, or buskers, find themselves on the margins of society, attempting to find a place both physically and symbolically in the city in which they perform. They constantly transform public space into personal stages, challenging their audience to “see” them against the urban background. Battling against many obstacles, the busker attempts to take his/her private performance space and captivate audiences that hopefully hand over money. However, the micro level experiences of these people can reveal details about a whole country politically, socially, and economically. By examining a handful of street performers in Ireland (in the cities of Dublin, Galway, and Cork) with whom I conducted fieldwork, this paper identifies how the experiences and lives of these buskers demonstrate Ireland’s fidelity to tradition, their adjustment

to its new position in the global world, and its crumbling economic situation that has escalated in the last few years.

Ritter, Stephanie (University of Central Missouri), The Chupacabra: A Case study of the Manifestation of a Central American Cryptid [2-7]

Cryptozoology is the study of animals that science has not proven exists, like Bigfoot. The chupacabra is a cryptological creature prevalent in Latino cultures. Chupacabra sightings happen when a person has little control over their circumstances, and the chupacabra and similar creatures represent their response. The chupacabra's appearance varies depending on the social need of the people who see it. Sightings in Puerto Rico (PR) and the South Texas/Mexico border area (ST/M) between 1990 and 2009 are because of poverty, sickness, US involvement, and injustice. Local beliefs in PR about the chupacabra are: an alien the US government has captured, or a mutated animal caused by the US Navy dropping hazardous ordinances. From 1994 to 1995, PR suffered a Dengue Fever outbreak, a disease spread by mosquitoes, coinciding with the highest rate of chupacabra sightings. The second spike occurred when people feared losing their cultural identity in 1996 when election campaigns promised that PR would become the 51st state. The ST/M chupacabra relates to illegal immigrants problems with smugglers, and US agencies who are locally called coyotes. These people are now referred to as chupacabras. A genetic testing of a chupacabra found at the border shows the creature was mixed wolf and coyote. Interestingly, border patrol agents who are descendants of Mexican immigrants are referred by current immigrants as chupacabras. A spike in ST/M sightings also occurred with the release of the man responsible for the Victoria Massacre, the deaths of 19 people being smuggled in an airtight tractor-trailer.

Romero, Jason (University of Illinois at Urbana-Champaign), Friends and Family in the Time of Social Media: Latina/os on Facebook and the Intimate Collapse of Social Spheres [2-1]

Giddens has argued that we are in the midst of a global transformation of intimacy. Yet, what does this transformation look like on the ground and what are its racial dimensions? In this paper I draw upon ethnographic fieldwork and interviews I have conducted on Latina/o experiences of family on Facebook to provide a partial answer to these questions. In light of Facebook's history of exclusivity, I focus on Latina/os because of the important role they play in highlighting the relationship between the development of social network sites and the transformation of intimacy. Contradictory to the way in which some imagine the site, my research shows that (many) Latina/os have experienced greater intimacy with relatives as a result of sharing this digital space. Though, rather than see this greater intimacy as a result of Latina/os' emphasis on family, I argue that it is likely an outcome of racialized access to the site. Furthermore, I argue that this greater intimacy is a product of the informal interactions that constitute the site, where Latina/os address their kin in a casual manner that is associated with friends rather than family. Overall, these experiences represent an instance of time-space compression, particularly along the axis of socio-emotional distance, as described by Harvey and Schneider, respectively. However, it is important to note that in this intimate collapse of the social spheres belonging to friends and family, an informal and casual register has been privileged, raising important questions about the way in which Latina/o family members are being transformed into friends.

Roskamp, Jami (Augustana College), A Tamed Tiger: An ethnographic study on the effect of Ireland's economy on the aspirations of Irish college students [3-7]

The term Celtic Tiger was used during the late 1990s to describe Ireland's booming economy. This economic explosion allowed Ireland to become one of the wealthiest nations in Europe. Ireland is now suffering a sharp economic decline. Through the recent change in economy, a new light has been shed on the gap in wealth distribution among Irish citizens. The down turn has impacted not only those in Ireland who already have jobs but the college students who are beginning to looking for jobs. The rising rate of unemployment, emigration, and small size of the nation influence students' decisions for the future. This paper, based on interviews with college students around Ireland (in Dublin, Cork, and Galway), will examine the effects of Ireland's current economic situation on Irish college students and their goals, as well as the implications their decisions may have for the future of Ireland.

Rudie, Chantae (Truman State University), Breaking the Rules and Getting Away with It: An Exploration of Approved Taboo-breaking in Ritual Performances [3-9]

Both ritual and taboo have been given a great deal of attention in the field of anthropology, but hardly ever in relation to each other; a relationship between the two has been suggested by the study of inversion festivals among folklorists. The goal of this report is to explore the relationships present within rituals containing approved taboo-breaking and to provide a preliminary analysis of those relationships. Data was collected for twelve rituals and analyzed using a bivariate correlation, pie charts, and a discriminant function analysis. The results suggest that the presence of approved taboo-breaking during rituals is influenced by other variables related to the ritual and taboo in question, including the relatedness of observers, the importance of the taboo in question, the specific type of ritual, and whether a participant or an observer breaks the taboo. This report concludes with several suggestions for further investigation of this largely unexplored topic.

Russell, Rosalie (Grinnell College), Bureaucratization of Processing Sex Trafficked Survivors through the DC Human Trafficking Task Force [1-5]

This paper explores the role of inter-organizational relations between non-governmental organizations and government bodies in the movement to end sex trafficking. Non-governmental organizations have generally focused on the protection of survivors while government bodies seek to prosecute offenders. Both approaches are critical and necessary to eradicating sex trafficking as it is a multi-faceted problem. Moreover, there has been recent discussion about linking these types of organizations in order to make systems more effective. In particular, the DC Human Trafficking Task Force through the Department of Justice's US Attorney's office functions as a forum for non-governmental organizations and government bodies to work together in order to further efforts to abolish sex trafficking. In utilizing Max Weber's theory of bureaucratization I demonstrate how through the work of the DC Human Trafficking Task Force the processing of sex trafficked survivors has changed to become more routinized. This research is done through a study of the DC Human Trafficking Task Force that includes participant observation and interviews which explore how increased bureaucratization has changed the processing of sex trafficked survivors to provide more effective assistance and a higher quality of care. Organizations associated with the DC Human Trafficking Task Force that previously had no set policy or sufficient knowledge to properly process sex trafficked survivors now can create appropriate protocols and properly deal with such individuals to better help them.

Samsky, Ari (University of Iowa), Who writes the topography? Global Science and Local Concerns in two International Drug Donation Programs [2-11]

This paper uses metaphors of topography to think through scientific, political, and market power in two international drug donation programs. Sponsored by extremely wealthy multinational pharmaceutical companies, these donation programs bring together groups marked by profound social inequalities: African peasants, American CEOs, research scientists, and NGO tropical disease experts. Professional actors in the programs do not examine the power relationships created by their programs rigorously, nor do they question the ethical, moral, or political assumptions that authorize interference in African politics and biologies. Since the programs combat tropical disease their authors interpret them as an implicit and obvious good, a process that calls for operations research (to improve its efficiency) but not for rigorous questioning. Drawing on ethnographic fieldwork conducted from 2006 to 2008 I contrast local (specifically Tanzanian) and global professional understandings of the donation programs. The architects of these donations proudly cite the innovation, egalitarianism, and efficiency of enlisting “local” aid in these health interventions. I chart an historical connection between these “community-directed” programs and the Rockefeller Foundation’s health work in South America and Africa in the first half of the 20th century. The comparison helps think through how science itself becomes a justification for and reinforces power inequalities, and how health (or, more narrowly, tropical disease) authorizes a particular form of interference that reinforces power inequalities at the same time that it draws on narratives of progress, development, and humanitarianism.

Schneweis, Derek (Kansas State University), Describing Life [3-11]

Life is a confounding process, and it is defined by the ability to self-sustain and manipulate energy. Through description, biologists search for rules that provide insight into the manifestations of life. Life itself is incredibly complex, and the molecular aspects of life can be very difficult to grasp. Due to the complexities found within the field of biology, metaphor becomes a major tactic for explanation of molecular and cellular activity. Metaphor provides biological scientists with the ability to discuss and operate within the realm of difficult description. Biological scientists use different forms of metaphor for description of their field of study. This type of scientific communication allows for the construction of “theological places” in which individuals can properly express biological form and function. Both the describer and listener can adjust the metaphor to facilitate understanding. This fluid model of metaphor acts as a moldable linguistic platform. The metaphor itself is never stagnant, and it is highly dependent on the discussers’ knowledge. The initial explainer will construct a metaphor that best suits their preconceived form of explanation. If the original metaphor does not successfully bestow understanding, then the listener will remold the original metaphor in a manner that displays either comprehension or the need for further explanation. This repetitive constructing and reconstructing of metaphor occurs until a suitable understanding is reached. This interaction is highly specialized, and it is dependent on the knowledge held by the discussers. This speech event might be diagnostic of thought construction within the mind itself.

Semchynska Uhl, Nataliya (Purdue University), Translating names: Variation in personal names as variation of one’s cultural identity [3-12]

Personal names label individuals in the scope of the cultural space and usually without consideration of the individual’s characteristics and qualities. Family names (last names) are

acquired as inevitable inheritance, containing in some cases imprints of the cultural preferences (mother's/ father's line preserved, variation in male/female versions), and given names (while the choice can be made within and through family traditions) more often reflect parents' personal preferences. As an element of the local nominative system and a product of the cultural tradition (historical and literary references) personal name defines an individual and dictates certain expectations to the individual in the performative act of nomination. Variations in spelling, pronunciation and clipping of personal names represent not only a third party's affection but also a social status and a cultural zone of the individual and thus, a personal name is able to define to a certain degree individual's potential. Changes in cultural environment (due to migration, captivity, political transformations, geographical and historical movement) reshape the name adjusting its altered version to the different cultural paradigm through conversion and transliteration. Phonetic and orthographic alterations accompanying the process of fitting one's personal name into the standards and typical patterns of the new anthroponymic system modify the connotations that the name bears in the cultural space (ordinary vs. exotic, harmonious vs. cacophonous, etc.). Variation in personal names triggers the shift in one's cultural identity.

Shaw, Sarah K. (Kent State University), Homeless in Cleveland: A Participant Observation Study [3-16]

Based on original research, this work is an examination of common archetypes created by or in reference to homeless populations, both now and during the Great Depression. It is an exploration of the notion of the "exotic other" from the perspectives of homeless men in Cleveland, Ohio and mainstream society.

Sheets, Kevin (Ivy Tech Community College), Squeal!: The Exploitation of Ignorance: Misrepresenting Appalachia [2-8]

Popular film and media which depict mainstream representations of "typical" Southern Appalachian stereotypes will be viewed, critiqued, and analyzed. As it is the most Hollywood noteworthy, Deliverance, will be used as a prime example, with lesser known movies, sitcoms, etc. Surveys were administered to establish the baseline of currently held stereotypes of individuals living in Southern Appalachia. Further, these stereotypes were analyzed and used in further understanding how popular media not only contributes to these stereotypes, but also, in some cases, is the sole means of understanding some individuals have of the Southern Appalachian character.

Shinkunas, Laura (University of Iowa Carver College of Medicine), Janet Williams (University of Iowa College of Nursing), and Christian Simon (University of Iowa Carver College of Medicine), Paternalism and Preference: Navigating the Tensions of Genomic Incidental Findings [2-11]

Background: Genomic incidental findings (GIFs) can include unexpected research findings with clinical or personal significance for research participants (RPs) as well as their relatives. Among other stakeholders, institutional review boards (IRBs) have a vested interest in the determination of how GIFs should be managed. Purpose: The purpose of this study is to explore the perspectives of IRB Chairs on GIFs and how they should be managed. Method: This exploratory study involved one-to-one phone interviews with 32 IRB Chairs from 30 different U.S. institutions. Each interview was transcribed, validated, and analyzed within and across participants, using qualitative description and descriptive statistics. NVivo was used to assist data

management. Findings: A “respect for persons” narrative was evident in Chair perspectives that RPs should be given the option in consent documents whether or not they wanted GIFs disclosed to them. A contrasting “paternalism” narrative was evident in the view that GIFs should be withheld if they were scientifically unreliable or ambiguous, or, disclosed, when experts concluded that the GIFs warranted disclosure on the basis of being unquestionably valid and clinically significant, regardless of RP preference. Conclusion: Anthropologists have illustrated that paternalism is a desired value in some healthcare systems; yet, in the U.S., it is generally seen as being in conflict with the value placed on autonomy and respect for persons. IRB chair perspectives on GIFs straddle a boundary between paternalism and respect for persons that may create tension in the shaping and implementation of policy on GIF management and disclosure.

Seifried, Rebecca (University of Illinois at Chicago), Exploring Alternative Defensive Strategies: Spatial and Demographic Analyses on the Mani Peninsula, Greece [2-2]

This paper will present models showing the relationship between specific defensive strategies and types of conflict. The first section will provide an overview of current archaeological discourse on warfare and the architectural defenses known to correlate with intentional group conflict. The second section will describe different models of conflict-specific defensive strategies developed from this literature overview. In addition to architectural fortifications, the models will incorporate spatial variables that may relate to conflict, such as site clustering, elevation, viewshed, and distance from major sea and land trade routes. These variables can be assessed using a Geographic Information System (GIS), so they are most suitable for studying conflict at the regional level, rather than at the site level. The paper will then present the results of an analysis of specific site data from the Mani Peninsula, Greece. This data is taken from two sources, the first being a list of known archaeological sites dating from the Neolithic through the historical period, and the second being a series of census maps recording site location and population between the years 1618 and 1910. Together these data provide a rough, diachronic sketch of settlement patterning on the peninsula. In addition, the detailed demographic data can be compared to historical accounts of warfare to test the proposed models. The paper will conclude with a discussion about the utility of these models and proposals for future applications.

Skaggs, Rachel (Centre College), Processing Uncertainty: Poverty and Success in Songs about Nashville [3-12]

At any given time there are thousands of songwriters in Nashville vying for a song on the Top 40 charts. The stress and uncertainty related to attaining commercial and financial success is often alluded to and sometimes explicitly evident in songs written about Nashville. The function of such songs is to project the frustrations of working in such an unpredictable business, to validate the culture of Nashville songwriters, and as a means to subvert social control. This paper consists of lyric analysis of songs about Nashville and related personal narratives collected from Nashville songwriters through semi-structured in-depth interviews. The volatile nature of the music business leads to rich material about this group whose sole occupation is creating a part of American popular culture.

Slater, Nicolas and Paul L. Garvin (both Cornell College), A Quantitative Analysis of Ceramic Thin Sections at Site 13LN323, Palisades-Dows State Preserve, Linn County, Iowa [2-2]

Thin sections, prepared from sherds that were collected during recent excavations at site 13LN323, were analyzed by point counting compositional elements, which included natural inclusions (sand and silt), non-natural inclusions (temper) and matrix (clay). Dominant temper lithologies are granite, gabbro and basalt. Temper was preferentially selected by different cultures, with earlier cultures preferring granite, and later ones selecting gabbro and basalt. Clustering of temper, sand/silt and clay percentages on trivariate plots indicates that pots were made from the same or similar material. The green color of hornblende observed in some thin sections indicates that firing temperatures of these pots did not exceed 700oC. Sediment samples were collected from nearby sources, and the percentages of sand, silt and clay were calculated and compared to those from the thin sections. Differences in composition indicate that none of the sediment sources sampled was used for making these pots. Local availability of temper materials suggests that the inhabitants manufactured the pottery at or near the site. The source of the clay remains unknown.

Solimeo, Samantha (Iowa City VA Medical Center), Patient-centered medical homes: Imagining the patient at the center of organizational change [1-2]

The assessment of quality in medical care throughout the United States is being rapidly transformed by growing emphasis on evidence based practice and comparative effectiveness research. These trends are in turn responding to and supporting an increased attention to the importance of providing patient-centered care to a diverse and chronically ill population. This paper provides an overview of the patient-centered care medical home model; its core ideals of increased access to comprehensive, coordinated, and continuous care; the cultural shift away from the professional hierarchy privileging face to face physician care and towards a team-based provider model in which patient care is triaged to the interface and provider possessing the skill set required to meet their needs. This overview is connected to an analysis of how patients, positioned at the center of these ideals and flattening hierarchy, are imagined as socially located agentive individuals with preferences, beliefs, and a role in decision making. The National Demonstration Project organized by the American Academy of Family Physicians and the more recent collaborative-based implementation of patient centered care in the Veteran's Health Administration's primary care service line indicate a substantive organizational and cultural shift in primary care throughout the United States. Anthropologists working in clinical settings should both understand and unpack the notion of patient-centeredness in order to fully comprehend the complex set of power relations shaping individual experiences in US healthcare.

Stambaugh, Melony (Northern Kentucky University), Age and treachery will always overcome youth and skill: Privacy and control in Facebook for adult users [2-1]

The use of the social networking site, Facebook, by the traditional undergraduate population, age eighteen to twenty-four, is becoming well documented from the perspective of when, how, and why they use it. This information is further used to understand ideas on the application of privacy, on-line education, and public feuds. This study is an ethnographic look at the non-traditional population, age twenty-four and above, to determine their purpose for using Facebook and to compare their concepts of control and privacy in the context of social networking.

Stanlaw, James (Illinois State University), "What Does a Python Drink?": Cognitive Reflections on Japanese Discourse [3-11]

The focus of much linguistic enthusiasm since the Chomsky revolution in the 1970s has been in

the investigation of innate linguistic universals. Another alternative views argues that grammar is as much conceptualization as it is a formal code, and that meaning emerges not only within specific contexts of discourse, but also through particular world views and cognitive frameworks. I demonstrate this using several simple Japanese verbs—"eat," "drink," and "wear"—to show how the formal linguistic paradigms fail to account for everyday usage. That is, to explain even mundane Japanese conversations, an appeal must be made to how the Japanese speaker implicitly imagines the world—a view, I argue, that is different from that of an English speaker in subtle, though tangible, ways.

**Tapias, Maria (Grinnell College) and Xavier Escandell (University of Northern Iowa),
Anxieties of Ascent: Middle class aspirations and conflict among returnee Bolivian
migrants from Spain [2-3]**

In this paper we examine the ideological and personal conflicts returnee Bolivian migrants from Spain experience with fellow family and community members as they try to fulfill their middle class aspirations. The ability to engage in particular consumption patterns, send their children to college and build a home with modern comforts are not only key markers of a migrant's economic success and prosperity (and their successful ascent into the middle class) but are also perceived as a form of "compensation" for the emotional sacrifices families make during long periods of separation. This paper explores the ways returnees are pulled in different directions as they try to perform their "middle-classness" but also grapple with competing ideological visions of success which they bring with them from Spain: one that privileges long term planning, a vision of investment and a new work ethic all of which can conflict with familial and community expectations.

**Tienstrakul, Chanasai (Rockhurst University), Teaching Critical Thinking
(Anthropologically) in a Global Studies Program [2-4]**

This paper discusses anthropological perspectives' contributions toward developing global citizens in an undergraduate Global Studies Program. I explore several ways to teach students to think critically about globalization, reflect on anthropological activism in the classroom, and anthropology's contribution to an interdisciplinary liberal arts program in an institution where anthropology is only beginning to have a presence. This paper suggests how to continue to make a case for the relevance of anthropology in a context where the academy may shift more and more toward a business model.

**Trabert, Sarah (University of Iowa), Reaping the Benefits of Foodways Research: A
Review of the Anthropology of Food [1-4]**

Anthropologists have been studying foodways to examine topics such as tool manufacture and use, nutrition, etiquette, ethnicity, social identity, and globalization. This paper will briefly discuss why foodways have been researched by anthropologists in the past and how research frameworks are constructed to utilize foodways research to answer a myriad of questions regarding past and present cultural phenomena. This paper will also introduce the session on "Producing and Consuming Culture: A Look at Midwestern Foodways in the Past and Present" and explain how the papers presented in this session contribute to the study of food production and consumption in the Midwest.

Vernon, Laura (Oberlin College), Conceptual Issues in Online Ethnography: Examining the Shifting Definitions of Common Terms [2-1]

With the rise of the internet, online communities have become viable sites for ethnographic research, or cyber-ethnography. However, engaging in this kind of fieldwork necessitates that we, as anthropologists, be extremely careful about the vocabulary we use because familiar concepts, such as “community,” “social relationships,” and the like take on new meanings in regard to the world wide web. It also requires that we re-define many common terms and concepts, as their meanings have shifted with the fast paced changes of the world wide web. This paper seeks to explore ways in which anthropologists can address these issues. The conclusion will be drawn from the author’s own fieldwork in progress within the online community, LiveJournal. Special attention will be given to how we define terms such as space and how we make distinctions between events that take place online and events that take place in the physical world.

Wagner, Jon (Knox College) and Jan Lundeen (Carl Sandburg College), Reconstructing the Australopithecine Habitus [2-13]

Speculative reconstructions have pictured the australopithecines variously as master predators, “marginal scroungers,” food-sharing monogamists, or “bipedal apes” whose cognition and behavior were virtually indistinguishable from the other African apes. Drawing on current evidence from primatology, nutritional biology, archeology, neuroanatomy and behavioral ecology, this paper proposes a broad australopithecine niche involving the extraction of resources that were not immediately visible (e. g. insects, honey, buried tubers, marrow, nut meats) by indexically associating signs in the environment with hidden foods requiring active agency to uncover. Such a strategy could have established a framework of selective pressures leading to speciation among australopithecines as well as the eventual emergence of Homo.

Walder, Heather (University of Wisconsin Madison), A Compositional Analysis of European Metal and Glass Trade Goods from the Hanson Site, WI [2-12]

The results of compositional analysis performed on metal and glass artifacts from the Hanson Site (47 Dr 71), a historic-period Native American mortuary site in the town of Claybanks, Door County, Wisconsin, provide insights into the multivalent role of material culture in complicated situations of culture-contact and social or technological change. Hanson site assemblage includes numerous artifacts of clear European origin, including a metallic “ribbon,” glass trade beads, and two brass kettles, as well as indigenous artifacts, such as hundreds of wampum shell beads. I report on the results of two nondestructive analysis techniques, X-ray fluorescence (XRF) and scanning electron microscopy (SEM) applied to the fragile “ribbon,” to determine if its field identification as a prestigious silver trade item is accurate. Laser Ablation Inductively Coupled Plasma Mass Spectrometry (LA-ICP-MS) is another virtually non-destructive technique that I used to determine the composition of the kettle brass and some glass beads from the site. An examination of the mortuary contexts from which the analyzed metal and glass artifacts were recovered provides a framework to explore historical and ethnic features of trade, technology, and society at the Hanson site. The compositional tests performed are part of ongoing dissertation research investigating Native utilization and reworking of European trade goods during the contact period in the Upper Great Lakes region through technological and archaeometric analyses of materials obtained through direct or indirect trade with Europeans.

Ward, Arika (Illinois State University), Determining Sex from Markers Other than the Pelvis and Skull: An Attempt at Experimental Osteology [3-13]

In this paper I experimentally test whether it possible to accurately determine the sex of an individual if the usual skull and pelvis markers are absent from the skeleton. I will first collect measurements of different bones where the actual sex of the skeleton is already known. I will then attempt to use these diagnostics to see if one can accurately determine the sex of the skeletons when there are no traditional osteological sex markers available. I argue that in certain cases and conditions these can indeed be used to determine gender, at least to some extent. This has important implication in biological anthropological research because more often than not, skeletal remains are only partial, and often are found without complete pelvises or skulls.

Wedenoja, Bill (Missouri State University), Seizing the Initiative and Sustaining It: An Ethnographic Comparison of Two CBOs in a Jamaican Community [2-6]

The Bluefields Peoples' Community Association or BPCA was organized by local youth in 1988 to promote literacy and numeracy, develop businesses, create jobs, and protect the local environment in eight fishing and farming communities surrounding Bluefields Bay, Jamaica. The BPCA quickly emerged as a dynamic, community-based organization or CBO, initiating a wide range of innovative, grant-funded projects and gaining a national and even international reputation, that is, until it suddenly and spectacularly collapsed in a violent incident in 2000. In a few months, however, the BPCA had reinvented itself and was back on its feet, for another ten year run, albeit with less success. In 2004 a devastating hurricane caused a major setback to the local fishing industry. The BPCA came to their aid and laid the groundwork for the Bluefields Bay Fishers Society, which now seems to have eclipsed the BPCA. I have been collaborating with the BPCA since 2000, and the Fishers since their inception. In this paper, I briefly trace the development of these two organizations, focusing on their institutional dynamics, comparing them, and asking three questions in particular: 1. Have they benefitted the community? 2. What are some factors in their successes and failures? And 3. What are some consequences of their increasing collaboration with foreign universities, such as my own?

Wentzell, Emily (University of Iowa), "What do you think, doctora?:" Engaging with participants, power, and theory in the field [2-11]

This paper discusses an ethical quandary that arose during fieldwork with urology patients experiencing decreased erectile function at a resource-poor hospital in Cuernavaca, Mexico. While most patients interpreted decreasing erections as a "normal" aspect of aging, some were troubled by this change and desired medical treatment for erectile dysfunction (ED). Due to their medical appointments' rushed and often impersonal nature, many of these men were left with unanswered questions about their bodily changes and possible treatments, which they then posed during our ethnographic interviews. Despite my theoretical commitment to anthropological critiques of the ED concept as a medicalization and naturalization of cultural norms regarding sex, aging and masculinity, and my reservations about taking on an inappropriate medical role in my hospital field site, I decided to answer patients' questions to the best of my ability. Here, I discuss the methods I developed to provide such information in an anthropologically responsible way, and the new theoretical insights that these interactions generated. I argue that providing interlocutors with explicitly situated knowledge can serve as an ethnographic method, generating dialogues that in this case shed new light on participants' ideas of sexuality, bodily change and manhood.

White, Emily (Missouri State University), What is a Sentence? (and Why it Doesn't Matter) [2-5]

Many ape language researchers have been focusing on whether apes can produce "sentences." Using published material, I explore different definitions they and others have used, and the criteria they have used to determine what kind of an utterance would count as a sentence. For example, I examine the criteria outlined by Herb Terrace in his book *Nim*, which requires not only that Nim choose a specific sequence of words and use them in that order more than any other, but also that the words in those sentences be readily interchangeable for others that also fulfill the same syntactical roles. I also examine prescriptive notions of sentence structure in different languages and the communicative role played by gestures and body language in some of these. I also describe what I consider to be meaningful communications by chimps and bonobos that fall outside of accepted criteria and are not called sentences, but which, along with the wide range of definitions for the term "sentence," suggest to me that the questions: "can apes produce sentences?" and "was that a sentence?" are not actually useful in ape language research. Finally, I propose that communicative events not termed "sentences" by previous researchers are indeed valuable and relevant and deserve more consideration.

Widmayer, Elise (University of Michigan Dearborn), Alternate Views of Reality: Christian Science Religion and Mainstream American Culture [2-10]

This paper explores the one-and-a-half-century old principles of Christian Science and how practitioners maintain their religion while living in contemporary American culture. Christian Science beliefs are based on a distinction between spiritual and material existence. This separation allows them to accept modern knowledge, without contradicting their belief in God. The media portray Christian Scientists negatively because of their rejection of conventional health care. Rather than use modern medicine, a fundamental part of American society, their beliefs instruct them to do otherwise. Nevertheless, members of the First Church Christ Scientist in Milford, Michigan are not only active in their church but involved in most aspects of community life. These practitioners are able to balance their public and religious lives so that they do not appear to depart from mainstream American society. Case studies of individual members' lives in this paper illustrate this point.

Wightman, Jill M. (Bradley University), "Bolivia for Christ": Discourses of Nationalism in the Performance of Pentecostal Identity [2-3]

Bolivian Pentecostals define themselves against both Catholic and indigenous Andean religiosity, as well as the secular values of the state, which is widely perceived as corrupt. Yet Bolivian Pentecostals employ nationalistic discourses and folkloric costumes, rhythms and imagery in their worship and evangelization practices. I argue that in doing so they are making an overt attempt to posit their religious movement as nationalistic, dispelling the perception that it is an import from the North and claiming moral authority for their critique of the status quo. This is part of a larger project to redefine the nation in line with their beliefs and values, encompassed within their perceived duty to evangelize their nation, effecting positive social change and "healing the nation." This project often conflicts with other local and national cultural and political projects, including the indigenous identity politics promoted by the current government. In this paper I focus on the annual March for Jesus in Cochabamba, Bolivia, as one site in which Bolivian Pentecostals are asserting their identity in the public sphere and attempting to redefine the values and meaning of the Bolivian nation.

Wilhite, Ylanda (Illinois State University), Signs and Concepts of the Soul in the Amazon [3-4]

In this paper, using data from the Human Relations Area Files, I show how two Native American groups in the same ecological niche in the Amazon rainforest use different religious practices to maintain social structure and cohesion, as well as providing ecological balance. The Shipibo of Peru and the Jivaro of Ecuador have two different survival strategies and differing notions of warfare and drug use. The Jivaro are famous for their shrunken heads of their prisoners, reflecting their animistic conception of the soul (that is, attempting to keep the enemies' souls inside the head as an act of revenge). Likewise, the Shipibo are noted for their uses of ayahuasca to enlighten their state of mind in predicting the future. Both these practices allow each respective society to defeat their enemies, provide for their financial well being, protect themselves from future calamities, and establish ecological balance.

Wintheiser, John (Independent Scholar), Beer, Anemia and Early Agriculture [2-2]

Beer appears in the archeological record in many parts of the world shortly after the adoption of intensive agriculture. Much has been written about the role of beer in religious, political and economic systems of early agriculturalists. However, little attention has been paid to beer as a source of nutrition. This is surprising given its ubiquity and the known importance of beer in many modern subsistence farmers. Many early farming populations were characterized by high rates of health problems such as anemia. Grain based agricultural diets are low in nutrients needed for red cell formation such as iron and vitamin B12. At the same time factors such as parasitism can increase the need for these nutrients. Beer would be a valuable food source in such circumstances. Beer increases the bioavailability of iron in two ways. First, the process of fermentation breaks down chemical bonds preventing iron absorption. Second, the alcohol and lactic acid in beer drunk during a meal has the effect of enhancing the absorption of iron from other parts of the meal. In addition to increase bioavailability of iron, fermentation of grain by naturally-occurring yeasts and bacteria can synthesize B12 which would otherwise be absent from vegetable foods. In short, the brewing of beer can be seen as an adaptive behavioral response to the nutritional stress resulting from the adoption of agriculture, helping to make it a viable economic strategy.

Wolseth, Jon (Luther College), The Deviant and the Desired: Drug Use and Embodied Exclusion Among Dominican Street Kids [2-3]

Drug use is both a chemical and a social phenomenon, impacting a user's physiology as well as their social position. Among street kids in Santo Domingo, street careers are marked by the difference between the two primary drugs kids use on a regular basis – solvent sniffing and crack cocaine. There is extreme social stigma associated with glue use in both street and mainstream Dominican societies. Young glue users are marked by their deteriorated physical appearance, debilitated mental capacities, and a body that evokes pity. While some solvent users will also use crack, kids whose drug of choice is crack will not use glue because of the perceived desperation and degraded social position of solvent users. Teens and young adults who use crack exclusively are primarily involved in intermittent sex-for-money or sex-for-drugs exchanges as part of their livelihood strategy. Crack use enhances their appeal and success in the sex industry, allowing them to pass as non-street youth, while also physiologically marking their bodies as desirous in the sex tourism industry. While young glue users embody a radical challenge to normative Dominican views of childhood, youthful crack addicts position themselves as hyper-

normative working-class bodies to escape social persecution through passing as non-street and in order to make themselves more marketable within the sex industry.

Yelton, Jeffrey (University of Central Missouri), Misuses of the Past: White Supremacists Adopt American Prehistory [1-8]

Thanks to the internet and cable television, anthropological debates are more publically accessible. However, the proponents of pseudoarchaeology now have not only a rich mine of data to potentially misconstrue, but also a ready vehicle in the internet to disseminate their ideas. My purpose is to examine the recent development of a fantasy of historical victimization among supremacists, that white Europeans are the true Native Americans and have been engaged in a millennia-long defensive war with non-Europeans in North America. Proponents perceive themselves as being threatened by minorities, and that this is a recapitulation of the past in which white groups repeatedly have been overwhelmed. I argue that it was the Kennewick Man controversy that stimulated the creation of this fantasy, as justification for extreme and unsettling prejudices. I see this story as having three components: The prehistoric spread of Europeans throughout parts of the world, giving them preeminence; a struggle in which non-Europeans commit genocide against the earlier immigrants; and a contemporary context, in which Anglo-Americans must strive to gain their rights in the face of Latino immigration, minority demands, and governmental favoritism. Perhaps most disturbingly, these extremists portray themselves either as amateur archaeologists or the allies of professional archaeologists, seeking to radicalize American prehistory with what they perceive as the truth, masked by a tainted government.

Zhong, Shuting (Illinois Wesleyan Univeristy), Exploring Acupuncture in the American Midwest [1-10]

This 15-minute ethnographic film produced through collaborative visual anthropological methods demonstrates how culture, politics, and insurance policy have shaped the practice of acupuncture at the Applied Pain Institute, LLC in Bloomington, Illinois. The obstacles, accomplishments, and philosophy of "Dr. Gu" the acupuncturist were brought to life through formal interviews, observation, and correspondence with staff members. The collection of still photographs, film footage and text was a combined effort between the ethnographer and the medical team, to ensure transparency and accuracy in the information presented. This research will be used by the Applied Pain Institute in their continued efforts to educate the community about the mechanism and efficacy of acupuncture as practiced in Traditional Chinese Medicine.