Individual Paper and Poster Abstracts

(by last name of first author)

**Abimikhael, Alexandra (Wichita State University) Racial Injustice within the Justice System of the United States [3-02]** The ongoing issue of police commonly stopping, questioning, and taking minorities under legal action by force is prominent in today’s society. In theory, this a subconscious extension of white supremacy in the United States. Questions in search for answers consist of, when is it appropriate for police to be allowed to use force and who has the judgement call? Why are Black people treated under such unjust and hostile manners more commonly than other races? Why are they stopped and questioned more often? Why do Black people live in fear and hate towards the police? The importance of these questions has been growing throughout the past decade. Innocent people have been questioned, tried, arrested, and even killed because of discrimination and racial profiling. There are historical and psychological reasonings behind these unfortunate events and actions that are consistently occurring at a growing rate. With modern technology and media, it has become easier to expose these unjustly actions and spread awareness of how the system is treating these minorities. Fortunately, there are ways in which the system can improve this behavior and common occurrence by proper training and education. These ideas not only would be able to improve the justice system, but also allow innocent minorities the benefit of doubt they deserve in order to continue living their normal lives.

**Adachi, Nobuko (Illinois State University)** **The Nomaoi Horse Festival and the Nuclear Accident in Fukushima, Japan [2-03]** In March 11, 2011 a tsunami, earthquake, and leak at a nuclear plant simultaneously occurred in Fukushima in northeast Japan, causing the greatest nuclear disaster since Chernobyl in 1986. The government ordered residents within a 30-kilometer radius to evacuate, including the Soma villages. The area was known for its annual Noumaoi samurai horse festival, which was named a National Intangible Cultural Asset in 1978. Today, Soma residents are trying to re-establish their towns and villages by rectifying this horse festival which has become largely moribund due to the loss the horses and damage to the environment because of radioactive contamination. This year only 50 horses and riders participated because most of the residents lost their property, and many horses died of starvation when there was no one to attend the farms and feed them. The significance of the Nomaoi Festival has changed over the course of its 700-year history due to political, economic, and social circumstances. Today, in nuclear-phobic Japan, Fukushima residences have experienced discrimination, being thought to be somehow “contaminated.” Also, the government and TEPCO (Tokyo Electric Power Company, the owner of the power plant) are trying to trivialize the lingering impact of the disaster. The residence of Soma are using this festival as a rallying point to revitalize their towns, and attract national attention to these lingering social and environmental problems. In this paper I ethnographically explore how the Nomaoi festival is being reinvented to bring national attention to these issues.

**Aguilar, Angelica (Keating Augustana College) Which Witch is Which?: A ‘New Age’ in the Quad Cities [3-13]** According the United States Census Bureau, Neopaganism is one of the fastest growing spiritual and religious belief systems in the United States. This growth has led to sizable communities forming in the largest and most diverse cities in America, and now Neopagan congregations have also begun to develop in smaller urban areas throughout the country. One such urban area that is host to a new and still-forming Neopagan community is the Quad Cities area of Illinois and Iowa. This assembly is primarily focused in the cities of Davenport, Rock Island, and Moline, and draws participants from the surrounding areas as well as residents of these cities. This ethnographic project sought to explore the dynamics of this community over a 10 week period. Its recent growth is defined by the Unitarian Universalist Church’s founding of an Earth-based branch, the presence of a ‘new-age’ shop in downtown Rock Island, and the influence of individuals who teach classes independently of these organizations. The community is diverse in both belief and practice, and some discord is present because of clashing views. Due to the eclectic nature of most pagan belief systems, conflict arises over the legitimacy of certain beliefs or practices, particularly when cultural appropriation occurs. There are also difficulties with formal organization, as many Neopagans have had negative experiences with organized religion. However, they are brought together by a shared reverence for the geographic area, mutual respect, and a belief in a universal spirituality.

**Aiyegbusi, Amy (Indiana University Bloomington) "Surrounded by Beautiful People": A Study of Cultural Affirmation in German Rap [3-15]** Hip Hop has long been a genre for the expression of urban identity and ideology, providing a space for discourse regarding issues such as economic inequality, racial diversity and marginalization. Rap provides a specific platform through which artists can tailor their own representations of society, and in ethnically diverse Germany, these performative identities often reify and glorify multiple heritages. Drawing on ethnographic interviews, marketing images and musical videos, this paper examines how Ebru Düzgün, known in the German hip hop world as Ebow, delivers her analysis of German society and German hip hop regarding her Turkish ethnicity and her German heritage. Ebow considers herself to be part of “The New German Generation”, one whose earmarks are cultural fluidity, integration and empathy for all. While her experiences as part of the German hip hop community have included both elements of acceptance and discrimination, she exhibits a determined and positive attitude concerning the future of German society, and is convinced that given time, all residents of Germany will look to her generation as a model upon which to build a better tomorrow.

**Ajamoughli, Aliah (Indiana University Bloomington)** **The Ghosts of the Mother Tongue and the Motherland: Musicians in Arab-American Communities [3-14]** Reflecting on his hyphenated identity in the wake of 9/11, Yassin Alsalman, a rapper better known by the stage name Narcy, stated: “As Iraqi-Canadian, I found myself…torn between my motherland and my mother tongue of English” (2011, 41). As a hyphenated identity, how do you articulate your being when both sides of your hyphen are at war with each other? In her work Ghostly Matters (1997), Avery Gordon presents the concept of ghosts as a way to engage with unacknowledged people and things in normative tellings of history. Gordon’s framework aids in understanding how hyphenated identities navigate articulating themselves when both sides of the hyphen are battling one another. For Arab-Americans, the ghosts of both sides of the hyphen haunt our daily articulation of our identities. Arab-American musicians, in particular, struggle to negotiate and balance these hauntings on stage. In my paper, I address the various ghosts of the motherland and the mother tongue of English for these musicians through an analysis of their staged musical performances paired with their own descriptions of these performances as described in my conversations with them. In particular, I examine the ghosts from oppressive regimes and the ghosts of misinformed stereotypes. These ghosts haunt not only the musical production of Arab-American artists but also seep into how artists articulate their thoughts from the stage and subsequent audience reactions. When there is a war between your identities, you must acknowledge the ghosts that haunt your hyphen before performing the hyphen in front of an audience.

**Alford, Kara (Cottey College), Arirang: Identity, Ownership, and Culture of a Korean Song Tradition [2-09]** This poster details the Arirang song traditions in relation to Korea’s history. Arirang has become knowns as Korea’s cultural anthem across multiple historical and regional contexts. However, each province “owns” at least one Arirang song although significant borrowing occurs across the provinces. Recently, this issue of ownership has brought national attention to the Arirang song traditions. This poster examines how ownership and appropriation is dealt with through three songs from three different South Korean provinces. It will analyze each song’s meanings in relation to emotive, lyrical and historical features as well as their musical features. The musical analysis includes attention to the musical structure of each song--their scales, pitch variations, and phrasing that allows for individual interpretation. The lyrical analysis also examines the incorporation of external influences while still maintaining Korean identity and beliefs.

**Allen, Erin (Ohio State University) Multi-Sited Ethnography and the Ethics of Translocal Musical Engagement in HONK Brass Band Festivals [3-14]** Research within the Humanities has made use of the concept of translocality to discuss the tensions between mobility and locality in understandings of socio-spatial dynamics, interconnectedness, and identity formation transcending boundaries beyond those of nation-states, and emphasizing both global flows and situated local dynamics (Greiner & Sakdapolrak 2013). The HONK Festival of Activist Street Bands, an independent, grassroots, and non-commercial festival began in Boston in 2006 and has since spread to eight additional American and four international cities. They aim to gather together street bands who share similar musical repertoires, performance practices, and political philosophies in order to share music and facilitate dialogue about the role and practices of brass bands in civic and political life. Based on ethnographic fieldwork with a community of artists involved in American HONK festivals, this paper draws on the concept of translocality to discuss what role HONK performance plays in expressing and informing civic and political engagement in public culture within distinct geopolitical and cultural contexts as well as to investigate the practical and ethical implications of translocal musical solidarity and struggle. Musical mobility and the politics of circulation impact not only how musical repertoires and performance practices circulate internationally and manifest locally in order to facilitate civic and political engagement in distinct cities across the U.S., but also influence understandings of contemporary fieldwork. Thus this paper will address the possibilities and risks of multi-sited ethnographic inquiry in sound and what rigorous and responsible ethnography might look like in a translocal musical circulatory system.

**Alshamsi, Mohammed (Washington University) Cyborg Citizens and the Making of a Saudi Neoliberal Futurity [3-07]** The Future Investment Initiative took place from October 24-26, 2017, a three-day conference in Riyadh designed to present Saudi Arabia’s “ambitious blueprint” for a diversified economy. As part of the state’s performance of futurity, Sophia (a robot) received the distinction of becoming a citizen of Saudi Arabia. Investigating the confluence of technology, neoliberalism, and citizenship, I argue that the invocation of a “cyborg” technologized subject serves to rebrand the state as safe for international neoliberal investment. The conference is also a space to display the state’s sovereign power in eradicating the “threat” of an uncontrollable robot-terrorist, further constructing the moral and ideological safety of the Saudi state in a post-9/11 terrain of precarity.

**Anderson, Myrdene and Valerie Tucker Miller (Purdue University) The Transparent Minority: Scandinavian-Americans under the Jante Law!** In the salmagundi that is the United States, inhabitants first recognize groups that can be distinguished by visual means; thereafter by language; and then through any cultural clues. Regardless of result, this practice rewards one’s cognitive inclination to observe, and to do what humans love best: categorize. We two inquire after one particular minority that actively and passively flies under the radar of such discriminating sensors. Scandinavian Americans resemble the dominant and most commonplace Caucasians, so they do not attract attention via the gaze; however, in the cultural baggage they inherent, they carry a habit, an inclination, a compulsion, to fuse with their surroundings. This state of affairs, and of mind, had been unremarked in Scandinavia until a 1933 Danish novel gave us a label: *Janteloven*, or Law of Jante. In Sandemose's fictional town, Jante, the inhabitants were homogenous and should stay that way. They were regulated by the *Janteloven* that enforced uniformity by outlawing both individuality and achievement. "You are not to think you are anything special." Or smarter, or better, or wiser, or important ... These admonitions were not fictional. The otherwise unwritten rules got a free ride to the new world with Scandinavian immigrants, who since then have been invisible and perhaps even less than underrepresented (due, in part or in whole, to “Jante’s law”)—not only in the ranks of public service, but also in the underworld. We explore the notion, the myth, the manifestation, the lived reality of finding oneself "Scandinavian"!

**Aristizabal, David (University of Illinois) Labors of Walking: Urban Landscapes of Waste and Violence in Cali, Colombia [2-11]** What does it mean to walk as a form of labor? How do different forms of walking produce material and affective urban landscapes? In Colombian cities like Cali, waste picker’s walking and sorting of street garbage have been crucial for the circulation and management of waste. In recent years, urban governance practices have attempted to formalize and privatize waste management in the name of a more secure and sustainable city. As these policies and practices transform the rhythms of waste pickers’ everyday walks, walking for the wealthy has also become an index of both of safety and modernity. Drawing on preliminary ethnographic fieldwork in Cali with waste pickers, this paper studies the gendered politics of walking in the city as transformed by new waste and security regimes. Both as labor and ethnographic method, I examine how walking becomes possible through different material and affective landscapes, and through the authorization of different modalities of violence.

**Babchuk, Wayne (University of Nebraska and Robert Hitchcock(University of New Mexico, Albuquerque) From Ishi to the Kalahari: A History of the Ethics of Field Research in Anthropology [2-17]** This paper focuses on the history and development of ethical principles of field research in the social sciences with a particular emphasis on anthropological fieldwork. We begin with a brief overview of key legislation aimed at advancing the ethical conduct of research in the social and health sciences over time, followed by a discussion of landmark ethical cases across disciplines that have historically attracted worldwide attention from scholars, media, and the general public. This discussion will serve to introduce a more focused examination of the ethics of contemporary fieldwork in anthropology and the challenges faced by researchers in the U.S. and abroad. For illustrative purposes, we will review several well-publicized case studies in anthropology such as the Mead-Freeman debate, Harry Wolcott’s “Sneaky Kid”, Darkness at El Dorado, the Woarani “violent forager debate”, “The Great Kalahari Debate,” the recent (2017) San code of ethics for genetics researchers, and the Central Kalahari Game Reserve legal case and its ramifications. Drawing upon our own research with Kalahari San Groups in sub-Saharan Africa, we conclude with a participant-driven discussion of guidelines needed to conduct ethical fieldwork in anthropology. By “relinquishing the mantle of authority” that has plagued much of the history of social science research, we hope to contribute to efforts to make research a more democratic enterprise both collaborative and participatory in its design and execution.

**Ballard, Jordan (Illinois State University) Constriction of Ainu Lands: Gradual Japanese Encroachment, Exploitation, and Eventual Takeover of The Northern Territories [2-03]** Much of the success of the modern Japanese State has been attributed to the ideals of collectivism, cooperation, unity, and community stemming from the idea that Japan is a mono-ethnic and mono-cultural state. That idea is myth. The main islands of Japan have supported multiple ethnic groups and cultures over the years. These ethnic groups and cultures have mixed with and influenced the ethnic Japanese all along. One such ethnic group is the Ainu. The Ainu traditionally lived in Hokkaido, Sakhalin Island, and the Kuril Islands. They were active hunter-gatherers with settlements and trade outposts throughout the region. The general viewpoint of Japanese is that Hokkaido was largely empty when Japan formally annexed the island in 1869. Many have never heard of the Ainu, or only barely know anything about them, even in Hokkaido itself. The Ainu however, viewed the annexation as a sudden, violent, takeover of their lands that stripped them of their rights, spirituality, and connection to nature. These differing viewpoints have made it very difficult for Ainu and Japanese to reconcile their viewpoints on their shared histories and agree on appropriate steps forward for both groups. The historical and archaeological records paint a far longer and more complicated view their interactions. This paper analyses the historical and archaeological records to create a centralized knowledge base to which later ethnographic and archaeological research can be tied.

**Bauer, Daniel** **(University of Southern Indiana Anthropology) From Comuna to Comunidad: Language, Resistance, and the Politics of Identity in Coastal Ecuador [1-02]** In 2004 the Ecuadorian community of Salango gained official recognition as an Indigenous community. The transition reflected political change in the community as well as being marked by a prevalence of language associated with Ecuadorian Indigeneity. Based on fieldwork that began in Salango in 2002, this paper examines the transition from comuna to comunidad and from mestizoto Indigenous. Moreover, this paper examines how language is used to make claims to a particular ethnic identity. I examine key discourses that were used in the political struggle of the community of Salango including discourses associated with the concepts of comunidad, pueblo, and ancestral. I situate these concepts and the transformations that took place in Salango within the broader context of plurinationalism and Indigenous rights in Ecuador and beyond. I suggest that utilizing core concepts associated with Indigeneity was fundamental to establishing ties to Ecuador’s national Indigenous federation, CONAIE, and that the strategic use of language was essential for achieving political goals of the people of Salango.

**Beaver, Joseph ((University of Minnesota Morris), Investigating Settler Population Turnover in Late 19th Century Western Minnesota Using Census and Historical Cemetery Data [3-09]** West-Central Minnesota experienced rapid Euro-American population growth in the last few decades of the 19th Century. As part of an effort to understand the contributions of immigration and natural increase to this growth, this poster uses a combination of census and cemetery records to estimate the rates of transience and on-migration by settlers. Individuals listed in census records, but not subsequently found in later censuses of the same county and/or in local cemeteries either moved elsewhere or are present, but under other names, and these factors must be disentangled to avoid overestimating the impact of emigration and thus underestimating the rate of natural increase. The analysis further attempts to identify predictors of short-term residence in West-Central Minnesota and to estimate numbers of transient individuals who were resident in the area during this period, but not at the correct times to be recorded in censuses.

**Bengela, Madeline, Shahna Arps, Karie Peralta, and Meg Perry (University of Toledo), Household Characteristics of Haitian/Haitian-Dominican Families Living in the Dominican Republic [2-09]**The purpose of this poster is to discuss household survey results from a research project in the Dominican Republic. The objective of the project was to obtain household demographic data and information on the living conditions of families with children who attend a grassroots, bilingual (Haitian Creole-Spanish) school operated by our partner organization. This research was conducted as part of a 15-day field school offered by the Department of Sociology and Anthropology at The University of Toledo. The research team carried out surveys with 91 households (454 people total) with the project’s key partners, who were Haitian Creole interpreters and local community guides. The poster will summarize data collected on health care use over the past 12 months, food security, and other sociodemographic data. Our research shows that the majority of families (who were all of Haitian descent) in our sample had lived in the communities for ten or more years. Medical pluralism is prevalent in the communities we surveyed; 90.8% of participants had consulted with a medical doctor, and 63.2% had consulted with a natural medicine practitioner. Food insecurity was also common. The percentage of households that reported no food being available at some point in the past week was 73.6%. This information provides insight about families of Haitian descent who live in the Dominican Republic. In particular, it benefits organizations, like our community partner, that cater to marginalized communities by identifying the needs and challenges faced by the people they serve.

**Bickford, Joshua (Kent State University) Commodification in the New Guinea Tourist Market as Seen through the George McGhee Collection [2-01]** This current research is an ongoing project based upon my participation in the Smithsonian 2017 Summer Institute in Museum Anthropology (SIMA) at the National Museum of Natural History. For the better part of the 20th century there was a growing interest in so-called “primitive art”. This interest was expressed by artist and collector alike, leading to the creation of a number of private and museum collections. Among the foreign collectors was former US Ambassador and Exon Oil Executive, George C McGhee, who during the 1970s amassed over 460 objects (mostly carvings) from across Melanesia. The George McGhee collection is one of the largest single collections of Melanesian Artifacts in the care of the Smithsonian. While the objects have been in the possession of the museum since 1994, little has been done with the artifacts in terms of research. The scope of the McGhee collection, coupled with the relatively short collection period make this set of artifacts useful for examining the New Guinea tourist trade at the time. By examining the commodity chain which facilitated the collecting, it is my intention to focus on the collection process by George McGhee through an examination of the networks of intermediaries. With this, it is my hope that the collection will be useful as a “snap shot” of the Melanesian Tourist trade which is part of a larger global trade in non-western art during the 20th century.

**Bishop, Sarah (Ohio State University) "Unite Yourselves in the Name of Anywaa": Music and Anywaa Ethnic Identity in Gambella, Ethiopia [3-14]** Ethnic identity has become increasingly important in recent decades for the Anywaa in the Gambella region of Ethiopia. Dramatic surges in immigration of other ethnic groups into Gambella, political marginalization and cultural denigration of the Anywaa within the Ethiopian nation, the politicization of ethnicity in Ethiopia as a whole, and tit-for-tat ethnic violence in Gambella region have all contributed to this heightened ethnic consciousness (Feyissa 2011). This paper explores how local music is intertwined with these processes, both reflecting and constructing Anywaa ethnicity. As Stokes (1994) has observed, music reifies ethnic groups through construction of musical difference and activities such as listening to, thinking about, and discoursing about music. Indexical linkages between certain cultural practices and Anywaa ethnicity, use of cultural difference to maintain ethnic boundaries, performance of difference through music-making and dance, and interpretive practices of listeners all serve to constitute Anywaa identity. Through an analysis of song lyrics, musical characteristics, and comments made by musicians and listeners, I will demonstrate that music is a means by which the Anywaa define themselves as a distinct people group, cultivate a sense of cultural pride, and generate affective connections to their ethnic community. Anywaa music, then, not only reflects sentiments and ideas about Anywaa identity, but also produces Anywaa-ness, strengthens ethnic solidarity, and reinforces boundaries between the Anywaa and ethnic others.

**Blair, Zachary (University of Illinois at Chicago)** **Racial Violence in Chicago’s Boystown: Discourse, Power, and Gay Neighborhood (Re)Production [3-02]** A growing body of scholarship has documented eruptions of racial violence in contemporary gay neighborhoods (Hanhardt 2008, 2013; Held 2017; Manalansan 2005; Reck 2005). These studies rely on analyses of shifting state-capital formations, explaining the production of new forms of racial violence through neoliberal gentrification. In this paper, I argue that racial violence in contemporary gay neighborhoods is not produced unilaterally through processes of neoliberal gentrification, but rather that racial violence and the gay neighborhood are mutually constituted. To substantiate this argument, I use Michel Foucault’s notion of knowledge/power (Foucault 1980) to analyze popular narratives of gay neighborhood formation using data collected through over four years of ethnographic fieldwork conducted in Boystown—Chicago’s gay neighborhood. Produced through racial capitalism and informed by histories of colonization, Boystown’s formation narratives entail stories of “gay pioneers” claiming gay territory and concurrent urban revitalization by gay men. These narratives not only position gay white male capitalists as the exclusive producers of the gay neighborhood, but they also erase overlapping local histories of women, racial minorities, and uneven development. Furthermore, it is through these discursive formulations that neighborhood residents, local business owners, and the State legitimize racial violence in the continual reproduction of Boystown as a space of gay, white, male consumption. This analysis not only provides a nuanced and inclusive history of Boystown that decentralizes the role of gay men, but it also situates racial violence within the very foundation of the gay neighborhood, recognizing it as a technology of and for racial violence.

**Branigan, Claire (University of Illinois at Urbana-Champaign) Femicidio es Genocidio: Memorializing Women's Lives in Argentina [2-11]** In June of 2015, women in Argentina began organizing a national (now international) movement to bring attention to the problem of femicidio (femicide)—the daily murder of women with impunity. Using the hashtags #NiUnaMenos (not one less) and #VivasLasQueremos (we want to be alive), millions of women took to social media and eventually mass-scale protest to denounce this kind of violence and the state’s culpability. In May of 2017, a “caravan” of 120 women from the Fuerza Artística de Choque Comunicativo, staged a public performance/protest titled “Femicidio es genocidio” (Femicide is Genocide). Piling their nude bodies in front of the Supreme Court, Presidential House, and National Congress, these performers publicly denounced and made a spectacle of the quotidian murder of women. In this paper, I look to the Femicidio es genocidio performance as one of the few instances of public memorialization of violence against women. I argue that their protest not only disrupts the banality of everyday violence against women, but effectively blurs the somewhat arbitrary distinction between violence against women of perpetrated in the past (ie under the dictatorship) and that of the present. Further, the performance serves as a living testament to women—such as the Mothers of the Plaza de Mayo—who risked their lives in occupying public spaces to demand justice and accountability from the state.

**Braun, Sebastian (Iowa State University) Facts, Alternatives, and a Pipeline. The Entanglement and Abuse of Anthropology in Contemporary American Politics [2-15]** In August 2017, Transfer Energy Partners, the company behind the Dakota Access pipeline filed a lawsuit against Greenpeace and others for defamation and racketeering, as well as support of "eco-terrorism". This lawsuit is important because it partially tries to litigate ethnohistorical and anthropological facts. The suit also needs to be seen in the context of a continuous movement to deny the existence of facts themselves, as well as an attempt to label those who oppose natural reseource development, especially oil and gas extraction, as "eco-terrorists." This paper will attempt to provide some of the context necessary to make sense of these movements, based on an anthropological analysis of contemporary American politics, culture, and economics.

**Breitwieser, Lindsey (Indiana University, Bloomington) Suspending Animation: The Necropolitics of Postmortem Pregnancy [2-04]** This paper uses the continued gestation of a fetus in a brain-dead pregnant woman to illustrate the life/death binary’s role as a technique of necropolitical governance in the west. I examine the history and ethics of these “postmortem pregnancies” and show that the protocol exaggerates women’s role as fetal incubator and makes material women’s objectification. I argue that the fetishization of biological Life directs decisions to prioritize the fetus over the mother during postmortem pregnancies, despite both being in a liminal state of living-death, both being animated by medical technology, and the personhood and rights of each being in question.

**Brodsky, Molly (Washington University) Women-Centered Farming: A Cross-Cultural Perspective on Building a Holistic Ecosystem [1-06]** With the rise of women farmers and agripreneurs, the agricultural landscape is shifting; urban farms, organic farming, and the food co-op movement are all rapidly growing—and all led by women. While existing literature examines the concurrent trend of the increase in alternative agricultural and women farmers, this paper explores farms proactively recruiting women as members of the agricultural sector. These farms and their mission statements demonstrate a shift towards “women-centered” farming—agricultural communities that intentionally center their farming practices on gender. Based on ethnographic fieldwork conducted in Northern California and Dehradun, India, this paper examines the ways women-centered farms challenge current rhetoric present in the alternative farming movement. Utilizing a cross-cultural lens, this research identifies how women-centered farming is radicalizing current sustainable agricultural initiatives by recognizing the Western connotations of celebrating “alternative” food and the erasure that label creatures. Furthermore, this paper identifies and discusses a common trend between research sites: building a “holistic ecosystem.” In building a “holistic ecosystem,” women-centered farms are paralleling social and environmental values, integrating diversity and sustainability across people, plants, and communities. By both challenging current “alternative” food discourse and providing innovative and nuanced farming initiatives, women-centered farming presents a truly radical shift in the realm of sustainability.

**Burack, Sarah (Washington University in St. Louis), Buying Breath: A Study of American Yoga as a cCommodified, Quasi-religious, Environmental, and Socially Stratified Experience in the 21st Century [2-09]** This study explores how yoga teachers—working in an increasingly competitive market— learn to integrate discourses of quasi-religious, spiritual philosophy, environmentalism, health, and popular culture into a lifestyle that is sold to the general public. Midwestern American yoga varies from being a complete biophysical workout to cohesive communities of prayer to body positive nodes of reclamation. The hegemonic power of various epistemologies in American yoga can be read as both an empowering renewal of community, health, and spirituality in an era of decline in traditional religion and as new age colonial exoticism and fantasy. Though yoga philosophy preaches that *whatever* benefit one receives from yoga, physical or spiritual, is still a benefit, there are deeply disturbing trends and effects in current American yoga that repress the practice from its potential. Juxtaposed against the belief that the practice is an open space for any theologies of love and kindness or open to any ‘body’, capitalistic interventions like branding and marketing created an image of what yoga looks like, obscuring the practice with cultural dividers like race, gender, sexual orientation, weight, physical ability and affluence. Other well-intentioned discourses of the industry, including a goal of connecting individuals with nature, can ultimately be an essentialist rendering. What role does yoga in America have in health interventions, spiritual communities, connections with nature, and fashionable pop culture? Who has access to yoga and why? How is access being limited, by whom, and what is being done to address and change them?  What are the positive ways that Western culture has shaped how yoga is experienced, and what are the negative ways? Anthropology is well suited to better understand the nuanced values and goals of the yoga industry in Midwestern America through yoga teacher training programs as a node of information exchange and transfer because of in-depth ethnography. This research takes a critical-affirmation ecofeminist perspective of American yoga, noting both the benefits and drawbacks of different components of yoga culture in the past decade. Data was collected through participant observation, analysis of cultural artifacts (social media, books, videos, and advertisements) and semi-structured interviews with women training to become yoga practitioners and the certified teachers who train them from different studios in St. Louis, Missouri in 2017 and 2018.

**Burtt, Amanda (Indiana University)** **The Scavenger Continuum: Analyzing Domestic Dog Diets via Their Wild Counterparts [2-14]** Dog use and maintenance is ubiquitous in most cultures around the world. While the exact timing of dog domestication is debated, it is clear from archaeological evidence that dogs have been cohabiting with humans for thousands of years. Dog-keeping practices can be viewed as a window into the needs and choices of people in the past because dogs have been supported for various reasons including: hunting aides, spiritual guides, guards, pets, and/or caloric resources for past peoples. My research proposes that dog feeding practices can be used as a proxy for the value of dogs to people and their communities. By investigating microwear signatures on the teeth of dogs from archaeological contexts, this research explores whether or not domestic dogs were scavenging for their meals in pre-contact North America. Microwear analysis has been employed for decades to investigate dietary behaviors of a vast array of mammals and can determine what types of food (flesh, plant, bone, shell, etc.) animals have consumed. Categories of consumables leave unique signatures on the biting surfaces of teeth. There is little ethnohistoric data regarding animal provisioning strategies or any extra efforts by humans to hunt, gather, or grow food to feed dogs. This has led to the pervasive assumption that dogs only scavenged and thus omitted from ecological assessment of past human activities. If domestic dogs were allowed only human refuse, I hypothesis that their teeth surfaces would reflect a diet that consisted of more bone than flesh or other consumables.

**Caliskan, Dilara (University of Illinois Urbana-Champaign) “Those Were the Times of Witch Hunt” Idiosyncratic Itineraries of Violent Memories in the Case of Trans Mothers and Daughters [2-11]** Using the ethnographic data from interviews with self-identified trans sex worker women who define themselves as part of a mother and daughter relationship with another trans wom(a)en, I explore the links between everyday practices of queer kinship, knowledge production and memory transmission that challenge traditional conceptions of memory and memory transition. Through narratives of trans mothers and daughters, which redefines normative scheduling of family time and encourages us to explore and analyze endemic forms of kinship, time and memory transmission, I propose a new theoretical framework on queer forms of postmemory in order to study non-normative ‘social lives’ of memory and trace the role of shared violent memories in the formation of trans mother/daughterhood and in more general, trans culture in the context of Turkey. Focusing on the remembrance of two traumatic events that took place in 1980 during the military coup d’état and the years between 1995-1997 due to police interventions that specifically targeted trans women in Istanbul, I point to the ambivalent and idiosyncratic relationships between multiple and subjective forms of temporality, family, and processes of memory transmission/translation. In this manner, I suggest to go beyond the heteronormative systems of memory transfer and discover how this example of queer kinship provide a space for us to think critically about the ways in which queer postmemory challenges the dominant understanding of “inter-generational memory”.

**Caulkins, Douglas (Grinnell College) Problem Solving and Sustainability in Voluntary Organizations. [2-15]** Since De Tocqueville’s important description of voluntary community organizations in 19th Century America, through Robert Putnam’s analysis of threats to the sustainability of social capital in 21st century America, voluntary organizations have been considered to be important engines of change in America, particularly in ethnic communities. We developed three case studies of recently created voluntary organizations in a small college community in Iowa. We assess some current strategies for community problem-solving as well as the new threats to the sustainability of the organizations. The two case studies include, first, a new environmental organization to protect rural residential communities from concentrated animal feeding operations which cause air and water pollution threats, second, an organization for taking land out of agricultural production to restore native prairie and woodland environments in a state where less than one percent of the original prairie still exists. Third, a social entrepreneurship organization of students and townspeople which won a presidential award during the Obama administration. These organizations vary in structure and tax status, representing non-profit 501(c)(3), 501 (c) (4), and for-profit S corporations.

**Clifford-Napoleone, Amber (University of Central Missouri) Nationalism, Gender, and Metal's Public Persona [3-16]** The rise of white nationalism in Europe and the United States has permanently altered the Western perception of post-World War II cultures, nations, and citizenship. While several aspects of the white nationalist movement are under study by scholars of various disciplines, there is little discussion of the increase in white supremacist public performance in terms of music. Such discussions of performance as they pertain to white nationalism are often linked to topics of race, class, and masculinity, but seldom to popular culture writ large. At the same time, inside heavy metal communities there is a long-standing debate about white supremacy and how, if at all, it is linked to metal music, masculinist performance, and the perception of metal as inherently violent and dangerous. In this paper, I will examine the interplay of white supremacist performance and heavy metal performance, with a focus on how recent debates in the metal community reflect a continued problem with race, gender, and hate.

**Conrad, Karissa (Purdue University) The Case for Ethnographic Approaches to the Study of Human Communication: Metatheoretical and Inter-/Trans-disciplinary Considerations [2-02]** It is sometimes assumed that ethnographic approaches to communication inquiry are lacking, in that (1) they prioritize culture over communication, and that (2) they do not allow for the explanation, prediction, and control of human communication behavior. However, this assumption is misguided on all fronts: first, it incorrectly characterizes interpretivist definitions of culture and communication, and second, it not only falsely asserts that these are the goals of ethnographic approaches, but it incorrectly concludes that ethnographic approaches are incapable of explaining, predicting, and controlling human behavior. In response to Dr. Myrdene Anderson’s sentiment, "we are all semioticians, we just don't know it yet," I propose in this essay a semiotic defense of ethnographic approaches to the study of human communication. I begin by emphasizing the central role of semiotics in all human inquiry; I then explore how the consideration of semiosismay be used to reach a multiplicity of research goals; finally, I conclude with a call to action, urging communication scientists and interpretivist scholars alike to consider the value of re­-evaluating and re-interpreting our scholarly signs toward inter- and transdisciplinary scholarship and pedagogy.

**Conrad, Sara (Indiana University) Reproducing Tibetans: Power, Choice, and Medicine [2-04]** Tibetan reproduction is often imagined as authentic and geographically homogenous, but in fact, the choices women are making about pregnancy and reproduction are varied by location as well as individual objectives. In this paper I examine the frictions between personal desires and exile government pronatilist rhetoric by examining the choices and discourses of exiled Tibetans living in New York City. In this preliminary analysis of data collected during the four summers in the city, this paper attempts to draw out common themes in Tibetans’ own birth narratives to see how birthing is related to Tibetan ethnic identity, religion, and the production of Tibetan culture. Ethnic Tibetans began to immigrate to the US in the late 1950s. The Tibetan Community of New York and New Jersey maintains resources for Tibetans as well as a language school, and an endless flow of prayer events, cultural events, and dances. It is within this community that cultural authority is claimed by the older exiles and is driven by a need to preserve tradition. However, the Tibetans I spoke with were born in India or The U.S., have never seen their homeland, and must negotiate between the expectations of their elders and the knowledge and exposure they have obtained by living in a modern urban city in the U.S.. In New York, their struggles over authenticity play out in everyday practices and calls for a new understanding of exiled Tibetan mothers and the choices they make.

**Corazzo, Nina (Valparaiso University) Visual Culture and the Construction of Identity Roles in Robert Peckham's "The Hobby Horse" c. 1840 [3-12]** When a toy like a rocking-horse figures dominantly in an otherwise conventional double portrait of two children, it will be argued that it functions as much more than a beloved plaything. The young boy on a rocking-horse with a girl at his side have been born and inculcated into a socialization process which defines and assigns to them “normative” gender roles through the use of toys like a rocking-horse, or a hobby-horse, or a stick-horse to participate in their identity formation. Representations of males astride a steed can be traced back millennia, most notably to famous equestrian portraits like that of Marcus Aurelius. Traditionally, mastery over one’s horse symbolically asserts and reinforces the masculinist claim to power, control, and authority. Nonetheless, it hould be noted that an equally visible, though less remarked upon tradition of women astride fiery mounts, going back to the legendary Amazons, also exists, troubling and contradicting the messages about gender construction children receive. Recently, teen-aged girls in Finland and Sweden have developed a passion for racing in hobby-horse competitions and taking part in competitive equestrian events like dressage and show jumping, which serve as potent sites of female empowerment.

**Cox, Nicole (University of Illinois Urbana-Champaign) Writing movement, intention, and meaning in ethnography of Indian classical dance performance [2-16]** At a Classical Indian dance performance, musicians play a song about love, longing, and separation. The dancer on stage portrays a narrative of spiritual sensuality, ecstasy, and the divine through carefully curated movement actions. To study the significance of the song’s lyrics, or the performers’ interpretation of their presentation in a post-performance interview, an anthropologist may use a voice recorder and detailed written transcripts. To analyze the music, a scholar can work from audio recording and musical scores. To study the dancer’s actions on stage with close attention to movement detail, a scholar may work from video recording. But unlike the study of language or music, it is not as common for scholars to also have a rigorous written representation of movement to analyze. Labanotation is a notation system that can be used to read, write, and study human movement in a medium equivalent to written language and musical scores. In this paper I ask: How can Labanotation as a written medium assist in the anthropological and ethnographic attention to sensuality, sexuality and gender embedded in the movement actions of a dance performance, and what are its deficiencies? By analyzing the incorporation of Labanotation into an analysis of Indian classical dance performance and South Asian aesthetic theory around ecstasy, sensuality and spirituality, I argue that the methodological addition of a written notation for movement is an asset to the rigorous anthropological study of dance performance practices and their significance.

**Coyle, Joe (University of Illinois, Urbana-Champaign) Performing Sexual/Celestial Citizenship in São Paulo [2-11]** Neo-Pentecostalism in Brazil has grown exponentially over the last four decades. In this paper, I examine how the growth of neo-Pentecostalism has impacted performances of citizenship. I focus on the recent development of "igrejas inclusivas neopentecostais," neo-pentecostal churches with LGBT pastors and predominantly LGBT congregations. I argue that these churches are integral to the development of a type of citizenship which I call sexual/celestial citizenship. Drawing upon these churches’ use of the term “cidadania celestial” (celestial citizenship) and Lisa Duggan's theorization of homonormativity, I show the ways in which LGBT neo-Pentecostal churches and their congregations have developed ways of articulating a claim to (sexual) belonging through public, digitally mediated practices of evangelization. To make this argument, I examine two events staged by igrejas inclusivas: Igreja Cristã Contemporânea's evangelizing efforts at the 2017 São Paulo Pride Parade; and an “outdoor mass” that Cidade de Refugio offered in front of the São Paulo Museum of Art.

**DeMatteo, Stephanie (Indiana University-Purdue University Indianapolis) Enterprising Women: Displaying independence through business ownership, 1880-1920. [3-03]** In the decades around the turn of the 20th century, small businesses were plentiful in American cities. The entrepreneurs managing these businesses were typically White males, but women also played a profoundly consequential role in urban marketing. This paper examines the histories of women who owned or managed businesses in Indianapolis, Indiana’s near-Southside. Between the years of 1880 and 1920 there were around 350 businesses on South Meridian Street, and approximately 60 of those had female owners for all or part of their time in business. I will present details on some of these female entrepreneurs, examine their role in the community, and outline the distinctive independence that they experienced at the turn of the century.

**Desmond, Jane (University of Illinois at Urbana-Champaign Department of Anthropology) Medical Anthropology meets the “Animal Turn” [1-03]** Medical Anthropology is a robust and well-established component of Anthropology more broadly in the U.S. academy and elsewhere. What happens to the primary concerns of medical anthropology, such as notions of health disparities, public health, and the social construction of "disease," when we consider the potential impact of the "Animal Turn" now transforming the humanities and humanistic social sciences? This paper will briefly chart the rise of Animal Studies or the "posthumanities" in the U.S. academy and consider how Medical Anthropology might be changed, challenged, or expanded through a consideration of non-human animals. Among the issues to be considered may be public policy, the definition of a "patient," or "practitioner," zoonoses, the One Health movement that unites veterinary and human medicine in the service of maintaining public health and so on. Can medical anthropology adapt to the challenge of the study of non-human animals as both a component of human health and as a dimension of health maintenance that exceeds the human? What would a multi-species Medical Anthropology look like? What would a Veterinary Medical Anthropology look like? Although drawing on several years of fieldwork in veterinary medicine, this paper will be primarily speculative, trying to imagine what the meeting of the subdiscipline of Medical Anthropology and of Animal Studies might yield in the future.

**Dodge, Lila Ann (University of Illinois at Urbana-Champaign) Performance and Embodiment of Masculine Power in the Arena of Post-Colonial French Politique Culturelle [2-16]** “*La politique culturelle*” translates from the French roughly as “cultural policy,” and expresses the French State’s formalization of arts diplomacy during the turbulent era of decolonization. In the ensuing decades, France’s adoption of a rhetoric of arts “exchange” marks an attempt to distance its international cultural programs from their colonial history. For just as France dismantled the colonial administration it created a new bureaucratic complex devoted to culture, foreign affairs and “cooperation” with newly independent nations. While departing from an outright rhetoric of expansion (“*rayonnement*”), the new institutions of cultural policy nevertheless promoted “culture” as means for cultivating the influence of the state and its interests internationally. This shift is enabled by the modernizing discourse of development that, in Arturo Escobar’s terms, “constructs” the Third World. What does “exchange” look like when the parties involved stand on either side of the First-Third World gap, in the fresh footsteps of imperial master and colonial subject? If, as Escobar (1992) observes, “the Third World is constituted in and through representation,” what is it that contemporary dance artists of West Africa proffer in this transnational exchange of representations, as producers of culture, as professionals of representation? My ethnographic research in Burkina Faso suggests that professional contemporary dancers from the former French West Africa engage wittingly in the space of “exchange” afforded by French cultural policy, “selling” their choreographic works to European programmers and their personal skills as performers (*interprètes*) to European choreographers. In this paper I focus on a recent performance by the Burkinabè choreographer Salia Sanou, *Clameur des Arènes*, that has toured widely in Europe with a cast of twelve African men. I explore how “masculine power” is both represented and embodied in performance as an instantiation of cultural politics deployed by the artists themselves, and not just their French funders.

**Downs, Elena (Washington University in St. Louis) Finding Security in the Nexus: The Food, Water, and People of a Rainfed Agricultural System [1-06]** Interventions aimed at ensuring food security are a hallmark of global health initiatives at scales ranging from the UN to small, grassroots non-profits such as Uganda Development and Health Associates (UDHA) in East-Central Uganda. The abstract and profound framework of security, coupled with the intricacies and variability of global environmental systems leads to an inability to tangibly deliver food security despite its recognition as the cornerstone of survival and progress the world over. Deep and abiding insecurity is designed into the very fabric of interventions when fiscal, informational, and social resources are continually and haphazardly fed into only portions of the complex socio-environmental landscape. Monitoring and evaluation of the Nutrition Project operated by UDHA reveals the inability of this educational intervention to meaningfully deliver on its mission of food security despite its wide community acceptance and support and the success of its Community Health Worker (CHW) model. Food production and security exists in the permeable interface between people and the environment, and ignoring the intense and ever increasing variability and degradation of environmental factors such as rainfall and soil health render even the strongest interventions ineffective. By strengthening systematic environmental resilience through collecting and converging the vast and diverse indigenous agricultural knowledge that exists within these communities and the various methods supported and suggested within the global scientific community, and disseminating and implementing this knowledge through the existing CHW model, it is hoped that the gap between the ideological and physical realities of food security will be further bridged.

**Drake, Hannah and Ania Chamberlin (Grinnell College) Measuring Impact of an Elementary School Volunteer Language Program [3-08]** Lunchtime Language Learners (LLL) was developed to provide foreign language exposure to third and fourth grade students in the Grinnell-Newburg school district. Students from Grinnell College work in teams to teach either French or Spanish over the lunch hour. The program seeks to create a positive association to foreign languages, generating interest and excitement for students to build on later in life. Having entered its second year, the elementary school teacher overseeing the program was interested in seeing an early assessment and posed the question: what teaching strategies that are used are most effective for engaging the students? This research undertook participant observation, focus groups, semi-structured surveys, and conducted questionnaires with students and teachers to examine the strategies used and their effectiveness. We found that students were overall very engaged with the program, and while some class activities were marginally more or less engaging, students were more influenced by the comportment of the instructors and the degree to which student ownership over the program was encouraged.

**Egwuatu, Chibundo (University of Illinois, Urbana-Champaign) Considerations in Ethics: Citational Justice in Sex Work Research [2-17]** Within the last couple of decades, methods for sex worker research have developed an increasingly involved ethical standpoint. Such methods include reciprocity through meaningful compensation, co-authorship with workers and worker-led organizations, and creating work that assists workers and worker-led organizations with policy and decriminalization goals, among others. This move is not a spontaneous progression; sex workers have been declining offers to engage with researchers, expressing trepidation over the power dynamics of the relationship, and discussing a middling benefit compared to the risks of involvement. However, to produce a work that does not necessarily privilege organizational contributions means finding a way to engage with the the thought of those who may not have access to the resources and social positions, or inclusion in the demographics, organizational belonging implies. In this text, I seek to explore a further development of an ethical writing process as one interested in the activism done by black sex workers. I will discuss examples of engagement with pedagogy and epistemology done by and for black sex workers and how trends of increased access to both digital space and scholarly texts necessitates a change in citation practices and standards for both ethically sound methods and methodology in sex work research. To actively reify the personhood of sex workers, ethical engagements past that of an IRB are required; this moves us to reconsider what acknowledging sex workers as experts of their own experience means in practice and what acknowledging our own lack of embodied experience calls for.

**Ellis, Aaron (Indiana University) In Bad Company: Companion Species that Harass Humans [2-14]** A key part of Donna Haraway’s theory of companion species is an “ethic of care” where humans must begin to take seriously their impacts on the non-humans around them (2008). Haraway’s examples with dogs leave us with a model of human and non-human interaction that generally has been positive for both groups. This paper begins to theorize about the non-humans in our lives that attack and harass us but continue to live with us. In the same way as Haraway’s dogs, we have biologically and socially shaped these antagonistic companion species, and they have shaped us. Focusing on Kohn’s “anthropology of life,” this paper looks at entanglements with negative consequences. The goal is to begin to theorize about how the complexity of life in the Anthropocene has created a need to understand human’s impacts – good and bad – on non-humans, and vice versa. In this paper, I use ethnographic data from breweries, along with literature from across anthropological disciplines to argue that by re-theorizing non-humans that harm humans as “companion species,” rather than just an outside entity, we can better understand human life and suffering. I also argue for the opening up of multispecies studies to include death, disease, and harm as a fruitful way to better understand human life more broadly.

**Erten, Hatice Nilay (Yale University) Normal, Natural and Surgical: Politics of Childbirth in Pronatalist Turkey [2-07]** My paper focuses on the ways in which the mode of delivery has been politicized in pronatalist Turkey. With 53% of all births being surgical, Turkey has one of the world’s highest C-section rates. Reconfiguring them as antinatalist procedures that limit the number of children women can have, the Turkish state has strived to decrease the rates of C-sections. In my talk, I specifically examine the mushrooming schools of pregnancy in Turkey, which are framed as vital to attain ‘healthy generations’ and increase the rates of vaginal delivery. While the emergence of pregnancy schools empowers women in their encounters with biomedicine, it also operates to reproduce the normative, gendered and classed scripts around childbirth. In this talk, I demonstrate how childbirth emerges as a mode of governance in a pronatalist context where care for or the experience of the birthing mother has been excluded from state health policies. Drawing on 24 months of ethnographic research in Istanbul, I explore the contemporary ideas and practices about pregnancy and birth, I trace what the kinds of subjectivities, bodily effects and reproductive politics are being produced in this process.

**Feinberg, Rick (Kent State University) Elements of Vaeakau-Taumako Navigation [2-01]** Since the 1960s, indigenous non-instrument navigation has been ethnographically documented in a number of Pacific communities. The best known of these are remote outposts in Micronesia (Gladwin 1970; Alkire 1965; Genz 2008, 2014, 2016) and the Polynesian outliers of Anuta (Feinberg 1988, 1991), Nukumanu (Feinberg 1995), and Taumako (George 1998, 1999, 2012; Feinberg 2011, 2014, 2016; Feinberg and Genz 2012; Pyrek and Feinberg 2016). In none of these instances, however, do we have a detailed summary of the asterisms, winds, and wave patterns navigators use to reach multiple specific destinations during specific seasons. Here, I will present such material as related to my colleague, Ben Finney, and me by master navigator Crusoe Kaveia during our period of fieldwork on Taumako in 2007-08. In a series of interviews, Kaveia enumerated the stars, winds, waves, and other natural phenomena employed at particular times of year to sail to and from specific islands within Taumako’s navigational universe. Other leading navigators in the Vaeakau-Taumako region agreed with much of Kaveia’s narrative, but understandings were not uniform. Alternate understandings will be briefly introduced, but detailed presentation of that information must await future presentations.

**Fister, Daniel (Washington University in St. Louis) A Call to Riff: Examining the Interaction between Ethnomusicology and Interdisciplinarity [3-05]** In a meta-disciplinary review of the field (2010), Timothy Rice argues that ethnomusicologists lose much when they borrow theory from scholars outside of the discipline instead of cultivating their own. He calls for ethnomusicologists to strengthen the intra-disciplinary reading of each other’s work and increase discussion of theoretical implications in order to improve ethnomusicology’s stature within the larger academy. My paper identifies the strategies that ethnomusicologists have already successfully employed to enter into intra- and interdisciplinary conversations. I demonstrate that work situated within what I call “critical questions”—areas of study that bring together many ontological frameworks to address nuanced problems—becomes part of intra- and interdisciplinary discussions by uniting discourses on a single topic while illustrating the scholar’s individual contribution. First, I consider primary ethnomusicological works in the 1990s to explicate the rhetorical strategies ethnomusicologists use in their monographs to effectively and accessibly incorporate social theory (cf. Feld 1990 [1982], Friedson 1996, Monson 1996, and Sugarman 1997). Second, I consider how the new field of Sound Studies asks questions of multiple disciplines to attend to many different topics. I then return to the broader meta-disciplinary question that Rice raises about interdisciplinary research and theoretical citation, reasoning that a disciplinary reorientation towards critical questions facilitates wider reading of ethnomusicological scholarship amongst scholars within and beyond our discipline. Finally, I consider how other structural factors in academia may affect these issues and contextualize Rice’s critiques within broader changes in graduate student funding, academic publishing, and the academic labor market.

**Forbes, Caleb and Richard Tanimoto (Grinnell College) Increasing Markets for Sustainably-Produced Local Foods [3-08]** Local Foods Connection is a non-profit whose goal is to increase the local populations' access to healthy locally grown foods, particularly for low-income members of the community. It achieves this primarily by purchasing food from farmers use sustainable techniques and distributing the food through Community Supported Agriculture, farmers’ markets, and other agencies. Recognizing that the vast majority of food purchases are made through supermarkets, the organization is interested in expanding the markets for sustainably grown local foods to these, as well as to large institutional purchasers, such as the college and hospital. The question we addressed was what are the main barriers to this? Our research focused on the perspectives of farmers as well as those tasked with purchasing decisions at the stores and institutions. We performed participant observation and carried out semi-structured interviews with grocers and farmers, as well as conducted a questionnaire and reviewed institutional policy literature. We identified five categories of barriers relating to convenience, price, quality, supply and demand, and social relations. We were somewhat surprised that differences of opinion were stronger among our subpopulations (particularly among farmers) than between the farmers and grocers. The most significant barrier related to supply and demand – particularly small farmers’ ability to meet demand without any kind of local aggregator.

**French, Brigittine (Grinnell College) Disciplining Future Irish Citizens: Ordinary and Extraordinary Punishment in Post-Colonial National Education [1-05]** Private memories long stifled about Irish children's experiences of corporal punishment, abuse, and court placement in industrial schools, have become public issues of collective remembering and institutional responsibility for the Irish state and the Catholic Church in recent times. The documentary States of Fear by Mary Raftery aired on Ireland's national public television station in 1999 and became a catalyst for public discourse and outrage about the striking degree of abuse children suffered while wards of the state in industrial schools from the 1930s to the 1970s (Pine 2011). This paper takes up empirically the punishment and socialization of Irish children during one period of this time, a formative period of the new post-colonial democratic state in the 1930s. Examining children's experiences of youth and ideologies of belonging in public institutions like the educational system are crucial sites for the investigation of state formation and democratic nation-building particularly because children are so frequently understood to be "citizens-in-training and the future of the nation" (Reynolds and Chun 2013: 473). It argues that several seemingly discrete policies and practices of rural public state education including school attendance, corporal punishment, familial involvement, and reform schools were actually lived as a set of interconnected processes of bodily and discursive discipline that become unified through Irish children's embodied experiences of forceful socialization into citizen-subjects, particularly, though not exclusively, for children from laboring-class rural families.

**Gonzalez, Joyce Rivera (University of Notre Dame) "Right Now, We Are All One": Class, Colonialism and "Recovery" in Puerto Rico after Hurricane Maria [3-03]** On September 21, 2017, Hurricane Maria struck landfall in the island of Puerto Rico. Sustaining winds of over 155 miles per hour, it was the strongest atmospheric event in Puerto Rico’s recent history since 1928’s Hurricane San Felipe. More than two months later, the island has yet to recover: the power grid is still down in more than 50% of the island, and around 20% of residents still do not have access to clean, running water.

In times of natural catastrophes, social inequality (in terms of gender, race, and class) does not simply emerge – it is laid bare and exposed, and difference in access to basic resources becomes apparent, even under previous façades of prosperity. In this paper, I argue that the effects of hurricane Maria in Puerto Rico can be better conceptualized as a natural-political disaster. The ‘recovery’, or recovering, process cannot be fully understood without taking into consideration long-established social inequalities on the island, as well as a history of colonialism which limits the island fiscally, politically, and socially. This paper is an exploration on the multiple facets and degrees of risk to which Puerto Ricans from rural municipalities, as well as the urban working-class, are exposed to. These two lenses are vital and co-constitute one another and, ultimately, determine differential access to resources, risk and vulnerability.

**Graf, Sharon (University of Illinois Springfield) Coconut Milk Run: Leisure Sailors as Voyagers and Ethnographers [2-01]** The origin of the lifestyle of contemporary offshore leisure sailors can be traced to the mid-nineteenth century, when the idea emerged that boats, the workhorses of freight and passenger transportation, might be used strictly for pleasure cruises. Though leisure sailors go largely unnoticed to the public eye, they clearly exemplify anthropological paradigms of voyagers and seafaring cultures. My research focuses on ethnographies written by these sailors, who document their first-hand experience via colorful blog posts on the internet, or by writing entire books about their life on the sea. I also draw from my own fieldwork experience as one of two crewmembers aboard the offshore sailing vessel Larabeck that travelled from St. Louis, Missouri to Australia in the South Pacific, via New Zealand. This paper is a case study of leisure sailors’ experience of the roughly 3000-nautical-mile Pacific Ocean passage from the Americas to the remote islands of French Polynesia. This open-ocean journey often lasts twenty-one days or longer, with no land or boats in sight. It is the longest offshore segment of the “Coconut Milk Run,” the east to west trip across the Pacific. My exploration of narratives about this substantial passage contributes to our larger anthropological understandings of not only how seafarers think while navigating between beaches, but also to the less-studied issue of the variety of social interactions leisure sailors partake in as they prepare for, carry out, and conclude this otherwise self-sufficient and unsocial journey.

**Grogan, Erin (University of Illinois at Urbana-Champaign) The Performativity of Space: Examining “The Bathroom Problem” [2-16]** This paper takes up what Jack Halberstam has termed the bathroom problem in terms of the performativity of space within the airport. The bathroom problem describes the dilemma many transgender, gender non-conforming, non-binary, and queer people face in determining which gender binarized bathroom to use. For instance, butch women and non-binary people may face hostility from gender-conforming women in the women’s restroom, while they, and transgender men, may face violence from gender-conforming men in the men’s restroom. Similarly, there has been increasing public hysteria about transgender women using the women’s restroom, and transgender women are at risk of violence in the women’s restroom. Thus, the bathroom problem describes the ways in which the gender binary is solidified into architecture and the violence that trans\* people may experience when faced with gender policing in the space of this binary. While both transgender studies and the popular media have focused on the bathroom problem primarily within the space of schools, I turn specifically to the bathroom problem within the space of the airport. Both transgender studies and performance studies have taken up the geography of the airport as a space of surveillance. I read accounts of people’s experiences in airport restrooms to argue that the performativity of gender becomes stabilized through the policing of space within the restroom. If access to public restrooms produces notions of the full citizen, then the airport restroom in particular becomes a space where anxiety over gender, nationality, surveillance, and safety converge, often through an enactment of violence.

**Guner, Ezgi (University of Illinois at Urbana-Champaign) “Touching African Lives”: Race and Religion in Turkish Muslim Philanthropy [1-01]** This paper examines the charity and aid practices of the Turkish faith-based NGOs in sub-Saharan Africa. The divide between the Islamic principles of charity and sustainable development is blurred in the discourses and the practices of these NGOs. For the donors as well as the NGOs, the commitment to fulfill their religious duty of giving to the needy fuses with the political commitment to lift the Muslim poor in Africa out of poverty. Thus, the same NGO that distributes sacrificed meat during Eid al-Adha (the Muslim feast) with the donations of the pious Turkish middle-classes, distributes goats to widows for husbandry at another time. One common trope for these activities is “touching the lives of Africans”. The mere act of touching both literally and figuratively emerges as a value in the humanitarian discourse. The only secularist NGO that does not engage in any kind of religious rhetoric or practice also mobilizes the same trope of “touching the other”. Based on 18-months of ethnographic research in different parts of Turkey, Tanzania and Gambia, I analyze the politics of “touching”, the desire for developing interracial intimacy, and thus making a difference in the Other’s life. In doing so, I situate the Turkish civil society’s recent humanitarian engagement with Africa within the context of recent sociopolitical transformations in Turkey as well as the country’s global ambitions.

**Hajek, Jessica (University of Cincinnati College-Conservatory of Music) Carnival Destinations: Musical Touristics and (Mis)representations of “Dominican” Cultural Expressions [3-15]** In 2015, Air Berlin promoted an ad that featured a picture of a typical palm-filled and sun-soaked Caribbean beach accompanied by a clever play on words, “Fliegen Sie auf Merengue?” meaning both “Do you like merengue music?” and “Do you travel to Merengue?”—as though the island pictured were named “Merengue.” Air Berlin’s marketing decision to pair beautiful beaches with carnival and merengue music is obvious, or in the words of Timothy Rommen and Daniel T. Neely (2014), that “sun” and “sea” are even easier to sell to the “sound” of the Dominican Republic’s most acclaimed national music. Yet, this marketing campaign is somewhat perplexing to me as, based on my observations during the course of my research on Alibabá carnival music and dance in Santo Domingo, the performance of merengue is not central to contemporary Dominican carnival celebrations. In this paper, I suggest that this lacuna in terms of organized marketing to tourists also goes hand-in-hand with the lack of precise branding of the Dominican Republic’s unique cultural expressions (e.g., food, clothing, art, dance, music, etc.). In turn, this overall absence of cohesive domestic branding has translated into imprecise international representations of Dominican cultural expressions. As a case in point, I discuss the appearance of the Dominican Republic and Alibabá carnival bands in two internationally and commercially-successful music videos—Don Omar’s “Taboo” (2011) and Enrique Iglesia’s “Bailando” (2014)—in regard to how they direct the audience’s gaze to Santo Domingo, to its carnival practices, or to Alibabá.

**Hoelscher, Dalton (Washington University) A Case Study: Interpreting Equid Remains from Villa Romana di Vacone [2-05]** Equids, including donkeys, mules, and horses, have been integral in many societies and cultures across the world and throughout time. They have been used for a variety of reasons from a workforce that propels societies ahead to a symbol of prestige and power for the wealthy in societies. One of the biggest challenges is differentiating the skeletal material of the various species of Equidae, to distinguish between donkey, mule, and horse. With this distinction scholars can accurately interpret the significance of equids in a society or even a location. In Villa Romana di Vacone, an unauthorized excavation opened a tunnel underneath an already active archaeological excavation that had revealed beautiful mosaics and structures. Within this tunnel a partial equid skeleton was uncovered which could provide necessary information about the use of the tunnel system, villa, and its inhabitants. In this case study, the skeleton is analyzed with the most recent research to determine the species, stature, sex, age, and well-being of the equid by looking at the skeletal features present and their subsequent pathologies. Through revealing this vital information about the equid, I hope to shed light on the villa’s status and its inhabitants' role in the greater Roman society.

**Horton, Riley (University of Central Missouri) Dietary Changes in Missouri Mammals [2-05]** Recent studies show that possibly all environments on Earth have experienced some kind of impact through human activity, whether from afar or due to direct human habitation. The result is new environments to which animals have not previously adapted, a mismatch of morphology and environment. This study will examine how major human intervention in Missouri environments of native fauna has altered their diets in comparison to what diet can be predicted from the dental morphology. Both recent and classic diet data will be culled from the literature. Dental functional morphology will be assessed on a collection of Missouri mammal skulls using comparative samples and microscopy. The fauna will be categorized by their functional anatomy, which is theorized to be the result of natural selection processes. This data will then be compared to both the expected diet and any newly observed diet changes. This comparison will outline the evolutionary disconnect that is occurring between both fast climate changes, as well as direct environmental disruption by human activity, and adaptations accrued by Missouri fauna in response to thousands of years of natural selection.

**Hosfeld, Brooks (Butler University)** **Purging Gender: An Ethnographic Analysis of Eating Disorders in Transgender People [1-06]** Food shapes and sustains bodies. These bodies, in turn, are assigned gender and binary expectations, impacting an individual’s image of themselves and the gendered ways they go through the world. With identities and bodies that subvert cisgender binaries, transgender people are left to be acutely aware of the ways in which they and their bodies are gendered. Food and trans identity are deeply interlinked through the connection of nutrition and perception of the body, which can be seen blatantly in the experiences of trans people with eating disorders. From over-exercising and under-eating in the hopes of gaining a more muscular frame with less fat, to purging from the anxiety of body dysphoria, trans people experience a complicated range of relationships with eating disorders. This ethnography is intended to unpack these relationships, incorporating theory such as Michel Foucault’s analysis of the body as a place of inscription and panopticism. Within this, gender is ascribed to bodies, and eating disorders exert methods of control and self-monitoring. Foucault’s theories on power and discipline leave room for Judith Butler’s theory of gender as performance. This will be applied through the idea of adequately performing gender, coupled with the expectations imposed upon trans people to perform genders with which they and do not identify. The intersection of eating disorders and trans identity offers a commentary on the ways in which gender is performed and experienced, as well as how disordered eating impacts one’s perception of the body and gender.

**Howell, Eleanor (College of Wooster), Social Implications of Oval Brooch Consumption in Viking Age Norway [3-09]** This poster offers insight into the behaviors of status transmission and style preference based on a systematic analysis of bronze oval brooches produced in Norway from AD 700 to AD 1000. In archaeology, the analysis of clothing and jewelry items is often used to discuss the culturally construed notions of how best to transmit social information such as gender and status. The brooches used in the study were compiled from the online collections of various museums and universities both inside and outside of Norway. Following the schema of Jan Petersen (1928), a comprehensive oval brooch typology is refined and adapted to aid in the analysis of the sample’s stylistic, temporal, and geographical attributes. Results indicate several gradual shifts in style preference over time suggestive of elite consumption patterns, followed by an abrupt change in style preference paralleling the unification of Norway at the end of the 10th century. This study also presents opportunities for future study of oval brooches and their association with various social and political phenomena of the Viking Age.

**Iacoviello, Ella (Augustana College) Multicultural and Diasporic Identity Within the Polish Immigrant Community in Ireland [1-05]** In this paper I address the idea of a changing cultural identity among the Polish community currently living in Ireland. Though quantitative demographic data exists, there is little written about how the Polish population exist today, years after the initial immigration wave of 2004 when Poland joined the EU. The research presented in this paper offers the first ethnographic account of Ireland’s largest immigrant population. During the summer of 2017, I spent three and a half weeks conducting ethnographic fieldwork in Dublin and Cork, observing and interviewing first and second generation Polish immigrants. From living with first generation Polish families, to interviewing the people in charge of Polish organizations, to observing families with intergenerational conflicts, I discovered the complications of what it is like to inhabit two cultures at once. My data suggests that there are two main styles of assimilation. One method was to keep the Polish lifestyle intact and to attempt to not assimilate, treating the country as nothing more than an economic opportunity. The other was to understand Ireland as a door to the rest of the West, treating the country as an opportunity to secure the value of their new culturally integrated identity, especially in the era of Brexit, EU migration, and constant questioning of immigrant worth.

**James, Christian (Indiana University, Bloomington) “Filling the Hunger”: A Case Study of Music and Conflict in a Southern Indiana Church [3-17]** Congregational music, in its many forms, plays a crucial role in articulating and advancing religious ideologies. For one evangelical church in rural southern Indiana, conflicting views on the centrality of this role in the worship service contributed to instances of fragmentation among church staff, with devastating effects on its membership. Through guided conversation, interview, and participant observation, this ethnographic study first describes the emergent condition of this church with respect to the opposing visions of its pastor and its de facto music director, then theorizes three aspects of musical behavior that may, with further research, be shown to constitute indicators of such conflict. Informed by theories of musical community, aesthetic, and value, I propose some initial steps toward strategies of conflict intervention in the church by identifying inconsistencies in conceptions of precedence between sermons and musical performance, ambivalence about genre preference and corresponding modes of worship, and trivializations of musical training and experience in the evaluation of successful performance. I conclude that further research on the positionality of congregational music in worship service programming might incorporate these three indicators into a broader theory about the about the fragmentation of musical community, perhaps informing a methodology for evaluating the functions of music in churches and other social movement institutions.

**Jobrack, Stewart (Ohio State University-Marion) A Lao Buddhist Monk in America [2-02]** The current refugee crisis is not the first time in recent history that large numbers of people have been forcibly displaced. After American military involvement in Southeast Asia ended in 1975, over three million people from Vietnam, Cambodia and Laos left their homes. Among the roughly 1.4 million people from Indochina resettled in the United States were about 130,000 refugees from Laos. Within Lao communities in the U.S., they established Theravada Buddhist temples or wats. These wats have been instrumental in the adaptation of individuals into American society and, simultaneously, in the maintenance of transnational ties to Laos, to the Lao diaspora and to the world-wide Buddhist community. The bhikku (or Buddhist monk) is central to these connections.In this paper, I consider the life history of one such bhikku, whom I have known since 2001. I focus on his role as an active agent in community life as he organized capital and labor in the construction of wats in Laos, Thailand and the United States. I suggest that the continuity of his identity in these three distinct sociopolitical contexts, is key to understanding the continuity of Lao cultural identity in diaspora. Further, I consider the process of how this monk’s identity was discursively constructed and contested and how I, as ethnographer, unwittingly became part of that process.

**Kamp, Kathryn (Grinnell College) Bringing Up Babies [2-06]** The study of material culture and space use, two subjects of primary concern to archaeologists, can provide insights into modern culture while simultaneously assisting archaeologists in constructing interpretive frameworks for data from the past. Interviews of over 60 parents of children under two years in age combined with documentation of toys and household places used by the infants demonstrate the ways parental concerns are displayed by the material culture of infants, but also show that expressed parental philosophies are often not accurately reflected. In particular, while many parents claim to want to raise children in a less gendered fashion, the infant toys and clothing they own tend to be strongly gendered. Several forces interact to produce this situation. The almost universal marketing of infant goods in gendered terms makes providing a gender-neutral material world difficult. Furthermore, children’s possessions accrue from a wide variety of sources including gifts from friends and relatives and in modern households, even relatively affluent ones, many toys and clothes are hand-me-downs or acquired second hand. Finally, there may be some ambivalence about the stated child-raising goal that expresses itself in this non-verbal fashion.

**Katz, Jared (WonderLab Museum of Science) Digitizing Ancient Music for the Public: Archaeological Outreach in Schools, Museums, and Other Public Institutions [2-13]** It is essential that archaeologists make our research accessible to the public in order to instill within people an appreciation of cultural heritage and archaeological sites. In the words of Fritz and Plog (1970) “… unless archaeologists find ways to make their research increasingly relevant to the modern world, the modern world will find itself increasingly capable of getting along without archaeologists.” This paper will discuss the use of 3D technologies, namely 3D modeling and printing, to teach the public about Mesoamerican archaeology. The Maya Music Project has 3D scanned over 160 ancient Maya musical instruments housed in a variety of institutions. Some of these instruments were 3D modeled and playable replicas were then 3D printed. Using these playable 3D printed replicas, the Maya Music Program uses music, a highly relatable subject, to teach people about ancient Maya culture. The Maya Music Project has run outreach programs in a variety of institutions including secondary schools, public libraries, Boys and Girls Clubs, and museums. This paper will also discuss how the WonderLab Museum of Science, located in Bloomington, Indiana, has been developing new hands on activities to teach children about archaeology and the methodologies used by archaeologists.

**Kaul, Adam (Augustana College) Pedestrian Performances: Irishness, Cosmopolitanism, and Busking in Ireland [1-05]** In this paper, I examine the pedestrian but surprisingly complicated practice of busking on the streets of Ireland. Based on several years of multi-sited ethnographic fieldwork, I describe how underneath the everyday act of walking past a busker on the streets of Ireland there is a complex and fluid milieu of identity creation, recreation, and negotiation. Given the multicultural nature of the interactions between transnational buskers and tourists, and local residents, I engage theoretically with an emerging set of ideas about globalized, multicultural assemblages, precarity, and critical cosmopolitanism, which understands cosmopolitan worldviews as socially situated, processual, aspirational, and often incomplete or fleeting.

**Keck, Jordan (Ball State University) Digital Ethnography, Online Technoculture, and the Alt-Right [3-01]** The advent of new media technologies such as Facebook, Twitter, and Reddit have paved the way for new forms of social interactions and has drawn the attention of scholars in and outside of anthropology (Boellstorf 2008; Dourish 2004; Miller and Slater; Rheinegold 2000; Turkle 1995). New forms of cyber- sociality are interesting in their own right, but it is the proliferation of the extreme right within the United States and the online movements leading up to the 2016 election that is of interest here. The Internet has allowed for greater cohesion and accessibility of like-minded individuals and has become a boon to many protest organizations, what John Postill (2014) calls “freedom technologists”. In addition, false information and media echo chambers make for even more divisive and complex politics that require analysis. Our tools as anthropologists, especially digital ethnography, can help to untangle and understand these processes while examining the role that social media play in creating them. In this paper, I examine the rise of the alt-right as an online movement through the lens of digital anthropology.

**Kehoe, Alice (Boasian Anthropology), Impounding Herds: Sustainable Subsistence from Solutrean Paleolithic to 1876 CE [3-09]**  From Upper Paleolithic Solutrean in France, to one of the very last bison drives in the Northern Plains, 1876 CE, hunting groups have driven herds into corrals for slaughter.  Classic Northern Plains bison drives used a bluff or ridge 70 feet high, with pasture and often a watering hole on top.  A skilled young man would lure a herd toward the bluff top, where at its base a wooden corral had been built where a chute or game trail down the bluff would funnel the herd into the corral.  Men with bows shot through the corral walls into the dazed animals milling in the corrals.  At Solutré and in Plains bison drive sites, archaeologists find a dense circle of butchered bones indicating the corral floor, with bare soil around the circle.  Dependence upon pounds maintained communities of around 100-200 people, moving seasonally to camp near good herd pastures, berry and other plant resources, or winter shelter, and meeting with allied bands and traders at rendezvous.  In Eastern and Northern forested regions, hunter communities drove deer or caribou into net circles.  Driving prey into corrals is an efficient and sustainable subsistence mode, selecting for communal bands of cooperating families.  In North America, pasturage for bison and browse for deer were maintained by burning, strongly affecting regional ecologies––niche construction on a grand scale.

**Kehoe, Alice (Boasian Anthropology) and David Kaufman (Independent Scholar) Introductions of New Technologies in Precontact America: Looking from the Linguistic Standpoint [2-06]** For too many years in the late 20th century, archaeologists favored the idea of independent inventions as adaptations to environments, rather than recognizing introductions through contacts. “Culture histories” were damned as unscientific. As the pseudosciences of Lewis Binford and Robert Dunnell are fading, we can return to documenting, as empirically as possible, the histories of American First Nations and other communities. Archaeology and linguistics should work together in this enterprise, assisted by biological anthropologists, ethnohistorians, and researchers in material technologies and arts. Our paper takes linguistic and archaeological data to examine probable instances of introductions of new products or technologies in the Midwest, California, and the Southeast, and to posit a model of cultural changes through individuals’ movements, i.e., personal agency.

**Kilictepe, Safak (Indiana University Bloomington) Secure Motherhood, Insecure Places: Kurdish Women and Turkish State’s (Reproductive) Politics: [2-04]** Feminist research has to come to fore explaining how, once it was solely seen as biological process, reproduction and experiences with reproduction are the results of socio-economical and political conditions, which vary in different contexts (Bonaccorso, 2009; Ginsburg & Rapp, 1995; Greenhalgh, 1995; Inhorn & Balen, 2002). Existing literature has addressed how modern nation-states target women’s wombs as biopolitical arena in the (re)production of ideal citizens who would possibly embody the imagined nation, serving to collective nationalist state interests (Altiok 2013; Kanaaneh 2002; Miller 2007; Thompson 2002). Furthermore, science and technology scholars has long illustrated that regulations of and experiences with in vitro fertilization (IVF) reflect states’ ideologies, their approach to different groups, and definition of ideals. The question of how politicized ethnic groups living in the politically shifting environment experience IVF and regulations with IVF at the individual, societal, and national level, however, has remained unanswered. This paper examines how the reproductive negotiations of ethnicized minority women living in Turkey are the result of changing politics of Turkey. This study is the result of my seventeen months of ethnographic fieldwork research that examined how ethnic minority women’s experiences and negotiations with their reproduction is shaped through the relation among political Islam, changing ethnic-minority status and government’s IVF regulations in Turkey.

**Kim, Dongyeon (Washington University in St. Louis) Analysis of Local Usage of Ready-to-Use Therapeutic Food (RUTF) for the Treatment of Acute Malnutrition in Children from the Brong Ahafo Region of Ghana. [1-06]** Acute malnutrition affects over 52 million, or one in twelve, children worldwide. Though a preventable and treatable condition, malnutrition is responsible for 45 percent of deaths among children under the age of five. Until recently, care for children with acute malnutrition was restricted to hospitals and therapeutic feeding centers. The discovery of ready-to-use-therapeutic-foods (RUTF) has drastically transformed malnutrition treatment from a facility-based approach to a community-based approach.The current study analyzed two different types of RUTF acute malnutrition in 6 59-month old children in a 12-week home-based feeding program the Brong Ahafo region of Ghana. A double-blinded and randomized clinical equivalency trial was conducted in order to compare an alternative, locally-produced RUTF to standard RUTF. The effectiveness both RUTF was analyzed using anthropometric measurements such as weight-to-height Z score (WHZ) and mid-upper arm circumference (MUAC) measurements. With the introduction of locally-produced RUTF, the study aimed to find means of reducing production costs and integrating malnutrition treatment in a sustainable and local manner.

With the introduction of RUTF, management of acute malnutrition must also consider the social and cultural factors into consideration. The causes of malnutrition reach need to be understood on a macro, meso and micro level. Interviews with mothers and community health workers were used to analyze beliefs surrounding malnutrition and interactions with traditional healing practices. With an anthropological perspective to supplement the quantitative data, the study hopes to present how the therapeutic foods could be more synergistically integrated with existing cultural and social practices of Ghana.

**Klataske, Ryan (Audubon of Kansas) Anthropology and Conservation in the Great Plains: The Value of Interdisciplinary Science and Policy Education [2-15]** The history of human-grassland interactions is an important part of our story as a species. Unfortunately, the current chapter foreshadows a bleak future for grasslands in many parts of the world, along with the people and other species that depend upon them. Despite the power of state and corporate forces, there are many courageous individuals and organizations that resist this power and the ongoing onslaught against grassland landscapes and livelihoods. This paper involves an examination of environmental issues, policies, and politics in the Great Plains (Kansas and Nebraska), as well as a profile of one non-profit conservation organization (Audubon of Kansas), based on years of engaged anthropology. It focuses on two campaigns involving 1) the reintroduction of black-footed ferrets and the conservation of prairie dogs and associated wildlife on ranchland in western Kansas, and 2) the development of a wildlife sanctuary designed to be a model for sustainable ranch management in the Sandhills of northern Nebraska, made possible by an earlier, long-fought struggle to defeat a proposed dam and diversion project on the Niobrara River. This paper argues that anthropology students have an opportunity to contribute to conservation in the Great Plains by actively pursuing interdisciplinary training in environmental science and policy, and by integrating that knowledge with the unique “ways of seeing” that anthropology provides. This combination of anthropology and interdisciplinary environmental science and policy provides a powerful toolkit that can be applied to a wide range of conservation efforts.

**Knight, Matthew (University of Illinois Urbana-Champaign) Song as Intangible Cultural Commodity: Neoliberal Governmentality Meets Ancient Hospitality in the Georgian Highlands [3-10]** This paper examines the intersection of two tendencies—the creation of “enterprising selves” (Verdery) and the “commodification of ethnic identity” (Comaroff and Comaroff)—among Georgian folk musicians, particularly those from the highland regions of Svaneti and Ach’ara, who are marketing themselves to foreign song tourists. A rich tradition of hospitality codes has existed in highland Georgia for centuries, compounded by Soviet ideals of collectivism and unselfishness, and the contemporary distinctions within fuzzy binaries like “tourist vs guest” or “customer vs friend” are especially fraught. They become yet more confusing when issues like ownership of a shared cultural tradition and community development are added into the mix. The shifting and contradictory responses taken by the author’s musician interlocutors in the field reveals that these questions are hardly settled, and that the “enterprising self” is far from a stable category in post-Soviet Georgia.

**Kreinath, Jens (Wichita State University)** **The Interreligious Choir of Civilizations: Politics of Religious Representation and Ritual Identity in Antakya (Antioch), Turkey [3-05]** The politics of religious representation is a widely researched topic, insofar Muslim minorities in Europe and North America are concerned; this, however, is less the case when it comes to Christian minorities in the Middle East and how they interact with the Muslim majority. This paper presents the interreligious Civilizations Choir (Turk.: Medeniyetler Korosu), which is a civic initiative established to represent musical traditions of different religious communities in Antakya (Antioch), the central district of Hatay, the southernmost province of Turkey. The focus of this paper is placed on the musical performances and social interactions inside and outside the choir to provide the basis for analyzing the politics of religious representation and ritual identity in Hatay. Discussing the different views members and non-members on the local diversity and peaceful coexistence of different religions in Hatay, this paper argues that the performances of the Civilizations Choir have implications not only for understanding the politics of ritual identity among the members of the different religious communities in Hatay but also, with its changing composition, are indicative for the recent political developments in Turkey. Since the Choir is one of Hatay’s most successful non-governmental organizations, recognized nationally and internationally in representing its local religious diversity, this case study becomes relevant to address questions about the dynamics of ritual assembly within the broader context of religious politics, considering failed democratizing processes, like those in Turkey, and raises important theoretical questions in studying of interreligious relations in the context of ritual and musical interactions.

**Krupa, Krystiana (Indiana University Bloomington) The Utility of Pathogens for Multispecies Analysis of Ancient Humans [2-14]** Bacteria, viruses, and other human pathogens provide us with unique information about the lived experiences of humans in the ancient past. The intersection of paleopathology and ancient DNA within the field of anthropology allows researchers to sometimes infer such things as individual disease severity and population-level prevalence, both of which have meaningful effects on our understanding of health impacts in a particular group of people. A wide lens utilizing these approaches can be informative about the types of pathogens present in a geographic area or time period: bacteria that are fast-growing or highly infectious, for example, will have had different health impacts on the human population than bacteria that are not very infectious or have long periods of latency. The human disease experience cannot be fully appreciated by limiting analyses to humans themselves. This paper uses tuberculosis (TB) in the ancient North American Midwest as a case study for investigating the impact of a particular infectious disease on humans both geographically and temporally. The paleopathology of TB in this region is informative about the skeletal manifestation of disseminated bacteria, and ancient DNA provides a more concrete confirmation of TB infection in affected individuals. Pathogen genomics research currently in progress on these bacteria will allow for a more nuanced understanding of the effects of TB in these communities: how different is ancient Midwestern TB from modern strains of the bacteria, and what does that mean for how it might have affected people in the past?

**Lahey, Lydia Diane (Indiana University Bloomington) Resettled Refugees in the Midwest [1-01]** Resettled refugees in the Midwest often face barriers when trying to orient themselves into their new communities. It takes months and even years sometimes for resettled refugees to feel adjusted, secure, and stable in these communities. Many nongovernmental organizations and community organizations try to make these refugees feel welcomed and supported. In this paper, I am arguing that these organizations and communities are governing refugee lives by creating more obstacles that need to be overcome. Looking at the linguistic, financial, and economic infrastructures that are in place, I analyze the ways that they create immobilities in refugee lives. By using Liisa Malkki’s *The Need to Help*, I am applying these to an ethnographic case-study of Congolese, Burmese, and Iraqi resettled refugees in Indianapolis, Indiana.

**Lall, Jyotsna (Aga Khan Foundation) Urban Renewal in Nazamuddin, New Delhi: Improving Quality of Lives [3-03]** In this talk I will present on Hazrat Nizamuddin Basti, a people-public-private partnership between three government agencies and two Aga Khan Development Network agencies that  combine heritage conservation with a major socioeconomic development effort implemented through a community-centered, collaborative approach.  The objective has been to improve quality of lives of the community through strengthening essential urban services with interventions in core areas of education, health and sanitation. All programs were initiated based on a quality of life assessment study. I will discuss my own role as well as the contributions of administrators and my team toward the success of this project and conclude with some recommendations for the implementation of other projects based on the successes of Hazrat Nizamuddin Basti.

**Landes, Nathan (Indiana University Bloomington) Babes, Brutality, and the Boundaries of Community: An Ethics of Metal Canonization [3-16]** Metalheads regularly assert what is and is not metal. These assertions, formal and informal, academic and otherwise, form the metal canon: an imaginary master-list of all metal knowledge. The canon enshrines knowledge that fans use to determine the symbolic boundaries of participation in the metal community. Metal fans must possess a working knowledge of the canon in order to be considered true fans by their peers. Many fans canonize in a fashion that is positive and community-building. Others use the canon to forward egalitarian and progressive causes. Yet for all the good work being done, there is a noticeable amount of toxic marginalization of certain subgenres. Fans question or deny the metalness of well-known subgenres including glam metal, nu-metal, and more recently metalcore by using tactics that are based in hegemonic or explicit rejection of non-normativity. While metal studies scholars largely avoid explicit exclusion, these three subgenres are still marginalized in metal scholarship either by being ignored almost completely or positioned as inauthentic in comparison to more “serious” metal. Such practices have led to an academic metal canon that effectively revises the past, featuring those styles that fit academic narratives, methodologies, and tastes, and marginalizing or eliminating those subgenres and their fans that do not fit. In response to this exclusion, I propose an ethics of metal canonization that continues the progressive work already being done while not excluding unfashionable subgenres and their fans.

**Landzelius, Kyra (Independent Scholar) “Mommy, I like You”, or the Neuro-Autistic Speaks of Love [3-06]** Love is surely the trickiest of signifiers, Fast to heart (perhaps), but slippery to mentation. How do we learn to “speak the unspeakable, scrute the inscrutable, eff the ineffable?” And how do we learn to simply let it go? The river is mighty and it drains continents. Down to a word. But what a word! Coy and ploy with its assignment... Burdened and free like no other. But words flow differently for the neuro-autistic... sensed and nonsensed to an/other compass. The “strange as familiar and the familiar made strange” is a habit of everyday fancies to interpolate world and being. This paper rafts and white-waters the words and actions-- methodical and stream-of-conscious-- of my autistic son's wrestling to connect the dots between sound and sentiment, between object and abstraction vis-a-vis that episode we call “love”. Along the way we paddle the linguistic waters of the pen-ultimate (un-referent): affection and the abductions it commands, captures, catapults… Whilst (likely upstream) we query the quizzical duplicity of quests for communicative precision versus tests of semantic surrender.

**Larrea, Ane (Wichita State University) Muslim Veiling; Declaration of Devotion and Beautification Facing External Adversities: Najwa Malha’s Case [1-04]** Are *zeena,* or beautification, and *satr,* or concealment, compatible practices? How far has the Muslim veiling become a fashion statement or a mere accessory for Muslim women? Since the 1980s, a whole industry of Islamic fashion has emerged, despite internal criticism and external challenges. “Its goal is to demonstrate that Islam and fashion are not contradictory practices, that Muslim women can be pious and trendy.” (Amer 2014: 151). The aim of this paper is to discuss a so well-known case, in which a 14-year-old girl was expelled from her high school in Madrid for wearing the veil. Muslim veiling in Spain has contributed to numerous controversies, whether in public and private sectors, in which Muslim women are mostly affected. I aim to contrast both perspectives; first, I want to analyze the Spanish perception of the female Muslim dress in how far is it a traditional practice or could it also be a fashionable one; and secondly, I want to give voice to Islamic women, so they can describe their perspectives and reasons for wearing the veil today, namely in how far this practice has no just a singular meaning, or even a single way to put it in practice for female Muslims in Spain. I argue that the perception of this practice within the Spanish society leads women to become more fashionable as promoted in advertisements which open possibilities how they can use when deciding to wear the veil in a non-Islamic country.

**Leddy, Jeffrey (Wichita State University) Passive Resistance Methods of the Vermillion Kickapoo in Kansas [1-02]** The paper reviews the resistance methods used by the Vermillion band of Kickapoo Native Americans, in Kansas, under the leadership of the Prophet Kenekuk, spanning from the 1820’s to his death in 1852, and its uniqueness in its passive, non-violence. Kenekuk’s method of passive, non-violent resistance deviated drastically from his contemporaries such as Tecumseh, Geronimo and Sitting Bull. The active, violent resistance to European and later American encroachment onto Native land, culture and religion resulted in dramatic loss of life to the Native Americans. This loss of life, coupled with the eventual military defeat of the Native American uprisings, resulted in the degradation of Native culture and their removal from their homelands. By furthering research most prominently conducted by scholars like, Joseph B. Herring (1985) and Timothy J. San Pedro (2015), this paper will look at Kenekuk’s methods of resistance and how, in their passivity, they proved to be more beneficial to the Kickapoo in Kansas both in protecting their lives as well as their lands and culture. In view of the ongoing American intranational settler mentality regarding Native American lands and sovereignty (Dakota Access Pipeline, Native American dismissal in public Arizona schools) it is important to look at historically effective Native American resistance methods regarding the current need for support of Native Americans still resisting the American government and government subsidized businesses that threaten their land and their culture.

**Lee, Wonseok (Bowling Green State University) Diversity of K-pop focusing on musical genre [3-11]** The globalization of Korean popular music, known as K-pop, has been widely discussed in the field of popular music studies, with scholars such as Michael Fuhr, Dal-Yong Jin, and Keith Howard. They all identify K-pop as one of the examples of globalization in cultural studies by studying the global achievements of K-pop idol groups and analyzing the interests of global audiences. However, these scholars have not adequately addressed the issue of diversity in K-pop regarding musical genre; in many cases their works focus on K-pop idol groups appealing to teenager audiences. My paper addresses the issue of diversity with special attention to Jambinai, which is a Korean rock group with huge popularity in Europe. Specifically, in my project, I will be looking at their different features in terms of group formation and music genre, in order to explore the diversity of Korean popular music. I will examine Jambinai not only from the musical perspective, but also from the perspective of music industry. By juxtaposing the two different perspectives against the K-pop’s norm, I will discuss the barely touched issues of diversity in K-pop. This study will help to expand people’s understanding of K-pop. Through Jambinai’s different features, I argue that K-pop does not merely indicate the dance music genre, albeit the majority of K-pop does. In conclusion, this project, by closely examining Jambinai, will shed new light on the neglected issue of the diversity of K-pop with a focus on musical genre.

**Liebeseller, Lava (University of Wisconsin – Milwaukee) Knowing the Consequences: The Impact of Live-Action Role-Play Games on Life [3-07]** Consequence is defined as the result of an action and is colloquially used to highlight the negative results of said action. In gaming, particularly in role-play literature, the term is used to highlight a perceived “lack of consequences” within imagined worlds, allowing for a freedom to experiment with self and identity, practice social skills, and learn in an open environment. However, I argue that we need to begin to change this language, to understand the imagined worlds of role-play as consequential. Using ethnographic data gathered in the summer of 2016 from four World of Darkness live-action role-play games, I will explore the circumstances in which the rules of the imaginary are broken and bleed into the physical. This presentation will consider the real consequences of the imaginary world of live-action role-play and the effects this world can have upon corporeal existence. An analysis of consequence allows for a preliminary look into the language we use for our imaginary worlds and the way they reflect and affect our understanding of the corporeal and incorporeal worlds in which we exist.

**Lindroth, James (Ohio State University) The Social and Spiritual Practices of Shona Mbira Performance in the United States [3-17] T**his paper explores the social and spiritual aspects of mbira dzavadzimu performance within a group performing a traditional Shona repertoire, all of whom happen to be American. Specifically, it traces an evening of collective musicking at the end of a week-long mbira camp held in Berkeley, California. The camp provides a temporary space for members of communities across the US to come together and experience an immersive seven days of Shona music. Following work on spiritual practices in the US by scholars like Courtney Bender and Kerry Mitchell, this paper examines the practice of mbira players through a lens of individuality, fluidity, and incommunicability. Through intense musicking, American mbira players have transcendental, spiritual experiences; a subjection to what Rudolf Otto calls the numinous (the non-rational mystery of religious experience). These experiences in turn help American mbira players cultivate deep connections with themselves, each other, the music, and the music’s culture of origin. The paper concentrates the many enunciations and definitions of spiritual experience into a single narrative to give a unified voice to a community defined by individual interpretations of the ineffable. I intend to focus on the social and spiritual aspects of mbira playing to emphasize how they can be inextricably linked, even though in other contexts, spirituality is defined by individual and non-social practice. The community building and musicking inherent to mbira music performance characterize this particular spiritual practice and lend themselves to wider escapist desires of its practitioners to separate themselves from Western society via non-Western ideologies.

**Lynner, Lexine (University of Minnesota Morris), What Is Up With the Norwegians? Family Size and Place of Birth in Stevens County, Minnesota, 1880 [3-09]** This project used the 1880 US Census of Stevens County, Minnesota to examine trends in family size related to the place of birth of the parents.  Parents born in Ireland were found to have the highest number of children per family at 3.3 children per household.  The Irish were, however, older on average than their counterparts born in other countries.  This holds true for both the head of household and the mother of the children.  The Norwegians, on the other hand, had far fewer children per household, with fewer than two children per family, even when counting only the families with at least one child.  This could not be accounted for by the age of the parents, as they were not significantly younger than their counterparts from other nations.  Neither could this be accounted for by occupation, as the vast majority of the heads of household for all nationalities were farmers. Germans fell in between these two groups, for both family size and average age.  This study examines factors such as cultural and religious differences between immigrant groups to America which might have affected birth or infant mortality rates.

**Maksymowicz, Natalia University of Szczecin** **Revival of Highlanders Culture in Post-Communist Podhale (Tatra Mountains) [2-18]** In my paper I would like to focus on Podhale's native culture and dialect. I describe here methods that are crucial in preventing language submersion, and that are present within local groups of highlanders. Some of my interviews explain school policy, and how it affected bilingual highlanders’ children, while communism was still present in Poland. It applies not only to Podhale and Poland, but also to the entire area of this part of Europe. Listeners can notice some similarities to school policies that were present decades ago in United States. My research was conducted with a Polish local native group, that is still living in theTatra mountains. When communism collapsed in 1989, educational policy changed in many other European countries, including Poland. It has changed drastically for the benefit of bilingual highlander Polish children too. All schools and cultural organizations from the Podhale area implemented programs to counter Podhale dialect submersion. Currently, there are many factors that have beneficial influence towards Podhale’s unique culture. One of the crucial factors are the policies run by European Union and directed towards protection of national and cultural identity. Based on the above directive, the EU is spending millions of Euros to finance local cultural initiatives. I believe that my paper might be interesting for attendees of CSAS, as in Illinois alone there are approximately one million Poles who are in majority Tatra highlanders.

**Martinez, Andy Alex (Kent State University) The Music Makes Us: Storytelling and Traditional Balladry in the North Carolina Blue Ridge Mountains [3-10]** Music and storytelling are deeply rooted in Appalachian life and cultural identity. Traditional balladry and old-time music are strongly communal activities which help establish a sense of history and place. In this paper, I will examine how these musical traditions help shape the musical landscape and regional culture of the North Carolina Blue Ridge Mountains. Through field research and interviews with individuals from the area as well as a literature review of historians and professional storytellers and ballad singers from North Carolina and the surrounding area, I will present a cohesive portrayal of the role this type of music and storytelling plays in Appalachian life.

**McGuffey, Ashley (University of Central Missouri) Warfare in the Anthropocene: Destruction of the French Environment in WWI [2-15]** This paper will focus on a specific characteristic of the Anthropocene: destructive warfare and the environmental damage left behind. For better or worse, human impact on the environment increased more sharply in this era than ever before. Indeed, humans became a major force for change in the biosphere. This is why some scientists now argue that we have entered the Anthropocene, a new geological area in which humans are the most important single force shaping the biosphere (UCLA National Center for History in the Schools, 2016). Before the war, France had large forests and hills to the north. After the war, many of these forests were greatly reduced, if not completely destroyed. The rolling hills were replaced by remnants of trenches and craters caused by artillery shells, which dotted the landscape in vast numbers. New weaponry designed for death and destruction increased the damage to the French environment. Poison gas, a new invention used to incapacitate soldiers, polluted the water and soil, burning vegetation wherever it was blown. Flamethrowers caused massive conflagrations, leaving no tree untouched. Airplanes and petrol-fueled vehicles were used in greater abundance, resulting in air pollution. Tanks rolled on to battlefields in 1917, leaching fuel into the ground and embedding the earth with metal shrapnel, when destroyed. The need for natural resources, such as timber, to fuel the war efforts increased strain upon the environment as well. No part of the environment was left unscathed as even the waters off the coast of Bordeaux were laden with mines. WWI was not kind to the French environment and though much of the fauna and vegetation has returned, remnants of the war still affect the environment today, making the Great War truly destructive. Destructive warfare at the level of WWI had not been seen before, making it a characteristic of the Anthropocene.

**McNally, James (University of Michigan) “A Fertile Chaos”: Embodiment, Intuitive Improvisation, and Cross-Stylistic Collaboration as Catalysts for Experimental Creativity [3-11]** This paper examines the creative dynamics of cross-stylistic collaborative improvisation in an independent experimental music scene in São Paulo, Brazil. The members of this scene hail from a wide range of backgrounds, from free jazz to hardcore punk to samba. Drawing from interviews with musicians and data from participant-observation, this paper argues for the central role of open-ended collaborative improvisation across genres as a catalyst for experimental creativity. I draw particular attention to the ways in which members of the São Paulo scene foster effective cross-stylistic improvisation by emphasizing intuition rather than conscious thought and foregrounding creative practices centered on the body as a means of achieving a state of presence and immersion during performance. In so doing, members of the São Paulo scene feel free to channel immediate physical and emotional reactions in performance without having to worry about adhering to pre-existing structural or idiomatic elements. I analyze this phenomenon as a embodied manifestation of empathetic creativity (Biasutti and Frezza 2009:237), which allows performers to achieve a state of flow (Csikszentmihalyi and Rich 1997) and facilitates ideal conditions for collaboration between individuals who do not draw from shared performance practices. As a case study, I discuss the group Al Revès, whose members develop performances guided by the amplified and electronically modified sounds of their breathing. I conclude with a discussion of how members of the São Paulo scene conceive of their approach to performance as an alternative to overly conceptualized understandings of music-making in broader Brazilian creative culture.

**Miller, Caroline (Indiana University, Bloomington)** **Commodifying Fraud: Fragmentation and the Exoticization of Irish Travellers in Channel 4’s Big Fat Gypsy Weddings [1-05]** Television shows, like *Big Fat Gypsy Weddings*, that capitalize on the exoticization of Irish Travellers, a traditionally nomadic ethnic minority indigenous to Ireland, have been enormously successful. These shows owe much of their success to their ability to commodify Traveller culture by capitalizing on the beliefs popular among members of non-Traveller settled Irish people. One of these is the belief that instead of being legitimately poor, Irish Travellers are pretending to be poor to exploit settled people through begging and fraudulent collection of benefits from the Irish welfare system. Drawing on ethnographic work in Dublin, scholarship about the commodification of belief, and archival data from the Irish National Folklore Collection this paper will explore how Big Fat Gypsy Weddings repackages Traveller culture into a commodifiable narrative that perpetuates associations between Travellers and fraud using fragmentation, decontextualization, and the conflation of Irish Traveller and Roma ethnicities. This portrayal reaffirms the existent belief among settled people that Travellers are “playing poor” and renders Irish Travellers invisible while simultaneously holding them up as a commodifiable object. This paper will also examine how the narratives portrayed on the show subsequently shift genre and are reincorporated into the existent oral narrative tradition of Irish settled people, reinforcing a long-existing belief system that continues to place Irish Travellers at the margins of society.

**Mithelman, Taylor (Iowa State University) Creating Cultural Meaning: Textile Creation and Consumption in Ghana [1-04]** Secondhand clothing and Chinese replicas of African prints have flooded Ghanaian markets. This influx of imports has severely harmed local industry, especially since the end of the World Trade Organization’s Multi-Fibre Agreement in 2005. In response, the Ghanaian government has established a National Friday Wear program to promote local textiles and periodically raids local markets in search of counterfeit textiles. While these actions demonstrate the government’s support for local industry, it fails to take into account that the consumer drives consumption and thus the continued presence of these textiles in Ghana. The importance of textiles within Ghanaian society is driven by a connection to the deep cultural meanings they carry. As secondhand clothing and Chinese textiles have become a dominant force in Ghanaian markets, cultural meaning is attached to these objects in negative and positive forms. Adapting and appropriating foreign textiles and informing them with cultural meaning is a process that already takes place with the popularity of Dutch wax prints in Ghana. This practice of attaching cultural meaning to textiles allows cloth produced outside of Ghana to hold the same level of cultural prestige as locally produced cloth. It also demands that in order for a textile to become meaningful within Ghanaian society, there must be room for Ghanaians to participate in the process of creating meaning. Making cultural meaning is central to textile use in Ghana while concerns about locality are peripheral. Nonetheless, the textile industry in Ghana is in peril which affects the livelihood of many communities. Understanding the dynamics of cultural meaning and consumerism in Ghana is instrumental to fighting for space for local textiles in the national market.

**Monsen, Sam (University of Southern Indiana) Analysis of Middle Woodland Projectile Points from the Mann Site, Posey County, Indiana [2-05]** The Mann site, noted as a large Middle Woodland site boasting at least 15 earthworks and covering 175 hectares, has been largely inaccessible and unstudied by archaeologists since fieldwork conducted by Indiana University in the 1970s. Unfortunately, the results of these investigations were never fully published, leaving the archaeological community with relatively little information on the material culture at the site. This lack of data is particularly stark with regards to the hafted bifaces (i.e., projectile points and knives). The University of Southern Indiana has a collection of over 500 previously undocumented projectile points and knives originating from the Mann site, which forms the basis for the present analysis. Data on raw material, projectile point type, and heat treatment were collected for the 408 projectile points in the collection. Our findings indicate that certain clear patterns exist in terms of chert usage and projectile point types present at the site. We compare our results to those determined in concurrently undertaken studies of the blades and knives in the university’s collection from the Mann site. One clear pattern of note is that while the knives and projectile points varied greatly in the types of raw material used, very high percentages of the blades were of one specific chert, Wyandotte. These patterns may help to indicate geographical origin and trade networks associated with different types of points made and used at the Mann site.

**Morillo, Laura (University of Toledo), History and Politics of Environmentalism [2-09]** This poster is looking at the contrasts between popular environmental ethics perspectives and political actions particularly in the west noting its effects on non-western nations. Beginning with a brief history of the rise of environmentalism focusing on the political aspects starting with British Empire Forestry to present times. Different ethical perspectives will be analyzed ranging from Aristotle’s virtue ethics to different forms utilitarianism, to ecofeminism and the different strengths and weaknesses. This then leads to a discussion about the current environmental issues, the different parties involved, and the possible directions to things that could be considered solutions.

**Murfree, Lauren (Purdue University) The Future of Feminist & Christian Faith Collaboration in the Midwest [3-13]** My presentation reflects the challenges of collaboration between self-ascribed feminist activist circles and self- ascribed Christian faith communities. Per the Pew Research Center, 72 % of individuals in the state of Indiana claim a sect of Christianity as their faith (2014). With the current majority in Indiana holding this self-ascribed Christian faith it is paramount to examine further how such faith communities can be better utilized in conjunction with feminist communities. Using theoretical perspectives such as Reproductive Justice (Ross, 2006), Collective Action (Olson, 1965) Morality and Embodiment studies (Asad, 2003, Hirschkind, 2011) my presentation will be formulated from original research conducted between July 2017-Septemeber 2017. Anthropology techniques such as participant observation, semi-structured interviews, along with the psychological anthropology technique of free-listing where conducted to explore commonalities and areas of divergence between feminist and Christian faith communities that conduct direct action/service activities. This presentation will examine the information collected through these techniques by PowerPoint presentation that will provide actionable take away points for the audience. The concrete actions I will provide to the audience/participants in this panel are ways to formulate communication between faith and feminist groups, perspective/point of view building as well as how to approach differences in phraseology used among these diverse groups.

**Murph, Megan** **(University of Kentucky)** **Sonic Explorations in the Yoga Studios of Lexington, Kentucky [3-17]** Yoga has spread around the USA resulting in a variety of sonic techniques utilized as a healing agent in its practice. Whether it is through spoken or sung mantras, singing bowls, tuning forks, or humming, various techniques strive to move the practitioner from a place of imbalance to a place of balance. Researchers have shown how these vibrations, in combination with the slowing of the breath, stimulate the release of free radicals connected to pain control, proving these sonic healing techniques not only influence our emotional wellbeing, but also our physical health. This paper considers how the ancient, oral, and varying traditions of yoga has involved sound/music throughout its history and how the use of music in yoga has infiltrated and been modified for modern, secular, Western societies. I will use the yoga studios and instructors of my home, Lexington, KY, as a case study considering the role of sound/music in this physical and emotional practice. The case study will include a survey of and interviews with yoga leaders in Lexington as well as an analysis of local yoga sessions. This paper will offer an examination of the similarities and differences between Western and Eastern yoga practices. Such topics per yoga session include: instructor as sound therapist, instructor as music selector, the transference of the secular as sacred sounds, the unspoken “rules” of yogic behavior, the physical environment of yoga space and its soundscape, the individual's embodied soundscape, communal listening, and the position of myself, as examiner, practitioner, and listener.

**Mutlu, Burcu (Massachusetts Institute of Technology) Making Babies Abroad, Staging "Normal" Families At Home [2-07]** The paper focuses on the disguised reproductive travels of Turkish citizens seeking anonymous third-party gamete donation in neighboring, Turkish-speaking Northern Cyprus. Based on 12 months of participant-observation fieldwork carried out in a Turkish-Cypriot In Vitro Fertilization (IVF) clinic, the paper will discuss how Turkish couples seeking donor gametes experience their own reproductive travels as intimate family secrets in the making, transnationally choreographed but closely guarded from friends, co-workers and family members through numerous strategies, beginning with creating cover stories to explain their absence from home. Couples work to keep reproductive travels secret because the Turkish government has forbidden citizens from using donor gametes, in Turkey or abroad, as well as the prospective parents’ own sense of moral ambivalence about their actions. Two strategies of secrecy aimed at maintaining the appearance of “normal” Turkish families will be addressed: actions to ensure donor anonymity and parent-child resemblance, and reliance on pregnancy as a visible means of kin-making. By doing so, the paper argues that Turkish citizens traveling abroad for reproductive services restricted at home are subverting from below the Turkish government’s pronatalist, neoconservative, and patriarchal models of heteronormative Turkish family by circumventing national laws, but without making their dissident family-making practices public. Adding a transnational dimension to the study of national reproductive politics, the paper reveals tensions and contradictions in material-discursive (re)making and staging of borders and boundaries of both Turkish families and the Turkish-nation in the age of (unevenly) technologized and globalized reproduction.

**Neal, Abigail (Augustana College)** **Millennial Opinions Regarding the Passivity and Action-Oriented Discourse of Digital Protest across Social Media Platforms [3-07]** Due to the current state of American politics, social media plays a substantial role in both taking action in and seeking refuge from political discussions and social change. Based on personal observation of social media platforms, people use these outlets to actively engage in, passively acknowledge, or entirely ignore topics of social change and other areas of politics. My research centers on learning mainly what people in their twenties, known as Generation Y, digital natives, or, more commonly, millennials, who grew up in the digital age, think about digital protest on social media platforms and whether they think it is effective in changing public opinion / government policies or if this approach to change is too passive. To gather data, I employed observational and ethnographic interviewing methods to collect firsthand accounts and opinions. Interviewees shared their interest in digital protest, and their thoughts on the effectiveness of digital protest as being passive or action-oriented. This research raises questions about the influence digital protests have in creating social change and political initiative. How will online political discussions continue to shape public opinion? Will people use social media as a way to stay passive about politics?

**Newell, Savannah Leach (Indiana University, Bloomington) From Wild to Domesticated: Inferring Human Relationships with Tobacco [2-14]** Ethnographic data indicate the wide range and variation of customs surrounding and involving plants. Beyond their use for food, they are included in religious ceremonies, used for pain relief, as dyes, and for creating items ranging from weapons to tools and toys. How these plants were consumed as ceremonial products varied greatly and included ingestion, inhalation, application to the skin as a lotion, or burning as incense or as an herbal steam. Tobacco in particular has been a large part of ceremonial and medicinal consumption among North American indigenous groups. Archaeobotany and paleoethnobotany are vital for reconstructing human-environment interactions in the past. Although today wild members of Nicotiana are restricted to upland tropical zones in South America, human cultivation and migration likely aided in the movement of tobacco into North America, where the plant has been continually cultivated. Seed and pollen morphology alone can provide evidence for cultivation and domestication, suggesting an increasingly important relationship between these communities and tobacco. Domestication of tobacco has resulted in a steady increase in size of tobacco seeds and the amount of pollen produced, and often an increase in the alkaloid content. In addition, analysis involving the location of tobacco remains provides important insight into tobacco’s place in a particular community (domestic versus ceremonial). By studying tobacco placement in archaeological sites, nicotine content, morphology, and movement, scholars can better understand the relationship of prehistoric peoples and tobacco.

**Norris, Alexander (Grand Valley State University) Instructional Deixis in Online Gaming [3-07]** Common in the any language, deixis is defined as “expressions like English “this”, “that”, “here”, or “there” whose meanings depend strictly on the occasions of their use.” (Hanks, 2005: 191). In this paper I examine online gamers’ innovative use of deictic language and gestures to instruct each other in the virtual space in which they are immersed and explain their individual roles. I focus on the innovative ways players use avatar gestures, in combination with spoken referential and spatial deixis, in order to overcome communication difficulties due to a lack of face-to-face communication. This study is based on 10 hours of video- and audio-recordings of conversational data involving twelve participants, including the author, engaging collaborative 6-person raids in the online game, Destiny 2, which require much coordination and clear communication. I argue that that the contextual gestures found in the data, which are being used to provide additional context for instructional discussion, do not neatly fit into existing classifications of gesture. The deictic gestures (McNeill, 1993) when accompanied by deictic expressions, are used to point out notable or important objects in order for players to spatialize and better understand their surroundings. However, in this virtual space, they also function much like metaphorical gestures (Mendoza-Denton & Jannedy, 2011) in that they are being used to describe and orient other players in abstract space, where there are multiple intersecting audio and visual fields.

**Parker, Alexa (Illinois State University) The Anglo-Saxon Struggle towards Literacy: A Linguistic and Literary Examination [2-18]** When the *Exeter Book* was written in the 10th century, Anglo-Saxon society was struggling with the transition to a Christian belief system and way of life. The traditional Anglo-Saxons culture was being replaced with the now-dominant Christian traditions, such as switching from orality and runic texts to literacy and books. Not only were the people living in England struggling to adapt to the new dominant religion and culture, but the previous culture was being lost to history, as previous Anglo-Saxons were not literate and primarily transferred information orally. This paper seeks to understand this cultural struggle of Anglo-Saxon pre-literacy through a close linguistic examination of two riddles featured in the *Exeter Book*. I will examine one line from “Riddle 60” of the *Exeter Book* that describes the moment a runic text was carved, as well as another set of lines from “Riddle 26” that describes the same sort of moment, except instead of runic text being created, it is a book. I argue that parsing the individual lines from the original Old English text, the *Exeter Book*, reveals a larger distrust of literature and, while this is a Christian text, of Christianity’s presence. These riddles express not only the anxiety surrounding the introduction of literacy in England, but also expose the anxiety surrounding cultural changes, switching from Germanic ancestral traditions to Christian practices.

**Parker, Allison (Butler University) Reestablishing the Sacred from the Secular at St. Giles' Cathedral, Edinburgh [3-13]** By conducting anthropological research through participant observation of St. Giles’ Cathedral, the High Church of Edinburgh, I studied how the Cathedral interacts with the tourist population due to the space's history, as well as how they maintain their membership. I attended three services at St. Giles’, a 10 a.m. Sunday morning service which featured St. Giles’ choir, sermon, and holy communion; “St. Giles’ at Six” which is a programme of music at 6 p.m. on Sundays; and a noon daily weekday service. Even though all three of these services are unique to each other, all served a common purpose of trying to limit the secularization of the space in order to maintain its function as a sacred space of worship. The members of the church wish to establish the place as a sacred space that follows the Christian religious doctrine of inclusivity by opening up their rituals and religious services to all. St. Giles' is also a secular space due to it hosting civic events such as Parliamentary events and not-necessarily-religious concerts. It will be interesting to see if the church will be able to fully establish itself as a sacred, religious space in the future while still maintaining an active role in the national and civic life of the city of Edinburgh and the nation of Scotland.

**Passariello, Phyllis (Centre College) The Biocultural Parameters of Empathy [3-06]** Among humans, is empathy only or ever a choice? Is empathy, as an emotional condition, volitional or instinctual? Are there universal or culturally specific triggers for empathy? Can empathy be both a positive character trait and a potential tool for manipulating others by appropriating their feelings for one’s own purposes, racist, parochial or other? How does the apparent empathy observed in non-human animals with their analogous brain structures implicate human feelings and displays of empathy? This paper surveys various definitions, understandings, and examples of empathy ranging from Frans de Waal’s cross-species work on the evolution of morality to the U.S. Army’s controversial Human Terrain Systems program that employed anthropologists to help produce a counter-insurgency manual, perhaps closing in on the place of empathy in the human condition.

**Pell, Emily (Butler University) Understanding Chronic Pain in the Primary Immunodeficiency Community [1-03]** The aim of this study is to discuss the relatively unknown subject of pain, specifically in a patient with a Primary Immunodeficiency (PI). To date, there has only been a limited amount of research on the subject of pain and understanding that pain and its effect on the patient with PI. There has been even less research on the pain perception in the PI community. This study will provide a stronger sense of PI patient pain perception and suggest ethnographic insights which can offer medical personnel in treatment and understanding of pain. The ethnographic research draws on participant observation, questionnaires, and personal interviews with PI patients. Research participants were affiliated with the Immune Deficiency Foundation as patients and often used social media platforms to connect and network. This research includes an analysis of published pain management and education tools the Immune Deficiency Foundation offers. In analyzing the raw data, this research incorporates two major theories of pain perception and the fundamental understanding of pain. These theories suggest pain is either a physical ailment or a social experience. Previous research/studies have found that treatment methods do not often correlate with the primary symptom complaint due to the misconception of pain as a secondary symptom rather than a primary symptom. Additionally, there are many faults regarding pain management strategies and education, due to these misconceptions. On an institutional level, the way medical professionals perceive pain is often very different from the way a patient perceives pain. Implementation of more personalized pain management strategies will help to resolve these common misunderstandings/misconceptions. Further research in this area will help to build a deeper understanding of pain and improve pain-management and overall patient care.

**Peters, Kaia (Saint Ann's School) The Algerian War in French Rap: An Ethnomusicological Study of Popular Music as a Vehicle of Historical Education [3-05]** Many in France saw the end of the Algerian War in 1962 as a cataclysmic event, marking the fall of the Fourth Republic, the loss of important oil resources, and the effective end of France’s colonial power. Given that France engaged in systematic torture and murder in Algeria, others saw it as a shameful episode in French history, best forgotten. Thus, despite the large Algerian population in France, the war was not part of the school curriculum and most French students knew nothing about it. It was only in the 1990s that students in France began to learn about it: not from school, but from rap, in songs by such groups as Suprême NTM, IAM, and La Rumeur. This paper explores the music of the political rap groups from which students learned—and continue to learn—about the war, and the cultures in the Parisian *banlieues* that have formed around that music. Textbook discussions of the war have been slow to change. And apolitical rappers such as MC Solaar and Alliance Ethnik have taken over the mainstream in the past decade or so. But I argue that political rap remains a powerful form of historical memory in the *banlieues*, and a galvanizing force for political change. More broadly, I suggest the important role that popular musical cultures can play in historical education when public education refuses to recognize infamous episodes in a nation’s history.

**Peterson, Whitney (University of Denver)** **Snapshots of Confinement: Memory and Materiality of Japanese Americans' WWII Photo Albums [2-03]** The US government’s incarceration of Japanese Americans during World War II denied over 120,000 people basic rights and civil liberties. Limits on owning cameras inflicted unique hardships as many people were unable to photographically document important life events. My research investigates photographs that people managed to take in the camps, seeking to understand the role of photo albums in remembering their World War II experiences in both personal and more public spaces of museums. Through interviews with album donors and museum workers, I have identified how these historic images transcend the people, time, and place visually captured in the moment the photograph was taken. They are material agents within a social network that through the construction of both personal and collective narratives connect donor and museum communities. The act of identifying people and stories in the images make relationships visible. Through preservation and display, they present new possibilities for further community building and the continued development of narratives of Japanese American World War II incarceration.

**Pilgrim, Hannah (University of Central Missouri), Variation in Bone Weathering due to Environmental and Shape Factors [3-09]** The weathering of bones in both a forensic and archaeological context can be an indicator of the length of time the remains have been exposed to the elements.  In a forensic context, it is important to determine what damage is the result of trauma, scavenging, or weathering.  Studies have noted that the rate and process of decay are dependent on environmental factors.  Temperature and humidity are major factors in the way that bones weather.  The evaporation of moisture from the bone is an expected part of their natural decomposition process, but in conditions with low humidity and high temperature the process speeds up.  The drying of bone causes it to shrink, creating stress on the structure of the bone, and creating cracks in the surface.  The structural breakdown of skeletal remains follows a lengthy process from the appearance of cracking along the bone to complete loss of shape and integrity.  This can occur in as early as 6 years, or as long as 30 years.  The length of time is heavily dependent on the microenvironment and the context within which decomposition agents can act on the remains.  This literature review will summarize the variation in environmental impacts on bone weathering, as well as weathering variation that is linked to bone shape.  This synthesis will result in a catalog of previous work, and highlight areas of research that have yet to be explored.

**Noah Pilugin (University of Minnesota Morris), Searching for Signs of Ethnic Representation and Identity on Grave Markers in a Catholic Euro-American Cemetery in Western Minnesota [3-09]** This project examines to what degree ethnic representation and identity of Euro-Americans is reflected by their grave-markers in Calvary Cemetery in Morris, Minnesota. As  the cemetery is Catholic-only, differences in Catholic symbolism are investigated to see if there are contrasts amongst various ethnic groups.  The most notable differences are between German and British-Isles ethnic groups, though the small sample size of this pilot project limits the general applicability of this finding. A significant question posed is whether Euro-Americans brought burial practices or imagery from their home countries, or if they were adopting burial practices that are associated with the United States.

**Pyburn, K. Anne (Indiana University Bloomington) Archaeology for Tourists: When Does Research on Heritage Help Local Economies? [2-06]** Archaeology is an unlikely and inefficient development tool. Nevertheless, archaeological reconstructions of the material cultural past are increasingly popular among practicing professionals and government agencies hoping to promote tourism and stimulate local economies. In this paper I will discuss some economically motivated initiatives archaeologists have supported and some of the lessons from economic development that might be considered relevant.

**Quick, Sarah, Jessie Havenridge, and Tritney Poppy (Cottey College), Fostering the Future in Farming and Technology: An Ongoing Study of Future Farmers of America and 4-H [2-09]** This poster provides the preliminary results of an ongoing study on two youth organizations, Future Farmers of America (FFA) and 4-H. These youth organizations have largely been examined for their educational effectiveness, especially in their emphases on STEM and leadership in their mandate to support a range of educational pathways. Our research has instead sought to understand how these organizations influence members in their conceptions of farming generally, and more specifically, in their perceptions of genetically engineered food crops and genetically modified organisms (GMOs). How and in what circumstances are genetic farming technologies introduced in these organizations? How does each organization frame and produce particular discourses of science and the natural environment? And how do genetic farming technologies align with or contradict such discourses? In order to answer these and other related questions, we have been tracking public media for each organization and interviewing former and current members as well as leaders and mentors within each organization. We have also been observing the public events these organizations sponsor in Vernon County, Missouri. Our study is one of few that investigates each of these organizations through an ethnographic perspective.

**Quill, Misha (Cornell College) The Many Meanings of Brexit: Northern Ireland, the Republic of Ireland, and the Future of Progressive European Identities [1-05]** In June, 2016, citizens of the UK voted in a referendum (widely known as Brexit) to leave the EU. In the months that followed, one key point of contention has been what the impact of Brexit will be on Northern Ireland, where the majority of voters wanted to stay in the European Union. Since then, one strand of the debate in Northern Ireland has focused on what it means to be Irish, to be European and the impact of immigration and refugee resettlement on those identities. In this paper, I look at how contemporary debates about identity, race and religion are framed in terms of nation, history, culture and survival.

**Rancier, Megan (Bowling Green State University)** **“Gena’s Garmoshka”: Building a Shared Soviet Culture through the Music of 1970s Animated Cartoons [3-14]** The popular Cheburashka series of Soviet cartoons, produced by the central Soyuzmul’tfil’m studio in 1970s, featured folk-inspired songs performed by the character Krokodil Gena using his voice and a small, unassuming garmoshka (accordion). This presentation will highlight Gena’s association with an “everyman” musical instrument and the simple, approachable topics of his songs as musical expressions of qualities that were particularly desirable in Soviet citizens and Soviet creative, as well as sounds that signified shared experience and unity. Recognizing the fact that “Soviet animation was a fundamentally emotional, not wordy propagandistic enterprise” (MacFadyen, Blue Oranges and Yellow Crocodiles, xii), we can see that Gena’s musical performances draw in viewers by first tugging at their heartstrings, then highlighting the common human experience. As extensions of Soviet cultural policies seeking to promote “one general language” and “one General Culture” in their vision of a socialist society, Gena’s garmoshka helped to engage audiences by offering a communal emotional experience that opened up the potential for expanding into a greater sense of shared identity and purpose.

**Randall, Theodore** **(Indiana University South Bend)** **Linguistic and Religious Continuity and Change among the Lelna of Northwestern Nigeria [2-18]** The research examines the contemporary linguistic and religious dynamics of the Lelna of northwestern Nigeria. The Lelna who number approximately 130,000 reside in an area predominated by the Hausa an ethnic group numbering over 50 million people. Such close interaction between the two ethnic groups evokes questions concerning the impact of Hausafication (i.e., the process of non-Hausa ethnic groups adopting Hausa cultural characteristics and the Hausa language) and Islamization (i.e., the spread of Islam since the Hausa are predominantly Muslims) on Lelna culture. Discussions of Lelna linguistic continuity and change focus on 1) the presence of linguistic hegemony within the country in general and northwestern Nigeria more particularly, 2) the potential ramifications current establishment national administrative/state boundaries on Lelna identity formation and maintenance. Discussions on Lelna religion continuity and change focus on 1) describing indigenous Lelna religious beliefs and practices prior to extensive Hausa (i.e., Islamic) contact in the early nineteenth century and Christian missionizing efforts of the early twentieth century and 2) characterizing the contemporary religious configuration of the Lelna and discussing the processes the Lelna implement to retain their indigenous religious beliefs and practices. The paper concludes by examining the presence of multilingualism and multiculturalism within a highly ethnolinguistically and religiously diverse country of Nigeria with its population of 190 million people and 250 ethnic groups striving to maintain its national cohesiveness.

**Reed, Ann (Iowa State University)** **“Mis-Communication: Fishermen and Offshore Oil and Gas Interests in Ghana” [2-15]** Media reports of Ghana’s incipient offshore oil and gas industry have raised concerns that fishing as way of eking out a living is under threat. The industry and artisanal fishermen sometimes compete over the same ocean resources. For example, fishermen now must comply with exclusion zone regulations, so that they stay a safe distance from the FPSO platforms. Meanwhile, the fishermen were using these waters prior to Ghana’s recent oil and gas developments and claim their catches are being negatively impacted by having their movements curtailed. At the same time, industry officials and state representatives are eager to exploit Ghana’s oil and gas resources while avoiding some of the mistakes made in Nigeria such as corruption and denying revenue to local communities. Ghana legislation states that revenues from these extractive industries must be made transparent and need to benefit all Ghanaians, yet those who live in areas most directly impacted by offshore oil and gas typically lack access to web sites that serve as the means by which government officials share information with the public. Drawing on ethnographic research in Ghana’s Western Region, this paper suggests the various ways in which mis-communication between decision-makers and locals can have negative consequences. We need to focus attention on the myriad ways in which powerful agents like the state and oil and gas interests affect the everyday lives of citizens. Attention must also be given to the claims and tactics fishermen are using to influence stakeholders’ decisions.

**Reed, Jeremy (Indiana University, Bloomington) Cultural Crossroads: Deploying Heritage at The Jerash Festival of Culture and Arts [3-15]** In this paper I present an exploration of the Jerash Festival of Culture and Arts, which is staged amongst an array of Greco-Roman theaters and ruins in the historic city of Jerash, Jordan located just north of the Jordanian capital of Amman. Established in 1981 by Queen Noor during a tense moment of regional and national unrest, the festival was designed to be a celebration of Jordanian cultural heritage, as well as offering cultural enrichment via performances by international artists. Drawing on archived press and promotional materials collected during a month of fieldwork in Amman, I argue that the festival artist selection and decision to stage the festival amongst the Jerash ruins constitute a strategically designed cultural performance. I focus on the use of the Jerash ruins as a critical component of the festival’s interpretation of Jordanian national history and space. Festival organizers and stakeholders emphasize in promotional materials and interviews for the festival that Jerash, as Greco-Roman ruins in a culturally Arab nation, symbolizes Jordan as a country of crossroads between cultures of the region, and specifically between East and West. I argue that the Jerash festival is buffeted and informed by broader discourses of archaeology and heritage value in Jordan. As such, the festival is deeply implicated in anxieties over the production of a Jordanian national narrative and identity that try to reconcile Jordan’s historically peripheral geopolitical status with its national narrative of being at the center of cultural crossroads.

**Reinhardt, Roxanne (Eastern Michigan University) Analyzing Counter Improvised Explosive Device Equipment for Effectiveness in Preventing Casualty [1-03]** This research explores injury patterns of casualties from combat due to Improvised Explosive Devices (IED), which can vary due to the unique circumstances related to an injury. This research hopes to understand how decisions on equipment production and safety mechanisms are employed. Some of the preliminary research includes a meta-analysis of various IED events, with a focus on conflicts in Iraq and Afghanistan. This research will also consider historical, current, and predictive analysis, to best understand the IED threat. Finally, this IED study is novel because it will approach this research from a holistic anthropological and biocultural perspective.

**Rhee, Hoyong Ryan (Washington University in St. Louis) Big Aspirations in a Small World: A Critical Ethnographic Review of Moon Jae-In’s Energy Policy [2-15]** Korea experiences obstacles that a developing country might expect to face in the coming years, namely high levels of smog, both domestic and from surrounding nations, and limited land availability. Thus, Korea’s desire to switch from nuclear and coal to a renewables and natural gas grid is, in many ways, illogical. Aside from many of the conventional threats associated with large energy reforms and energy projects, Korea is constantly under the stresses of food inflation, and renewable energy projects, which are substantially less efficient in output per area, pose a threat to an agricultural system that relies on land ownership and the ability to leverage that land for credit, a system which has supported an effective agrarian system. However, the driving force behind this kind of political action isn’t a general desire to see a decrease in the carbon footprint, which arguably could increase due to higher transportation costs of importing increased quantities of food items over the next few years. The forces pushing forward Moon Jae-In’s energy policy, arguably, are political, both in creating a liberal agenda to appeal to a wary population that successfully impeached a corrupt conservative only months before, as well as in appealing to the popular anti-nuclear movement spreading across the east. In this paper, I address the issues of converting the Korean grid, which stands as one of the top nuclear energy consumers in the world, into a renewable energy-based one. Issues of political appeasement, hyper-capitalist conglomerate forces, external limitations and forces acting on Korea, and land use impacts and implications are raised and partially adressed, with the hope that epistemological gaps in the study of the Korean agrarian and land-distribution systems might be reevaluated and filled.

**Richards-Greaves, Gillian (Coastal Carolina University)** **Music, Dance, and the “One-Day African” in Guyana’s Emancipation Day Celebrations [3-15]** Emancipation Day commemorates the end to the African Slave Trade and is observed in former British colonies in the Caribbean, as well as in the United States and Canada. In Guyana, South America, Emancipation Day is celebrated on August 1 (or the first Monday in August), and includes a plethora of performances that unfold over the course of the entire day. Beginning around 2 o’ clock in the afternoon, Guyanese from all walks of life, dressed in colorful African attire, gather in Guyana’s National Park to participate in an elaborate celebration, which encompasses drumming, singing, maafa dancing, and diverse types of pageantry. While Emancipation Day has been celebrated for more than a century, it has become more diversified and elaborate in the last decade, allowing Guyanese of varied ethnic groups and religious persuasions to actively participate in the celebrations. The transformation of Emancipation Day celebrations has also made it possible for Guyanese who were previously apprehensive about engaging in African-centered practices to celebrate their African heritage, albeit temporarily. In this paper, I will examine the role of music and dance at Emancipation Day celebrations in the re-Africanization process among African-Guyanese in Guyana. I will specifically look at the ways that African-centered music and dance at Emancipation Day celebrations serve to move African-Guyanese from the peripheries to an arbitrary core of Africanness, if only for one day. Keyword(s): race, music, dance

**Rifkin, Sally (Washington University in St. Louis) Cultivating Identity: Black Women and Food Justice in St. Louis [1-06]** Black women are often on the frontline of the battle for food justice in their communities. This research examines the motivations, successes, and challenges of two food justice organizations in St. Louis City and County, both of which were started and are sustained by Black women. A central thread through this project is naturalization--how linking identity with inequality "naturalizes" social difference and limits the potential for radical reimaginings of equality and food justice. This research seeks to "denaturalizes" the process of gentrification and the assumptions that food injustice can be solved on the individual level, that food work is women's work, that alternative food is for white people, and that parenting is apolitical. Operating with the understanding that lasting change originates within a community, not from outside, this project reveals how Black women have taken on leadership roles in food sovereignty projects in their own communities. It examines the organizing principles that guide these women, including maternalist politics, women-centered organizing, and the importance of free spaces. This research also discusses the potential for collaboration between people of different identities and between organizations while maintaining the vital importance of Black women. By revealing the historical roots of alternative food in Black communities, this research makes the case for a food justice movement built around survival strategies particular to Black communities. This project argues for a movement that centers the legacies of Black alternative foodways and Black women-centered community organizing as the building blocks for food justice.

**Riley, Jenny (Indiana University) Was Sloth the Ultimate Slow Food? Examining Extinct Sloth Bones for Evidence of Human Consumption. [2-14]** This paper discusses my dissertation research on extinct sloth bones and their relationship to human diet and subsistence as part of the panel "Non-Human Anthropology: Multispecies Research at Indiana University." Between 2005 and 2010, underwater diving teams from the Indiana University Center for Underwater Science performed surface collections in the entrance chamber to Padre Nuestro Cavern, a submerged freshwater limestone cavern in the southeastern peninsula of the Dominican Republic. The teams extracted both archaeological and paleontological materials including ceramics, lithics, and various faunal remains consisting of sloths, bats, rodents, insectivores, non-human primates, birds, amphibians, reptiles, fish, and gastropods. Through a taphonomic and faunal analysis of the site, the results demonstrate possible butchery and consumption of sloth species by the Archaic culture (ca. 6000 - 500 BC) in Hispaniola, suggesting that these early inhabitants of the Caribbean may have contributed to sloth extinction in the region.

**Rivers, Joshua (University of Wisconsin-Milwaukee) Cyborg Embodiment: Queer Lived Experience in Final Fantasy XIV [3-01]** Located in the ones and zeros of servers across the globe, *virtual worlds* are home to millions of players and are an intriguing frontier of research for anthropology and the social sciences (cf. Nardi, 2010). With the rise of online gaming and the eminence of cyberspace as a social platform, myriad *virtual worlds* have come into being. Consequently, they question the common understanding of reality and community as their inhabitants bend the rules of their respective *virtual worlds* to suit their desires and embrace new forms of personhood. Drawing on a year of ethnographic fieldwork in the massively multiplayer online game of *Final Fantasy XIV* and Haraway’s concept of the *cyborg,* this paper proposes the concept of *cyborg embodiment*, a sense of self situated between the actual and virtual, but not wholly based in either realm. Through *cyborg embodiment*, players shed binaries such as male or female and actual or virtual, instead embracing queer notions of personhood situated simultaneously in the code of *virtual worlds* and in the players’ corporeal locations.

**Roper, Monty (Grinnell College) The Pedagogy and Impacts of Community-based Policy Research [3-08]** In thinking about how we can enhance the use and recognition of anthropological methods and perspectives in the policy process, it is valuable to give attention to the role of undergraduate training. The undergraduate years are foundational in how students see the world, their place in it, and the approach they will take to live a meaningful life. In this paper, I discuss my goals and pedagogical assumptions in my teaching of “Practicing Anthropology”, the iterations of this project, and the lessons learned thus far in terms of successes and challenges both in student learning and community development. The course seeks to teach students anthropological research methods while engaging them in policy research. Student research teams are paired with community partners in a client–consultant relationship to perform needs assessments and program evaluations. Thus far, the course has worked with twenty distinct clients in the community. Assessment suggests that, through practice, students are learning key nuances of the research process while also gaining valuable lessons on community development. Follow-up with past clients shows that a majority of our work has had concrete positive impacts in the community.

**Rose, Isis (University of Illinois at Urbana-Champaign) Still Delivering?: Gullah/Geechee Midwifery and Reproductive Transformation in the US South [1-03]** This paper interrogates discourses on birth and midwifery among the Gullah/Geechee of coastal Georgia and South Carolina. Scholars and journalists have not adequately addressed the role of midwifery control legislation in the erasure of early twentieth century Gullah/Geechee midwifery from local memory. However, recently, Gullah cultural heritage foundations and museums have honored midwives who served women in the 1930s, 40s, and 50s. Yet, this period is associated with the steady decline of midwifery in Southern United States. By situating birth and midwifery within a broader social context of social change and modernity, I challenge the teleological characterization of Gullah midwifery as a natural precursor to obstetric medicine. Anthropologist Gertrude Fraser’s notion of reproductive transformation provides a framework for examining shifts in how birth is conceptualized and practiced. Citing scholarship on birth practices and folk medicine, the goal of this paper is to consider the impact of reproductive transformation on how we reconstruct or remember birthing narratives among Gullah women within communities invested in cultural heritage and preservation.

**Rosenberg, Ruth (University of Illinois-Chicago)** **Listening Clean: The Rise of 432 Hz [3-17]**  In 2014, pop icon Prince used a Q&A on his Facebook page to promote a seemingly arcane, even mystical, theory: that music tuned to concert pitch (A=440 Hz) is “out of tune” with nature and humanity, and that music tuned to A=432 Hz may be beneficial to listeners physically, psychologically, even spiritually. Prince had entered a debate over concert pitch that dates back to the early twentieth century, but which has taken on new implications in the digital age. Today, 432 Hz music can be found on youtube, online radio, and music streaming services. There are apps that can convert listeners’ existing libraries instantly—transforming their favorite music into what they perceive to be a healthier listening experience. Although this might easily be dismissed as pseudoscience and quackery, the 432 Hz “movement” has grown into a community of listeners whose discursive practices around sound, healing, and listening merit examination vis-à-vis current scholarship in sound studies and digital media.

In this paper, I examine how the idea of 432 Hz tuning is amplified by the increased accessibility of 432 Hz music, an intensification of skepticism towards concert pitch, and wellness trends related to vibrational/sound healing. Using the framework suggested by Jonathan Sterne’s work on the mp3 format, I trace the historical and scientific claims used to promote the benefits of 432 Hz music and draw from interviews with listeners and musicians to argue that the 432 Hz movement represents a revaluation of how and why we consume music.

**Sage, Clark** **(DePauw University) Wap?áha: An Ethnoclassification of Lakota Bonnets [2-13]** As one of the most iconic objects of the nineteenth century Plains Indian, the eagle feather headdress, or war bonnet, has been featured both in popular images of Plains Indians and in the collections of ethnographic museums. In this paper, I challenge the often-used classification system for this domain by examining Lakota bonnets specifically through ethnographic collections from the National Museum of Natural History and Buechel Memorial Lakota Museum, ethnographic texts, and linguistic materials. A study of these materials reveals that while the classification scheme for headdresses developed by Colin Taylor, and widely referenced, is generally supported, it fails to account for the actual diversity and cultural significance of these objects. Developing a culture-specific ethnoclassification may assist researchers in understanding these objects better, particularly when accompanying ethnographic data is scarce or missing in museum records.

**Saluk, Seda (University of Massachusetts, Amherst Department of Anthropology) “No to the State’s Pregnancy Profiling!”: Reproductive Privacy and the Making of Liberal Feminist Subjects [2-07]** In 2008, the Health Directorate of Istanbul put into place an ambitious yet controversial public health surveillance project. Known as GEBLIZ, or the Gebe Izlem Programi (Pregnancy Monitoring Program), the project tracks sexual and reproductive health information of all women of childbearing age in the city. The Directorate praises the project for its success in decreasing the city’s high rates of infant mortality. Many feminist activists, however, see it as a further step in the neoconservative Justice and Development Party (JDP) government’s attempts to curtail women’s rights, bodily autonomy, and reproductive privacy. In this paper, I explore GEBLIZ from the eyes of ordinary women living in an urban poor, migrant neighborhood of Istanbul, who, as opposed to activists, do not perceive the project as an intrusive mechanism. I draw on 18 months of fieldwork -including interviews with activists and pregnant women, participant-observation at health clinics and home-visits, and textual analysis- to discuss what this discrepancy between women’s responses tells us in terms of docility, agency, and subjectivity. I argue that the activist opposition to the state’s reproductive monitoring situates a de-racialized and de-classed feminist subject at the center of its argument while actual pregnant women face increasingly stratified healthcare and welfare systems. Amidst the ongoing changes in reproductive policy and practice in Turkey, this work sheds ethnographic light on why it is nevertheless crucial to insist on state-provided monitoring rather than opposing it on the premise of invasion of (an individualized notion of) privacy.

**Schaer, Alec (Illinois State University) The Experiences of Japanese-American Couples Living in Central Illinois [2-03]** Since the early 1950s many Japanese—especially women—have emigrated to the United States, often taking American spouses. This project explores how the experience of these interculturally married individuals living in Illinois have changed. I examine ethnographically through oral histories and interviews how Japanese women married to Americans have maintained their cultural roots, assimilated, built communities, and adapted to their relocation to central Illinois. Interview items include personal experiences, reactions of Japanese and Americans to their relationship and marriage, the struggles they experienced in Japan and the United States, and food and domestic routines. In particular I focus on how formal and informal networks help individuals cope and grow in the new environment in the Midwest.

Certain common threads found in these interviews will examined in detail. These include reaction to overt and covert discrimination—both longitudinally and currently—and various ways of assimilating to, or resisting, mainstream “Midwestern American” norms and values. I compare these means practiced by Japanese spouses living the United States to other forms of discrimination found in America, and find that there is much commonality, but also significant differences. Thus, this project has both practical, as well as academic and theoretical, import.

**Schlobohm, Gina (University of Central Missouri) Linguistics Futures: Researching Careers in Linguistic Anthropology [2-18]** Because of the few courses offered in Linguistic Anthropology at my institution, I decided to research career opportunities and subfields of linguistics. My research questions focused on fieldwork experiences of Linguistic Anthropologists and career opportunities within and outside academia. I used ethnographic methods of research through questionnaires, e-mail and interviews. Finally, I attended the CLASP conference at the University of Colorado Boulder where I saw multiple sessions from different subfields within Linguistic Anthropology. At the conference I interviewed numerous professors and students about career opportunities and what colleges are best for which subfields of Linguistics. The research yielded two major findings. The first, is that there is a rise in demand for computational linguists. Careers in computational linguistics are flourishing in part due to the rise in artificial intelligence and speech recognition software. The second, is that there appears to be a shift inside of academia away from students needing PhDs. There are more scholars with PhDs than there are jobs available. Additionally, there appears to be a shift away from scholars getting PhDs and moving on to tenure track positions. This research is helpful for any individuals considering education in Anthropology. It examines career shifts within and outside of the field of Linguistics. It sheds light on the rise of computational linguistics and the necessity or possible lack thereof, for earning a PhD. It will give insight into shifts in academia as well as valuable information for students debating on what career paths they want to take.

**Scholer, Emily (Ball State University) Procrastination Internationally [3-03]** In American society, every person is required to go to school and is told that if they do not continue their education in some way, that they will never get a satisfying career. As with most everything nowadays, American society revolves around money, and people get that money by working. Our work ethic seems to be to work as hard as possible at any task given and to never take a moment for ourselves. There are many people living in this society who do not live up to the people who work non-stop on projects, papers, and other things that may be required of them. These people are considered procrastinators, and the term is granted a negative connotation for those who are deemed procrastinators or who are accused of procrastinating. Seemingly extreme work ethics are not just something that America possesses, and around the world there are countries and cultures that put in more hours of work than Americans, for both school and occupation. Those countries have people within them that are just like the procrastinators of America, because although every person is unique in every way from another individual, there are similarities that cannot be denied even cross-culturally. Procrastinators come in their own unique way, especially internationally, but there is a general curiosity of how this select group of people is viewed by different cultures, particularly when thinking of the importance of understanding different cultures, the people within them, and the way they view their own work ethics.

**Searcy, Julie Johnson (Indiana University Bloomington) “She Shouted at Me and Slapped My Thighs”: Obstetric Violence, Social Control and Gender in South Africa [2-04]** Drawing on 15 months of ethnographic research and interviews, I examine the way high rates of HIV infection intersect with reproduction and obstetric violence in the Eastern Cape of South Africa. Scholars of reproduction are turning to the obstetric violence to describe the specific gendered and dehumanized treatment of women in biomedical spaces (Gregorio 2010, Chattopadhyay et al 2017, Pickles 2015). In South Africa, Amnesty International and Human Rights Watch published reports detailing the kind of abuses women described around the birth of their children (2014, 2011). Women in the Eastern Cape described in interviews during my fieldwork, routinized violence, abuse and medical neglect as they told their birth stories. Women were slapped, shouted at, pinched, pushed down on, and made to walk or clean up directly after birth. They also described the way medical staff neglected them during labor as they gave birth in hallways, were left holding stillborn babies for hours or fell out of moving ambulances on the way to the hospital. I argue that the public health care systems routine use of obstetric violence towards women in labor is facilitated both by individual medical staff and the state. Obstetric violence in South Africa demonstrates the status of women in post-apartheid South Africa, as the state grapples with a progressive Constitution and a colonial past built on hierarchies of race and gender. Obstetric violence operates as a way of exerting social control over women and is part of the persistent and larger gendered violence pervasive in South Africa.

**Sen, Neslihan** **(University of Illinois-Chicago)** **Treating the Nation: Vaginismus and Construction of Modern Subjects in Contemporary Turkey [2-07]** In this talk, I am going to use vaginismus, a female sexual disorder characterized by the difficulty in penile-vaginal intercourse, to analyze the ways in which women’s bodies and sexualities are used to construct modern subjects in Turkey. Vaginismus is a medically recognized sexual disorder. Even though it is not a culture specific dysfunction its prevalence changes from one country to another. The limited research currently available in psychiatry and psychology on vaginismus indicates that globally, Turkey has one of the highest rates of diagnosis. The information about vaginismus is easily accessible via the Internet, TV programs, and newspaper articles. Medical experts routinely opine about the issue in the public domain, including in popular TV shows and magazine/newspaper articles. The health care professionals I interviewed adamantly express their opinions and concerns about the risk of an increase in the rates of vaginismus in the future. The more conservative Turkey becomes the more women will be diagnosed with vaginismus.

Based on my 23-month long fieldwork in Istanbul and my archival work in Ankara, I claim that medical authority in Turkey uses the treatment process not only to treat the disorder but also to “enlighten” the women through educating them about their bodies and sexualities. In doing so, vaginismus therapy is turned into a modern nation building process. In the current environment in Turkey, medical authority aspires to hold on its original duty as a guarantor of modernity through promoting female sexual agency.

**Shankar, Arjun (University of Pennsylvania) Brown Saviors and Their Others [1-01]** In this paper, I will historicize and theorize a phenomenon I term the “brown savior industrial complex”. What I want to argue is that contemporary discourses on development – who should do the developing and who is to be developed – are re-framing earlier versions of West/East racialized power relations which undergirded development work. Over the past thirty years, as postcolonial nation-states have sought to develop themselves – infrastructurally, economically, and pedagogically – new classes of subjects, typically upper middleclass, cosmopolitan, and/or transnational have taken on the work of developing Others within these postcolonial contexts. Part of this shift was in response to the many critiques of white/Western led development and humanitarian interventions which has done little but reinforce racial hierarchies while allowing white/Western subjects to feel good about helping the helpless brown and black Other even as exploitative economic relations continued to exacerbate social inequities within and across these national contexts; what has been termed “the white savior industrial complex”. As a result, the brown subject, especially those who had exposure to multiple national contexts, was seen as the more appropriate purveyor of development. Specifically, I will focus, in this paper on the Indian transnational subject, whose position at the nexus of Western (neo)liberal ideals and ethno-nationalist longings have made them the ideal “brown” subjects to develop Others. Drawing from Fanon’s postcolonial critiques, I will show how these subjects trope on historically-situated development values, using civilizational, nativist, primitivizing and Othering logics that have resulted in emerging processes of racialization.

**Shao, Oliver (Indiana University Bloomington)** **Making Pleasure Political [3-05]** Pleasure is typically not the first word associated with forced migration. Trauma, loss, and grief - these are the terms that seem most apt for articulating such experiences. Indeed, anthropologists have long developed varied and insightful analysis on the political-economy of suffering when it comes to forced migration (e.g. Dunn 2018; Holmes 2013; Fassin 2011; Malkki 1995). And yet, if we accept the idea that humanitarianism and wider migratory regimes expect “real” and “right” forced migrants to conform to a life of suffering and discontent, then a pervasive discourse of suffering may inadvertently reinforce the very system scholars seek to critique. This paper offers a much-needed alternative perspective through analyzing the multifaceted, relational, and context specific ways pleasure intersects with popular music and politics in a protracted refugee complex. I argue that musical pleasure operates as an affective force that shapes citizenly attributes in ways that contest, reproduce, and resignify dominant state and humanitarian forms of social control. My analysis is based on the artful and politicized ways a select group of rappers struggled to achieve greater recognition of their musical craft and multifaceted identities between 2013 and 2015 in the UNHCR-administered Kakuma Refugee Camp in Kenya, a migrant containment complex first established in 1991. This research reimagines common categorizations and perceptions of refugees as suffering subjects as well as provokes new ways for thinking about the fundamental principles and norms that constitute humanitarian governance, refugee regimes, and forced migration studies.

**Shields, Erini (Ball State University)** **Moving Beyond Things Behind Glass: Immersive Museum Experiences and Digital Representations of Context [3-01]** Over the past two decades, museums have undergone an ideological change from being academic and scientific storehouses focused on collections to agents of social change determined to change the view of museums as elitist tools promoting the Western colonialist agenda. Through the New Museology, museums have begun reflexively looking at their interpretive practices and creating multivocal narratives for the objects on display. As museums become focused on creating visitor-driven experience through immersive and interactive exhibition design, augmented reality is allowing them to present multiple narratives and new views on interpretation in fascinating, innovative ways. This research will focus on the use of augmented reality in museum settings to address issues in interpretation and representation.

**Sprengel, Darci (Beloit College)** **Gesture and Affective Excess in New Egyptian Youth Music [3-11]** This paper examines the role of sound and embodiment in negotiating competing notions of belonging in post-uprisings Egypt. Drawing from 30 months of ethnographic fieldwork among Egyptian musicians, it analyzes how moving the body to Egyptian “do-it-yourself” (DIY) music is a form of embodied discourse that expresses contrasting notions of post-revolutionary time, identity, and nation. DIY music is made primarily by Egyptian youth, who, excluded from dominant media infrastructures, use low-budget home studios and free internet software to record and distribute diverse musical styles. Encompassing a variety of styles that mix Arab music aesthetics with Egyptian folk, rock, hip hop, jazz, and electronic, scholars of Arab music have often differentiated different DIY styles along class lines with the two primary genres being middle-class independent music and working-class mahraganat. In this paper, I suggest that divisions within the DIY music scene also manifest in how individuals are compelled to move through sound in ways that are not only reducible to socioeconomic status. Comparing gesture and dance between independent and mahraganat, this paper demonstrates how movement is entangled in narratives of moderation vs. excess, progress vs. decline, Egyptian vs. foreign, and citizen vs. thug. It draws from feminist and queer theory as well as recent work in ethnomusicology on music and the body to foreground the ways public discourse is not only verbal but embodied through listening, gesture, and movement.

**Springwood, Charles Fruehling (Illinois Wesleyan University) Locking Up Máori: New Zealand Pákehá and Settler Colony Incarceration [1-02]** New Zealand are contemplating the extremely high rates of imprisonment of the nation’s indigenous Máori population. Máori, a mere 15% of the population, comprise 51% of the prison inmates. In this presentation, I discuss the ways in which this settler colony’s white citizens – known as Pákehá – have criminalized the Máori, constructing them as a community requiring special technologies of surveillance and incarceration. Riki Mihaere (2015) examined the ways in which the New Zealand Federal Prison System has endeavored to solve the Máori “crime problem” by helping imprisoned Máori to recover their traditional culture in order to become more law-abiding citizens. For example, the teaching of bone and wood carving, mythology, and Máori language central to such programming, allowing Máori to reconnect “with their own traditions and culture, which previously had been foreign to them” (44). Approaches intended to rehabilitate Máori by nurturing traditional culture, highly criticized by Máori, have become more nuanced since the 1990s. Settler colonialism is a particular type of regime in which the invading party forges a new homeland by displacing if not eliminating the local, indigenous population. The indigenous people are often viewed as an extension of the natural, untamed landscape, something that can be moved like so many forests or dangerous wildlife. The whiteness of settler colonialism anchors all of this process. Indeed, Moreton-Robeson (2015) has convincingly argued that what connects settler-colonialism to genocide to slavery, is a logic of “possession,” in which the modern nation is literally constructed as a white possession.

**Stanlaw, James (Illinois State University) The Mandolin in America: The Ethnography of an Instrument and Its Revival [3-10]** While today most people think of the guitar—or perhaps the banjo—as “America’s instrument,” the mandolin has had an influential, though largely unnoticed, presence. If thought about at all, the mandolin might be considered appropriate background music at, say, an Italian restaurant, but it is certainly a poor second cousin in a symphony orchestra (or even a country-western band). However, this has not always been the case. At the turn of the twentieth century mandolins, and mandolin orchestras and clubs, were ubiquitous throughout every facet of American geography and culture. The Gibson Mandolin and Guitar Company, for example, had teacher/agents roaming the country selling mandolins of various kinds and sizes to schools, social groups, and churches. But the end of Prohibition and the Jazz Age spelled the downfall of the mandolin, whose popularity largely waned by World War II. Mandolins continued to be played in the mountains and rural areas, where city fashions were slower to catch on. Bill Monroe maintained the mandolin’s presence in bluegrass and country music, but mandolin orchestras—and solo mandolin playing as a hobby or profession—almost all died out. The start of the new millennium, however, has seen a literal mandolin revival. Bluegrass players and other acoustic musicians discovered that the mandolin has great potential in a variety of musical contexts, from jazz to rock. In this paper I examine this mandolin resurgence, both from the perspective of material culture, and ethnographically as a social symbol and cultural product.

**Strand, Thea (Loyola University Chicago) Dialect Revalorization, Nonstandard Orthography, and Linguistic Subversion in Rural Norway [2-18]** In rural Valdres, Norway, the traditional regional dialect, called Valdresmål, has become an important resource for popular style and local development projects. Stigmatized through much of the twentieth century for its association with poor, rural, “backward” farmers and culture, Valdresmål has been thoroughly revalorized, with particularly high status among local youth and those involved in business and tourism. While today’s parents and grandparents attest to historical pressures to adopt normative urban linguistic forms, many in Valdres now proclaim dialect pride and have re-embraced spoken Valdresmål in various forms of public, interdialectal communication. In addition, young locals also make abundant and creative use of dialect on social media, the primary locus for written Valdresmål and for emergent orthographic norms representing local speech. This innovative use of written Valdresmål has been taken up by local businesses as a marketing strategy in recent years, as well, further normalizing and legitimating nonstandard forms, with potentially subversive effects. In the revalorization of traditional Valdresmål, it is also, inevitably, transformed—linguistically, socially, and ideologically—as it enters and circulates within new and innovative cultural domains: while widespread written Valdresmål challenges the normal sociolinguistic order, in such a process the dialect is also refunctionalized and, perhaps, increasingly standardized.

**Strezewski, Michael (University of Southern Indiana) Magnetometry at the Mann site (12-Po-2), a Middle Woodland Ceremonial Center in Posey County, Indiana [2-05]** The Mann site is located in southwest Indiana, near the confluence of the Wabash and Ohio rivers. The site was occupied during the latter portion of the Middle Woodland period (A.D. 200 – 500). Earthworks present at Mann include burial and platform mounds, and a number of geometric earthworks. The site is unique in the Middle Woodland world, in that large quantities of habitation debris are adjacent to the earthworks. Despite the immense importance of the Mann site in understanding region-wide Middle Woodland cultural dynamics, relatively little research has been conducted there. Recently, magnetometry survey of the site was undertaken by the University of Southern Indiana. A portion of the survey centered on the largest mound at the site, IU9, which is a large, rectangular platform mound. IU9 is recognized as being the second largest Middle Woodland mound in the Midwest. USI’s survey indicated the presence of a number of structures and/or post enclosures on the mound summit. These include a circle / square pair, mirroring similar arrangements in large-scale earthworks in Ohio. Adjacent to the circle / square is a series of bilaterally-symmetrical post enclosures and/or structures arranged in a linear fashion. The largest of these is a rectangular post enclosure measuring 49 by 19 m. Results also indicate that the mound was likely surrounded by a gravel wall. Openings in the wall, possibly representing ceremonial entrances, can be discerned. Features such as these have not been previously reported, reinforcing the uniqueness of the Mann site.

**Taboas, Charity (Indiana University) Diabetes in the Past and Present: Comparing Historical Human Skeletal Collections [1-03]** This research compares incidence rates of comorbid musculoskeletal disorders with diabetes mellitus in three historical human skeletal collections. The Hamann-Todd collection was assembled from 1912 to 1938, and the Terry collection was collected from 1898 to 1967. The William M. Bass collection began receiving human skeletal donations in 1981 to the present. For these collections, I examined known diabetic skeletal material and matched controls for comorbid musculoskeletal disorders and scored them for presence or absence and severity. The Hamann-Todd and Terry data were combined for analysis due to the similarity of the collections and low sample sizes (Hamann-Todd diabetic n=11, control n=12; Terry diabetic n=18, control n=18; Bass diabetic n=34, control n=31). Scores were analyzed using Spearman’s rank correlations to determine each musculoskeletal disorder’s relationship to age, diabetes, sex, and to each other. Multinomial logistic regressions were then used to determine which musculoskeletal disorders were most predictive of diabetes. Preliminary data shows that predictors between the Hamann-Todd/Terry and Bass groups varied considerably. For the Hamann-Todd/Terry collections, the best predictors of diabetes were peripheral neuropathy, the number of healed/healing fractures at death, and diffuse idiopathic skeletal hyperostosis. However, for the Bass collection, the predictors were peripheral neuropathy, osteoarthritis, and carpal tunnel syndrome. This may suggest differences in how diabetes affected the skeleton during different time periods, but with many possible confounders, such as socio-economic status and medical treatments available for diabetes during each time period.

**Thomas, Jayne-Leigh (Indiana University) Indexing Professional Ethics: How Do Textbooks Discuss Repatriation? [2-17]** In 2014, the Learning NAGPRA Project received funding through the National Science Foundation's program "Cultivating Cultures of Ethical STEM" to assess the current state of education on the Native American Graves Protection and Repatriation Act (NAGPRA). Knowledge about NAGPRA, a federal law passed in 1990, is crucial for anthropologists and museum workers to keep their institutions in compliance and to work with Native American tribes. However, over 25 years after the law was passed, professional sentiment remains mixed about the efficacy of NAGPRA and who needs to know about it. Textbooks are an important resource for educators and students to grapple with disciplinary fundamentals and to envision professional ethical and methodological praxis. Inspired by an article reviewing physical anthropology textbooks for dimensions of anti-racism, we assess a set of Anthropology and Museum Studies textbooks for their handling of NAGPRA and related issues.

**Thomas, Patrick (Texas Tech University) An Intersectional Habitus: Christianity and Mixed Martial Arts [3-13]** For a subset of mixed martial artists, their identities as fighters intersect in interesting and complicated ways with their identities as Christians. In this paper, I present a qualitative analysis of Mixed Martial Arts (MMA) fighters’ interviews and quotes, as a way of interrogating the Christian MMA fighter’s habitus. Determining how fighters affect their personal habitus as well as the habitus within the MMA community. The process of alterity is used within this framing to allow for separation of those who practice the religious doctrine while participating as compared to the rest of the MMA community and the aura of criminality. This also includes marketing factors for the fighters such as merchandising and favorability. The final portion of the piece will focus on the pop cultural influence that prominent fighters within the Christian religion display. This portion will use direct quotes from these fighters and the spectacle driven actions these people use as conversion methods, with the thought being that these prominent MMA fighters are using their position within the sport to become an emissary for Christianity. Ultimately, the use of their position in this matter coincides with the previous thoughts of alterity to allow for the creation of a unique identity for the individual in question who fuses the raw violence of MMA with grace of a Christian persona. Overall, this piece will use the direct words from fighters to explain their perspective on the relationship present between Christianity and the sport of MMA.

**Trevaskiss, Cailyn (Wichita State University) Durkheim’s Judaism: The Dominion of Lingering Religiosity in the Theoretical Development of Modern Anthropology [2-02]** To comprehend what defines Émile Durkheim’s theory and method, one must look for the influence of Judaism upon his life. This research charts Dürkheim’s life and experiences, and how his theories continue to influence the fields of anthropology, sociology, and religious studies. This work compiles and synthesizes previous studies that focused upon his cultural religiosity, and, in doing so, recognizes and evaluates general trends within the broad range of Durkheimian research, reasoning, and speculation. These previous studies include the work of Mary Douglas, Deborah Dash Moore, Amos Morris-Reich, Chad Alan Goldberg, and many more. Most Durkheimian scholars in the past decades have focused exclusively upon defining his Jewishness or disregarding its influence upon him. This research also focuses on contextualizing Durkheim’s France and its political and sociological scene, especially in regard to the Dreyfuss Affair, its illustration of the state of Anti-Semitism in French society at the turn of the century, and how Durkheim responded to its repercussions. In drawing the connections between the inspiration and the product, the conclusions reached detail the full extent of Jewish elements within the development of early anthropological theory, and shed light upon how intricately the distinct cultural idiosyncrasies of the religious systems of Judaism are threaded into Dürkheim’s life. Furthermore, as a proud and distinguished French Jew, Durkheim’s belief in his country and its promises post-Revolution represents an equally powerful cultural influence in his identity.

**Van Alst, Emily (Indiana University Bloomington)** **Bureaucracy and Community: Addressing the Need for an Archaeological IRB at Indiana University [2-17]** Ethical archaeology requires the creation of research designs that do more than privilege the researcher’s position. We must consider impact of our research on both the communities with which we directly work as well as those of other communities which our work may affect. These groups often do not have the same privilege that we hold, yet they bear the harshest penalties for our mistakes and oversights. The intent of requiring an IRB for most archaeological projects is the same as the intent of a non-archaeological IRB: to allow research while maintaining a standard of safety for participant communities that minimizes the potential harm that can come to them. We believe that an IRB should also be retroactive in nature, in that it would apply to members of our field working on projects with components including collections-based research, unpublished ethnographic/ethnohistoric sources, and older archaeological research where explicit consent was not given for the new design. It is our hope that by implementing an archaeological IRB, we can continue to reconcile the relationship between archaeologists and local/indigenous communities. Just as archaeological method and theory have changed over the last century, change will continue over the course of our careers. Our goal in designing an archaeological IRB process is that it will help archaeologists complete one small step in the movement towards practicing community-based archaeology, with the result of power reclamation and justice.

**Vinson, Jessica (Illinois State University) The Dukha of Northern Mongolia: Invisible Reindeer Herders of the Taiga [1-02}** The Dukha of northern Mongolia are one of the smallest and most underrepresented groups of seminomadic reindeer pastoralists in the world. In rapidly changing economic, technological and geopolitical environments, the Dukha are attempting to preserve their language, culture, and traditional reindeer herding methods against pressures of Mongolia’s industrializing economy, climate change, and loss of pastures to mining industries and forest conservation initiatives. International organizations devoted to the preservation of reindeer husbandry aid recognize groups to advocate effectively for rights to land, cultural preservation, and education. The majority of funding, professional, and political support is currently reserved for reindeer herders in the circumpolar north. The better-known Sami in Norway, Sweden, Finland and Russia reveal the benefits of international recognition. Compared to Tundra reindeer herding populations, the Dukha are not as visible as other reindeer herding societies. Comparing the Sami and Dukha sociopolitical and economic contexts shows that northern reindeer herding groups have high visibility because of political representation and location within the circumpolar north.

**Wallach, Jeremy (Bowling Green State University) Why Global Metal Matters [3-16]** In this presentation I demonstrate how metal studies’ findings can contribute to the general anthropological study of global fandom. While theories of cultural globalization since Appadurai have tended ti emphasize fragmentation, incoherence, and indeterminacy brought about by global flows, beginning with the groundbreaking work of Walser and Weinstein, metal scholars have, on the contrary, stressed the remarkable continuity of metal culture across time and space as the genre claimed new territories and new generations of fans. I explore the tension between fragmentation and coherence and its implications for the study of translocal cultural affinity groups and underline the need for analytical models based on sociological and phenomenological, rather than economic, assumptions regarding human behavioral motivation.

**Walter, Brenda (Saint Louis College of Pharmacy) Black Metal Resistance: Satanic Social Justice in Transnational Heavy Metal [3-16]** Satanic Black Metal is a musical genre marked by the use of signifiers of inverted evil, including the color black, upside-down crosses and pentagrams, and demonic imagery. While these signifiers have their roots in a binary theological model first codified in the thirteenth and fourteenth centuries, they remain potent symbols for willful alterity and rebellion against the hegemonic values and culture of the Christian status quo. Over the past several years, groups within the global SBM community have begun to contest the deeper meanings of this Satanic rebellion. Many Western SBM bands and their followers argue that Satanism is Nietzschean in its devotion to the Übermensch and, by extension, male power and fascism. Some Blackened Neofolk groups imagine a mythical return to an imaginary “European” medieval past, one in which women were subject to white male authority. Increasing numbers within global SBM, however, see Satanism as a vehicle for social justice. For example, the signifiers of inverted evil have been adopted by SBM groups around the world who have used its dark lens as a means of rejecting not only Christianity but also Western hegemony, colonialism, capitalism, and—increasingly—the patriarchy writ large. In song lyrics, band interviews, and online discourses within the SBM community, the construction of a new Satanic Black Metal musical identity is emerging. Intersectional and activist, it is rooted not in selfish Satan, but in rebellious Lucifer, bringer of universal light.

**Weier, Jacklyn (Illinois State University)** **Bisexuality in the House of Anthropology [3-02]** Queer studies have made a significant impact on anthropology since the beginning of the 21st century. However, what is surprisingly absent from anthropological inquiries into Western sexuality, regardless of this push to incorporate queer theory into anthropology’s borders, are non-binary or bisexual sexualities. Starting with its original meaning in anthropology (e.g. Mead 1949, Turner 1964), which at the time was centered on the combining of feminine and masculine characteristics, I overview how bisexuality has been located in anthropology through its emergence as a sexuality and into more contemporary constructions of non-binary subjectivity. I also provide a comparative analysis between two of the only ethnographic accounts of Western bisexuality (Callis 2014, Shokeid 2001). I ultimately question why anthropology has not made more thorough investigations into bisexuality, especially given its prolific insight into gay, lesbian, and even transgender lives. Bisexuality has the potential to contribute to queer anthropology in its pursuit of questioning heteronormativity and deconstructing traditional ideologies.

**West, Donna (State University of New York at Cortland) Magic as Formation and Deformation: From the Desk of Maritain and Peirce [3-06]** This inquiry will demonstrate Maritain’s claim that early constructions of event relations are not constrained by whether the events to be connected are likely to materialize, either practically or logically. According to Jacques Maritain, children’s inability to apprehend the incompatibility between science and magic is responsible for reliance upon the latter; while science requires objective truth-seeking, magic puts together permissible/impermissible paradigms. More particularly, children’s verb use and their iconic enactments within magical genres become manifest within imaginative genres, establishing event templates and their coherence (West 2016). As such, children often prefer practicing within untamed imaginative forums, apart from the factual (Maritain 1943: 210). Adults can similarly be subject to preconceived principles, especially poignant in cultures which favor myths and the like. But, unlike children, adults’ event imaginings are stabilized by preclusions of the impossible/preposterous. In this context, magic charges things with “submissiveness and potency” establishing limits (Bergson 1932/1935). Magic is elevated still further to feature practical effects within myths, producing action (Maritain 1943: 212). Magic facilitates action schemas through (according to Nordenskiold 1932) identification of the origin for a remedy expressed within an incantation and a chant (Maritain 1943: 213 fn17). In fact, it provides the forum for “deformation” of signs, given free rein to practice sign relations absent another’s scrutiny (Maritain 1943: 203). Peirce’s model of creative hallucinations provides an even more elaborated purpose for event imaginings –a forum to implement novel dialogic effects. Peirce’s approach shepherds appreciation for endoporeutic principles beyond those which self can conceive.

**Whitehurse, Audra (University of Central Missouri), An Analysis of Ancient Arabian Glass [2-09]** Ancient Arabian glass is sometimes referred to as early Islamic or even “pre-Bedouin.” Although most museums with a Middle Eastern collection have these glass pieces, no original research has been done yet. I am studying these pieces to find out more about how they were made, the resources used, and why they wash up all over eastern Mediterranean and Red Sea shores. The methods used include detailed notes and measurements of the actual glass pieces, as well as comprehensive photographs and comparative analysis. This ancient glass has ties to Roman and Middle Eastern glassmakers, but evidence suggests that raw sources for the glass originated in the Middle East. Wadi el-Natrun in Egypt was a very important site to Romans because of the natron salts and shell fragments that served as added calcium. However, once those alkali sources dried up and were no longer available, glassmakers were forced to find different mineral sources. Halophytic plants, which thrive in saline environments, were common throughout the Middle East and some innovative people realized they could use those plant ashes as a substitute resource. The switch to plant-ash glass enabled glassmakers to create higher quality glass while using less fuel, and in turn gave them a larger profit margin. I am currently studying these pieces at the University of Central Missouri McClure Archives and Museum under the supervision of Dr. Amber Clifford and Dr. Jeff Yelton.

**Widmann, Julia (Washington University) Wicked Women: Witches as Ecofeminist Icons [3-13]** Feminists have long held witches dear. Recently, after several famous men declared that the #MeToo moment “is turning into a witch hunt,” American media revisited “witches” and their various connotations. The #MeToo moment coincides with some of the most glaring evidence of climate change we’ve seen yet, providing opportunity for rich ecofeminist analysis. I argue that witches can and do serve as powerful ecofeminist icons through an analysis of ecofeminist theory, a look at modern wiccans, and an investigation into pop-culture depictions of witches, especially Elphaba and Glinda of the Broadway musical “Wicked.” Witches reject men; they participate in alternative, single lifestyles; they’re often queer; they often originate in African and Caribbean cultures; they reject beauty standards; they represent deviant sexuality and liberation; they align themselves with plants and animals; they embody the supernatural; they’re feared for their feminine power, which they often devise from their deep relationships with women and display through spells and incantations or more simply, their words. Not all artists, authors, playwrights and screenwriters depict their witches with each of these characteristics, nor do all modern wiccans embody each of them, but many do. In a terribly sexist, racist, capitalist world, witches provide a most sincerely magical symbol of ecofeminist hope.

**Wilber, Branden (University of Central Missouri), Anthropology of Anime [2-09]** Anime is a style of art, most commonly seen in graphic novels and film, which originated in Japan. While anime has its roots in Japan, many of those who consume anime as a medium are here in the United States. My research focus will be on the anime viewers of University of Central Missouri, specifically to understand how a sample of Midwestern college undergraduates understand and consume anime. I will use interviews as well as surveys to gather the necessary information, including.  I will also compare the viewing period of anime to other media such as books, movies, and other television shows. I want to know what genres of anime my informants watch on a regular basis, as well as the specific shows viewed.  Finally, I am interested in what anime outlets (websites, databases) anime fans at UCM use, and if they watch anime with or without subtitles. Since anime is growing in popularity, it is important to understand its fans, who are increasingly American, to discuss their influence on this art form. The literature I will read for this research will focus on anime. One title in particular, The Soul of Anime by Ian Condry explores the emergence of anime as a global medium. Another source I will use is an article by Kotaku called How to Identify the Basic Types of Anime and Manga by Richard Eisembeis. While I do watch anime on a regular basis, it would certainly help me know what demographic different types of anime are targeting such as Shonen and Shojo. Another online article I will use is an article from tvtropes.org simply titled Anime Genres. This article goes into some depth about the various anime genres from Mecha to Magical Girl.

**Williams, Jennie (Indiana University) Apprenticeship Program Design: Contextualizing Folk Arts Partnerships in the United States [2-13]** This paper describes the history and development of state folklife organizations in the United States, with specific attention paid to the implementation of apprenticeship programs within these organizations. I provide an overview of state folklife programs in the United States through an institutional context, and use the recently created apprenticeship program at Traditional Arts Indiana (TAI) as a case study to analyze the design process. This paper analyzes the documentation of the TAI Apprenticeship Program, specifically highlighting how key terminology is used to bridge understanding between artists, academics, politicians, arts administrators, and the greater public. This research utilizes Laurajane Smith’s Authorized Heritage Discourse (2006) to frame how the values of these major players in public sector folklife are institutionalized through programmatic models. This paper lays the groundwork for future research analyzing the intertwining goals and agendas of the National Endowment for the Arts (NEA), NEA Folk Arts Partnerships, state folklorists, regional partnerships, and the artists involved. However, the focus of this paper is to use TAI as a case study in order to study the goals and values of this organization in cooperation with objectives of the NEA, Indiana Arts Commission (IAC), and Indiana University. By studying the infrastructure in place that prepared TAI to employ this new programmatic model, we learn how state, federal, and regional partnerships distribute funding and utilize resources to effectively promote the folk and traditional arts for artists and their communities.

**Winborn, Ruby (Loyola University Chicago) Experiences of Sexualization Among Young Women of Color [3-02]** Bodies that are viewed as female by American society are sexualized, but they are not all sexualized equally or to the same effect. The sexuality of white women is not seen the same way as the sexuality of black, Asian, or any other women of color. Compounding oppression from compounding identities manifests itself in a variety of ways; sex and sexuality are not exempt. Based on conversational interviews conducted with young women of color in 2017, this paper explores how racism and sexism are palpable dimensions of life for the young women I spoke with, affecting their interactions and experiences at work, school, bars, sidewalks, cafeterias, and of course in their homes and love lives as well. Incorporating a careful examination of the cultural (particularly mass media) context in which this happens, my research aims to investigate the specific moments in which a woman of color becomes aware that her body is sexualized differently than her white counterpart, with particular attention to the common phrases, sentiments, and assumptions at play.

**Wisuttipat, Nattapol (Kent State University)** **Testing the Limits, Raising the Bar: The Rise of Sexuality in Thai Luk Thung Music through Implicit Expression. [3-11]** Luk thung is the most famous popular music genre in Thailand with two prominent characteristics: its identification with lower class people and expression of sexual desire. The latter, in particular, is mostly conveyed implicitly through hidden message and innuendo in lyrical texts, enabling it to be performed publicly. However, some female luk thung artists whose songs contain strong hidden sexual message pose a challange to the acceptable sexual references and raise them in the process. As a result, sexuality in luk thung music today has become more overt and extends beyond lyrical text to visual aspects, which contrasts with the Thai tenets about women. This paper explores how sexuality is expressed implicitly in luk thung music and how it intensifies over time, before discussing social mechanism behind such proliferation.

**Witkowski, Victoria (Augustana College) The Representation of Native Americans at the Putnam Museum of Natural History in Davenport, Iowa [2-13]** The representation of Native Americans in museums was introduced to the academic conversation by the introduction of the NAGPRA laws in the 90s and has been reintroduced once again in more recent times as Native Americans are trying to install their own art alongside artifacts on display as well. Some scholars and Native American groups argue that Native American artifacts should not even be in museums, while other tribes push for displaying items in a respectful and educational way. For my research, I spent the better part of ten weeks at The Putnam Natural History Museum looking at the perceived representation of Native Americans by museum professionals, non-Native American museumgoers, and Native Americans themselves to see how these different groups perceived the representation of indigenous culture. My research investigates how these groups interact with the display and how their perceptions can be used to further educating people about Native Americans, an important asset of American history that is typically portrayed inadequately or incorrectly. As the conversation about representation in museums continues, I foresee that my research, though specific to a single museum in the Midwest, will still contribute to the overall discussion on this important topic.

**Witulski, Christopher (Bowling Green State University)** **Discursive Heritage and Musical Performance: Modes and Melodies in Morocco's Andalusian Tradition [3-15]** Andalusian music serves as an important national, cultural, and artistic marker of Moroccan identity. It graces festival stages, animates television specials during Ramadan, and fills cassette tapes that are carefully packed into the drawers and shelves of the homes and shops of connoisseurs across the country. Few scholars have engaged its unique forms of musical construction and development to see how it’s musical modes link disparate texts to create cohesive wholes. In this paper, I draw upon ethnographic research, the published corpus, and my own transcriptions to observe how this music achieves coherency.

The repertoire has clear boundaries and, as a part of a remembered history, is about as firm as music that is regularly performed live generally gets. Yet, there is a system of modes and other structures underlying these compositions. If modality is a basis for creativity, what can a bounded repertoire tell us about how that modality works? And if new melodic ideas arise mostly from improvisation, which in contemporary practice is both rare and influenced by other systems like the maqam, how is this modal system relevant?

Using computational and data visualization methodologies to find and show patterns across the roughly 250 songs in two large sets of the repertoire (two nubat), I aim to generate nuanced questions that inform the process of heritage creation and negotiation within this bounded repertoire. As such, this project provides insights into discourses about the genre’s history and structure as they relate to the contemporary performance of the past.

**Wojcik, Briana (Loyola University Chicago) The Demographics of Beauty: Differing Conceptions in Chicago Neighborhoods [1-04]** The value societies have placed on beauty transcends time. Representations of the aesthetically pleasing can be found in every culture through art, written language, and more recently, the emergence of the internet and social media. Though the internet has become a way in which those of us who are quite far in distance from each other can connect, it also has become a way of disseminating and solidifying social norms and ideals, especially regarding conceptions of what is universally beautiful. The bounds of beauty are more permeable than before because of this interconnectedness, phenomenon that can be observed more directly in larger metropolises such as Chicago. Based on surveys of linguistic landscapes and interviews with residents of three different geographic areas of Chicago, IL, this project aims to examine the various ways in which women and girls describe and experience beauty. By carefully analyzing the responses of participants and comparing them with similar (and different) cultural experiences, this research aims to discover what influences ideas about beauty and what it means for the trajectory of the conversation around beauty on a larger scale.

**Worob, Naomi (Grinnell College) Key Considerations in Expanding a Community Arts Program [3-08]** The Grinnell Area Arts Council has been a part of the Grinnell, Iowa community since 1979. It offers a range of programming including gallery space, theatre, music in the park, and classes for adults and children, among others. Despite having numerous programs and events, some staff feel that the Arts Council draws disproportionately from the wealthy and/or highly educated part of the population. To address this concern, they posed the question what programming could be developed based on community members’ interests to increase the number and/or spread of people participating in the Grinnell Area Arts Council. I conducted participant observation at several events, interviewed key informants connected to arts and the broader community, and conducted a questionnaire using convenience sampling. My research identified several strategies for expanding the reach of programming, both in terms of collaborations in the community, and specific activities. More importantly, my research suggests that the arts council would benefit from an internal planning process to clarify its mission and target population(s), and develop long term planning.

**Wroblewski, Michael (Grand Valley State University) Indigeneity on TV: Code-Mixing and Multiculturalism in Amazonian Ecuador’s Grassroots Media [1-02]** For the last several decades, Indigenous activists in Napo, Ecuador have been working to revitalize Kichwa language and promote multicultural awareness through education programs and experimental media. From 1989 to 2013, the Provincial Directorate of Bilingual and Intercultural Education of Napo (DIPEIB-N) served as the nucleus of language planning and the architects of this great “intercultural” experiment until its administrative office was expropriated by the administration of president Rafael Correa. Napo’s Kichwa revitalization movement has since been scattered, but DIPEIB-N’s legacy endures in small-scale grassroots projects led by former educators, students, and affiliates. These activists continue to advance DIPEIB-N’s goals of: (1) raising Kichwa’s public profile and (2) promoting linguistic prescriptivism through the use of Unified Kichwa, a national written standard.I explore contemporary linguistic activism in Napo on a public-access Kichwa-language morning news program hosted by a local indigenous celebrity and DIPEIB-N trained intellectual. While the show advertises news in “our own Kichwa language,” an analysis of linguistic content reveals frequent codeswitches and codemixes between Tena Kichwa (the local dialect), Unified Kichwa, and Spanish. Moving beyond a familiar Latin Americanist approach to indigenous postcolonial “hybridity” as unreflexive linguistic and cultural practice, I focus on the reflexive objectification of these various codes for political ends. I argue that the Kichwa language news serves as a reflection of and model for contemporary indigenous identity performance in Napo, which has been shaped by multicultural experience and a nationalist ethos of pluralism—the weaving together of alternate cultural traditions that are kept separate.

**Wu, Chia-Yi (Rutgers University) Spinning Gender: Domesticity Expressed, Imagined, and Experienced [3-12]** Before the European industrialization, the sound of the spinning wheel permeated rural households, where women contributed to domestic economy through spinning. The turn of the nineteenth century then saw the denigration of domestic spinning as a female occupation. The spinning wheel, once a symbol of virtue, thrift, and productivity, became an image of domestication and misery. It is around this time that the rural soundscape consisted of the characteristic sounds of the spinning wheel was captured by composers. Musical gestures that imitate the revolving wheel and the clicking treadle emerged to accompany female characters in vocal and instrumental works to portray various domestic settings. This episode draws on the socioeconomic demise of domestic spinning to investigate the change of signification of the spinning-wheel topic due to the drastic social change brought by industrialization. I argue that placing a poetic figure by a spinning wheel not only proclaims her gender identity but the social condition of being a woman. The spinning-wheel topic in Romantic art songs, particularly, signifies frustrated desire, entrapment, and lamentation.

**Zhao, Sunny (Yun) (Grinnell College) Exploring Public Transportation Needs for a Small Midwestern City [3-08]** The Grinnell Area Chamber of Commerce’s goal is to enhance and maintain the city’s economic success to ensure a thriving community. It serves local residents through community and business development, facilitating public events, and functioning as a community information hub. In recent years, the Chamber has identified a growing demand for public transportation both within town and to key out of town locations. This research focuses on transportation needs within the town of Grinnell, particularly trying to determine if the needs that exist might be fulfilled by a proposal that was put forward but lacked a needs assessment. To determine transportation needs for the town, I have conducted numerous interviews with key individuals connected to various populations in the town, performed participant observation using our existing limited public transportation, and conducted surveys at the college, several local employers, and through our town’s primary federal and state assistance provider. My research finds substantial need among the low-income, elderly, and college population and identifies some of the key areas that would need to be serviced as well as peak times across the week and year.