

Central States Anthropological Society

2021 Annual Meeting

Program



April 24th and April 25th, 2021

Virtually Hosted at
Illinois State University

Normal, Illinois

Welcome to CSAS 2021!

We would like to thank all the attendees who have worked so hard to make this an interesting and exciting conference. We know it has been a rough year all around for everyone, so we especially appreciate the efforts you all have put in to making this conference a surprising success in spite of some very real obstacles. We have many exciting activities lined up, including three special forums (with a visit from the editor of the flagship journal, the *American Anthropologist*!). There are several organized panels—some of them double sessions—including one on the history and place of anthropology by some of our most esteemed CSAS members. We are also pleased to see that we have three of our new “seminar sessions” taking place, where a session is devoted to single author and paper that the audience can read ahead of time. The subsequent discussion can then be more informed and fruitful for those, say, working on a book or dissertation chapter. And we have several dozen papers offered by promising students. Judging from these abstracts, we are encouraged by how good the new crop of novice-anthropologists looks. Again, we thank the veteran teachers and advisors for planting seeds from a hearty stock. And we thank the junior scholars for tending the garden as well. We think these meetings show the vitality and excitement of the discipline as the Central States Anthropological Society itself approaches its centenary.

Finally, we must thank the staff and personnel at the American Anthropological Association, whose help was instrumental in making this conference a success. This includes, at various times, Elisa Sobo, Susan Falls, Kim Baker, Murry Leaf, Petra Kuppinger, and Elaine Lynch. Nate Wambold and Nell Koneczny made sure registration and assistance went smoothly (no mean feat dealing with a slower-than-average Program Chair!) And last but not least, Ed Liebow has once again gone to bat for us, and has been a source of sage advice and wonderful help. An friendship.

- The CSAS 21 Organizing and Advisory Team

Nobuko Adachi
Wayne Babchuk
Virginia Dominguez
Richard Feinberg
Kamp Kathryn
Alice Kehoe
Lance Larkin
James Stanlaw

The Meetings at a Glance

***** Saturday, April 24, 2021 *****

PLEASE NOTE: ALL TIMES ARE IN CENTRAL DAYLIGHT SAVINGS TIME

10:15-12:10 1-01 Organized panel: Doula-ing During the Pandemic:
Stories of Justice and InJustice (Good)

10:15-12:10 1-02 Organized panel: Narrative (IV): Narrative Animals Storying Ourselves, Part 1
(Anderson)

12:15-1:10 1-03 Seminar Session 1: Inciting Debauchery:
Attention and Corporeal Economies in Egyptian Dance (Morley)

12:15-1:10 1-04 Seminar Session 2: Beyond Despair: Orientations to the Future in
Anthropology and from Derrick Bell (Schissler)

1:15-3:15 1-05 Organized panel: Narrative (IV): Narrative Animals Storying Ourselves, Part 2
(Anderson)

1:15-3:15 1-06 Forum 1: Decolonization and Postcolonialism: Action and Standpoint
(Kehoe and Meyer)

3:30-5:30 1-07 Forum 2: Utilizing Mixed Methods Designs in Ethnography:
An Introductory Guide for Field Research
(Babchuk, Guetterman, and Smith)

3:30-5:30 1-08 Topics in Ethnohistory (volunteered papers)

7:00 – 8:30 1-09 Plenary Distinguished Lecture (Hitchcock)

***** Sunday, April 25, 2021 *****

9:15-11:15 2-01 Topics in Language and Culture (volunteered papers)

9:15-11:15 2-02 Spaces, Species, Identity (volunteered papers)

11:30-12:30 2-03 Forum 2: New Directions for the American Anthropologist:
 A “Meet the Editor” Session (Chin)

1:00-4:30 2-04 Organized panel: Why Does Anthropology Study “Others”?
 (Lewis and Feinberg)

1:00-3:15 2-05 Knowledge in, and Knowledge of, Place, and New Ethnographic
 Approaches (volunteered papers)

3:30-4:30 2-06 Seminar Session 3: Hot Scenes and Slow Affects: Performing and
 Consuming Authenticity in the New Orleans Tourism Industry
 (Thompson)

4:30-6:30 2-07 New Findings in Archeology, and Developments in Archeological
 Theory (volunteered papers)

4:30-6:30 2-08 Drinking, Drugs, and Discourse (volunteered papers)

CSAS 2021 Distinguished Plenary Lecture

Saturday, April 24th from 7:00 to 8:30 pm



" Anthropology, Human Rights, Ethics, and Indigenous Peoples in the Central States of the United States "

Robert K. Hitchcock
University of New Mexico

The plenary Distinguished Lecture for the 99th CSAS Annual Meeting will be given by Robert K. Hitchcock (B.A. University California Santa Barbara, 1971, MA, University of New Mexico, 1977, PhD, University of New Mexico, 1982. Dr. Hitchcock) is currently an Adjunct professor of Anthropology in the Department of Anthropology at the University of New Mexico in Albuquerque, New Mexico. He is also an Adjunct Professor of Geography, Environment, and Spatial Sciences at Michigan State University and a Professor in the Center for Global Change and Earth Observations (CGCEO) at Michigan State, and a board member of the Kalahari Peoples Fund (KPF), a non-profit 501©(3) organization based in Beaufort, South Carolina. Raised in Saudi Arabia as the son of an oil production manager in the Arabian American Oil Company (ARAMCO), Hitchcock began his career doing archaeological surveys in Al-Hasa Province and working with Al Murrah Bedouin.

Trained originally as an archaeologist, Hitchcock has worked in a number of U.S. states (Arizona, California, Colorado, Nebraska, New Mexico, Pennsylvania, Utah), Canada, Greece, Peru, and a dozen African countries. He was part of a University of New Mexico research team that worked in Botswana in 1975-76. His dissertation was on the ethnoarchaeology of Tshwa and Kua San of northeastern and eastern Botswana. He shifted into land and human rights work among San populations, beginning in 1977 and continuing through the present.

The majority of Hitchcock's ethnographic field work has been carried out among the San populations of southern Africa, especially those in Botswana, Namibia, and Zimbabwe.

He has also worked with pastoralists and refugees in Somalia, and with small-scale farmers who were resettled by large dams in Lesotho. He has provided anthropological expertise in land and resource rights-related legal cases involving indigenous people, including ones in Botswana, Namibia, and the United States. Some of his early ethnographic field work was among Chumash of the Santa Barbara and Malibu and Santa Ynez Valley regions of southern California, Coast Salish (Hul'q'umi, num' and others) of the San Juan Islands, Vancouver Island, and western British Columbia in Canada, and Navajo (Diné) of New Mexico, Arizona, and Utah. Some of his work is on genocide and human rights among indigenous peoples world-wide.

Hitchcock has had extensive experience working on social and environmental safeguards issues for the United Nations Development Program (UNDP), the United Nations High Commissioner for Refugees (UNHCR), the United States Agency for International Development (USAID), the Millennium Challenge Corporation (MCC), the Norwegian Agency for International Development (NORAD), the Danish International Development Authority (DANIDA), the Swedish International Development Authority (SIDA), Open Society Initiative for Southern Africa (OSISA), and the World Bank. He has also done resettlement action plans for indigenous and minority people affected by large-scale development projects including dams, protected areas, and agricultural projects.

Hitchcock has worked with a number of different San organizations in southern Africa, including the Botswana Khwedom Council (BKC), First People of the Kalahari (FPK), the Kuru Family of Organizations (KFO), the Nyae Nyae Conservancy (NNC), and the Tsoro-O-Tso San Development Trust (TSDT). He has done Environmental and Social Impact Assessments (ESIA), Indigenous Peoples Plans (IPPs), and has helped to develop Environmental and Social Management Plans (ESMPs) in Afghanistan, Botswana, Lesotho, Namibia, and the United States. Some of his recent work is on the well-being of refugees and immigrants from Africa and Central America to the United States.

Dr. Hitchcock's most recent books include *Hunter-Gatherers and Their Neighbors in Asia, Africa, and South America* (Senri, 2016), *The San in Zimbabwe: Livelihoods, Land and Human Rights* (IWGIA and OSISA, 2016), and *People, Parks, and Power: The Ethics of Conservation-related Resettlement* (Springer, 2021).

Central States Anthropological Society 2021 Conference

PROGRAM

Saturday, April 24, 2021

10:15am - 12:10pm (CDT)

- 1-01 Doula-ing During the Pandemic: Stories of Justice and Injustice**
Panel Organizer and chair:
Marcia Good
DePaul University
Zoom address: <https://illinoisstate.zoom.us/j/92815974118>
- 1-01a **Postpartum Doula work in the Pandemic: A Case Study**
Chloe Chan
DePaul University
- 1-02b **New Challenges and New Opportunities: Doula Work in the Pandemic**
Lisa Niemiec
DePaul University
- 1-01b **Doulas Enabling Humanistic Births**
Nicole Nitti
DePaul University
- 1-01d **A Midwife's Practice Increases in the Pandemic**
Miranda Mueller
DePaul University
- 1-02 **Narrative (IV): Narrative Animals Storying Ourselves, Part 1**
Panel Organizer and chair:

Myrdene Anderson
Purdue University
Zoom address: <https://illinoisstate.zoom.us/j/98778448479>

- 1-02-a **The Function of Executive Control in Deriving Dialogic Abductions: A Developmental Approach**
Donna E. West
State University of New York at Cortland
- 1-02b **Voices of the Andes: A Comparative Study on the Relationship Between Quechua and Aymara**
Emma Bonham
Purdue University
- 1-02c **The Anthropologist as Medium**
Jennifer Johnson
Purdue University
- 1-02d **Talking and Telling, Beingness and Aboutness**
Myrdene Anderson
Purdue University

12:15pm – 1:10 pm

- 1-03 Seminar Session 1:** To receive a copy of this paper to read beforehand for the discussion, email the Program Chair at stanlaw@ilstu.edu
- Inciting Debauchery: Attention and Corporeal Economies in Egyptian Dance**
Margaret Morley
Indiana University
chair: Maria Kitchin
Zoom address: <https://illinoisstate.zoom.us/j/96569716332>

1-04 Seminar Session 2: To receive a copy of this paper to read beforehand for the discussion, email the Program Chair at stanlaw@ilstu.edu

Beyond Despair: Orientations to the Future in Anthropology and from Derrick Bell

Matt Schissler
Invite Attendees

Join URL: <https://illinoisstate.zoom.us/j/99364230407>

1:15pm – 3:15 pm

1-05 Narrative (IV): Narrative Animals Storying Ourselves, Part 2

Panel Organizer and chair:

Myrdene Anderson,
Purdue University

Zoom address: <https://illinoisstate.zoom.us/j/91942092473>

1-05a Honest to God

Claudia Capuana
Independent Scholar

105b Competing Narratives of South Africa: Who Owns the Stories?

Phyllis Passariello
Centre College
and

Johann van Niekerk
Centre College

1-05c Art Production as Autoethnography

Barbara Young
Purdue University

1-05d Significations of Quappi Wearing a Bicorn Riding a Pantomime Pony in Max Beckmann's "Carnival: Double Portrait," 1925

Nina Corazzo

Valparaiso University

1-06

Forum 1: Decolonization and Postcolonialism: Action and Standpoint

Forum organizer: Alice Kehoe

University of Wisconsin, Milwaukee

Presenters:

Alice B. Kehoe, University of Wisconsin, Milwaukee

and

Richard Meyers, Oglala Lakota College

chair: Maria Kitchin

Zoom address: <https://illinoisstate.zoom.us/j/97743616841>

3:30pm – 5:30pm

1-07

Forum 2: Utilizing Mixed Methods Designs in Ethnography: An Introductory Guide for Field Research

Organizers and presenters:

Wayne A. Babchuk

University of Nebraska-Lincoln

and

Timothy C. Guetterman

University of Michigan

and

Michelle Howell Smith

University of Nebraska at Omaha

chair: James Stanlaw

Zoom address: <https://illinoisstate.zoom.us/j/97529080278>

1-08

Topics in Ethnohistory

volunteered papers:

chair: Kenyetta McGowins

Zoom address: <https://illinoisstate.zoom.us/j/92240779647>

1-08a **Leslie Spier in the Pacific: Remnants of a Failed Anthropological Expedition**
Jeffrey Yelton
University of Central Missouri

1-08b **Invisible and Visible: Narrative Complications in Late Soviet Ethnographic Writings on the Caucasus**
Julie Fairbanks
Coe College

1-08c **Contextualizing North Korean Refugees in South Korea: A Historiography of Terms Used to Refer to North Korean Refugees**
Jeongeun Lee
University of Iowa

7:00pm – 8:30pm

1-09 CSAS 21 Plenary Address

Anthropology, Human Rights, Ethics, and Indigenous Peoples in the Central States of the United States

Robert K. Hitchcock
University of New Mexico
chair: James Stanlaw

Zoom address: <https://illinoisstate.zoom.us/j/97136435976>

Central States Anthropological Society 2021 Conference

Sunday, April 25, 2021

9:15am – 11:15am

2-01 Topics in Language and Culture

volunteered papers

chair: Jim Stanlaw

Zoom address: <https://illinoisstate.zoom.us/j/99562859980>

2-01a Hispanic Hoosiers: Ethnonym Use Among the Hispanic Population in the Midwest

Ericela Sahagun

Butler University

2-01b The Dominance of English and Cultural Hegemony: Latinxs' Reflections on Language Loss and the Spanish Language in the United States

Annaloisa Flores

DePaul University

2-01c A Discussion of the Theories Surrounding the Emergence and Development of Language

Sam Darnell

Purdue University

2-01d The Phoneme and its Discontents

James Stanlaw

Illinois State University

2-02 Spaces, Species, Identity

volunteered papers

chair: Kenyetta McGowins

Zoom address: <https://illinoisstate.zoom.us/j/98390834622>

- 2-02a **Neopagan Identity Formation and Digital Community**
Samantha VanderMolen
Grand Valley State University
- 2-02b **Furbabies on the Subway: Multispecies Kinship, Social Media, and the Construction of White Public Space in New York City**
Lee Gensler
CUNY Graduate Center
- 2-02c **Chronotopes of White Power Feminisms**
Briana Wojcik
George Washington University
- 2-02d **The Construction of Motherhood Within the Age of the Anthropocene**
Jennifer Grubbs
Antioch College

11:30am – 12:30pm

- 2-03 **Forum 2: New Directions for the *American Anthropologist*: A “Meet the Editor” Session**
Elizabeth Chin
American Anthropological Association

Art Center College of Design
chair: James Stanlaw
Zoom address: <https://illinoisstate.zoom.us/j/9432589261>

1:00pm – 4:30pm

- 2-04 **Why Does Anthropology Study “Others”?**
Panel Organizers:

Herbert Lewis
University of Wisconsin, Madison
and
Richard Feinberg
Kent State University
chair: James Stanlaw
Illinois State University
Zoom address: <https://illinoisstate.zoom.us/j/94080968381>

- 2-04a **Anthropologists and the Study of Others: Theoretical and Personal Perspectives**
Herbert Lewis
University of Wisconsin, Madison
- 2-04b **Why Study Others?**
Richard Feinberg
Kent State University
- 2-04c **Illuminating Histories Through Seeing Descendants**
Alice B. Kehoe
University of Wisconsin, Milwaukee
- 2-04d **While We Were Not Paying Attention ...**
Peter Metcalf
University of Virginia
- 2-04e **Seeing the Other: Racism or Respect**
Dorothy K. Billings
Wichita State University
- 2-04f **Are We All Colonial Orientalists and Essentialists? Doing Ethnography in Thailand**
Raymond Scupin
Lindenwood University
- 2-04g **Ethnography, Theory, and the Lives of Others: Anthropology and Its Enduring Subject**
Jack Glazier
Oberlin College

2-04h **Discussant:** Virginia R, Dominguez
University of Illinois at Urbana-Champaign

1:00pm – 3:15pm

2-05 Knowledge in, and Knowledge of, Place, and New Ethnographic Approaches

volunteered papers:

chair: Kenyetta McGowins

Zoom address: <https://illinoisstate.zoom.us/j/92759285528>

2-05a Dwelling, Place, and Home: Implications for a Phenomenological Study of Contemporary Nomadism

Jessica Bradford

University of California, Riverside

2-05b Russetid: The Ritual Norwegian Transition to Adulthood

Kynneddy Masheck

Butler University

2-05c Recognizing, Validating, and Incorporating Indigenous Knowledge Systems into Science Education

Shelby Medlock

Lyon College

2-05d Elitism and Collaboration at Two Alternative Universities in Mexico

Matthew Lebrato

Lyon College

2-05e Conflictual Methodology: A New Approach to Liberatory Ethnography

Dani Park

Illinois State University

2-05f **Collaborative Visual Ethnography as Anarchist Anthropology**
Steve Moog
University of Arkansas

3:30pm – 4:30 pm

2-06 **Seminar Session 3:** To receive a copy of this paper to read
beforehand for the discussion, email the Program Chair at
stanlaw@ilstu.edu

**Hot Scenes and Slow Affects: Performing and Consuming
Authenticity in the New Orleans Tourism Industry**
Christopher Thompson
Columbia University
chair: Kenyetta McGowins
Zoom address: <https://illinoisstate.zoom.us/j/92978400854>

4:45pm – 6:30pm

2-07 **New Findings in Archeology, and Developments in Archeological
Theory**
volunteered papers:
chair: Maria Kitchin
Zoom address: <https://illinoisstate.zoom.us/j/98569160516>

2-07a **NAGPRA and the Indigenous**
Riley Young
Lyon College

2-07b **The University of Northern Iowa: Dig Central Hall**
Dakota Maas
University of Northern Iowa

- 2-07c **The Development of Collaborative Practices in Archaeological Heritage Management in Hokkaido**
Amanda Gomes
Hokkaido University
- 2-07d **The Use of Impact Assessments and the Management of Indigenous Ainu Cultural Heritage**
Jordan Ballard
Hokkaido University
- 2-08** **Drinking, Drugs, and Discourse**
volunteered papers:
chair: Kenyetta McGowins
Zoom address: <https://illinoisstate.zoom.us/j/93988019852>
- 208a **The Dynamics of Everyday Tea Drinking and Tasting in a Contemporary Chinese City**
Yingkun Hou
Southern Illinois University
- 208b **A Critique of a MAPS Research Looking at Ayahuasca's Role in Israel/Palestine for Conflict-Resolution and Trauma**
Leily Kassai
- 208c **The Last Call: A Visual Ethnography of Drinking Establishments in Japan Before and During COVID-19**
Steven Fedorowicz
Kansai Gaidai University

Distinguished Plenary Address

Anthropology, Human Rights, Ethics, and Indigenous Peoples in the Central States of the United States

Robert K. Hitchcock
University of New Mexico
rhitchcock@unm.edu

The discipline of anthropology has had a complicated history when it comes to human rights, and especially indigenous peoples' rights. While anthropologists were largely supportive of indigenous peoples and their rights in the Central States of the United States¹ in the 19th and 20th centuries, they were also sometimes blamed for the exploitation of indigenous peoples' traditional and cultural knowledge and information. Anthropologists like Lewis Henry Morgan, also a lawyer, stood up for American Indians on the Great Plains and elsewhere. James Mooney of the Smithsonian Institution sought to get the War Department of the United States not to consider the Ghost Dance as a 'war dance' in the 1890s, but the U.S. 7th Cavalry took revenge on Lakota engaged in the Ghost Dance at Wounded Knee, South Dakota on 27 December 1890. Geronimo, a Bendohoke Chiracahua Apache, then a prisoner war at Fort Sill, Oklahoma, was put on display at the Trans-Mississippi and International Exhibition in Omaha, Nebraska from 1 June to 1 November 1898 and later at the St. Louis World's Fair that was held from 30 April to 1 December 1904. Geronimo was never allowed to return to his homeland in Arizona by the federal government. Serious questions remain as to what happened to Geronimo's body which had been buried at Fort Sill on 17 February 1909 with both indigenous people and anthropologists seeking the repatriation of his remains in line with the Native American Graves Protection and Repatriation Act (NAGPRA) of 1989. Numerous anthropologists worked on behalf of American Indians during the Indian Claims Commission (ICC) (1946-1971), many in the Central States. Anthropologists came into some disrepute because of the refusal of the Executive Board of the American Anthropological Association (AAA) to support the draft of the Universal Declaration on Human Rights in 1947. This led to a split in the AAA and the establishment of the Society for Applied Anthropology (SfAA) in 1947. More

¹ The Central States consist of Arkansas, Illinois, Indiana, Iowa, Kansas, Kentucky, Michigan, Minnesota, Nebraska, North Dakota, Ohio, Oklahoma, South Dakota, Tennessee, and Wisconsin

recently, anthropologists helped found a Committee for Human Rights (CfHR) in the AAA, which was done away with in the past several years. In recent years, anthropologists have been supportive of indigenous social movements such as those opposing the Keystone XL Pipeline, the Dakota Access Pipeline (DAPL) in North Dakota, and the Line-3 Pipeline in Minnesota. Anthropologists helped get federal recognition restored for the Northern Ponca of Nebraska in 1990. During the Trump Administration (2017-2021) anthropologists worked with various indigenous groups in the Central States to oppose policies that were distinctly harmful to native peoples. Throughout the COVID-19 pandemic starting in February 2021, anthropologists have been working with indigenous peoples in the Central States and elsewhere in the country to help provide information, personal protective equipment (PPE), face masks, hand sanitizers, soap, and food. This presentation will cover issues of human rights, indigenous rights, ethics, and the activism of anthropologists on behalf of indigenous peoples in the Central States of the United States in the 19th, 20th, and 21st centuries.

Organized Sessions

Doula-ing During the Pandemic: Stories of Justice and Injustice

Panel Organizer:

Marcia Good

DePaul University

mgood@depaul.edu

Students in the Anthropology class ANT 360: "Mothers, Babies and Childbirth" did a project with the Chicago Volunteer Doulas, a birth justice organization in Chicago who supplies doulas for people who would not otherwise be able to afford one. They interviewed both postpartum and birth doulas, one doula running a program for incarcerated peer doulas and a midwife with an increased home birth load because of people choosing to birth outside the hospitals. Since hospitals had varying and constantly shifting policies to adapt to the ever changing conditions of the pandemic - there was not a consistent experience of being "virtual eyes and hands" and each doula had to figure their own way through the experience of each birthing person

and the particular policies of the hospital they were - so stories varied widely. As expected, there were stories around isolation, lack of support, struggles with health care providers and dilemmas around how to best protect birthers and doulas through inside of the complexity of social networks that build around the birth of a child and the making of new parents. Students were surprised that for some, the work didn't change much at all, and others reported positive features of being able to relate to clients via a wider range of texting, videoing etc technologies. On this panel, students from the class discuss the variety of findings from the interviews.

Narrative (iv): Narrative Animals Storying Ourselves

Panel Organizer:

Myrdene Anderson,

Purdue University

myanders@purdue.edu

It's been accepted that humans are narrative animals, ergo, Homo narrans. Given our predilections and our predicaments and our projections—and our compulsion to reflect, share, proclaim—encountering rhemes, propositions, arguments—human lives consist in narrative and not much else. Our private selves consist in autocommunication to be tested by ricochet via our significant surround, inclusive conspecifics. Our public science initiates with as well as boils down to narrative: in its design, enactment, communication. Narrative is so indelibly “us” that everything humans imagine, think, do, sticks to it. Humans suck conspecifics and other living things, and also the inert including their often anthropomorphic cultural productions, into their stories. In some genres and cultures, those “others” emanate agency and reciprocally dream up humans. Stories tamed by an individual enactor may not generalize, but if they do become socially domesticated, they will exhibit a memorable plot, a story-line, that may infect still others. Other individual thoughts and experiences may not be launched with such scaffolding, and instead of having grammatical stages, end up spinning through space and time by streams of consciousness, or by gradations of consciousness, perhaps later to be captured in a domesticated form.

Why Does Anthropology Study “Others”?

Panel Organizers:

Herbert Lewis
University of Wisconsin, Madison
hslewis@wisc.edu

and

Richard Feinberg
Kent State University
katoakitematangi@gmail.com

The academic discipline called “anthropology” developed in 20th century English-speaking universities as the study of cultures and societies throughout the world. In contrast to sociology, which largely dealt with “Western” society, cultural or social anthropology saw itself as studying all peoples, everywhere—including the United States. This activity was first pursued mostly by middle class people of Euro-American backgrounds, and researchers tended to study groups other than their own. Even when the researchers shared important characteristics with the subjects of their research, as when Barbara Myerhoff studied elderly Jewish folks or Allison Davis studied sharecroppers in Mississippi, they focused on people who differed from them in significant ways.

Today many younger anthropologists in the United States prefer to study their own people, or those with whom they feel close kinship. This desire is often combined with discourses of post-colonialism and decolonization, arguing that the “marginalized,” the oppressed, the mistreated, must speak for themselves, and that outsiders should not attempt to study or “represent” them. Further, this belief is projected back into the past, with the argument that older anthropologists not only got things wrong, not only did harm, but “erased” the people they studied as well as “appropriating” their works.

In this session we hope to present a nuanced case for the importance of understanding other peoples, other ways of being.

Forums

Forum 1: Decolonization and Postcolonialism: Action and Standpoint

Forum organizer: Alice Kehoe

Presenters:

Alice B. Kehoe

University of Wisconsin, Milwaukee

akehoe@uwm.edu

and

Richard Meyers

Oglala Lakota College

rmeyers@olc.edu

Decolonization and Postcolonialism are common terms now, and not synonyms. Decolonization is an action, it requires an agent. Postcolonialism is a standpoint that influences what a person perceives, accepts, and is motivated to do. NAGPRA (Native American Graves Protection and Repatriation Act) is a federal act of Congress that requires museums and universities to decolonize by returning human remains and grave goods to original owners among First Nations. The push to pass and widen NAGPRA is postcolonial. Postcolonialists respect the knowledge of local and descendant people about their own histories and seek to collaborate with them in research. Among archaeologists, it has given rise to "archaeologies of listening" and the assertion that there is no such thing as "prehistory"—every community has its deep-time history. Among cultural and practicing anthropologists, it has revived Action Anthropology, introduced in mid-twentieth-century by University of Chicago anthropologist Sol Tax. This Forum will open with an explanation of the two terms, with examples, then enable Zoom viewers to join in discussion and ask questions. Attendees may send in questions and discussion material in advance by email. Alice Kehoe is a senior anthropologist with long experience on First Nations matters, and Richard Meyers is a Lakota citizen, Ph.D. in Anthropology, who as a graduate student intern in the Smithsonian's Department of Anthropology, worked on outreach to First Nations including repatriation.

Forum 2: Utilizing Mixed Methods Designs in Ethnography: An Introductory Guide for Field Research

Presenters:

Wayne A. Babchuk

University of Nebraska-Lincoln

wbabchuk1@unl.edu

and

Timothy C. Guetterman

University of Michigan

tguetter@umich.edu

and
Michelle Howell Smith
University of Nebraska at Omaha
michelle.howellsmith@unmc.edu

Throughout the long and diverse history of ethnographic fieldwork, ethnographers have traditionally utilized some combination of both qualitative and quantitative data collection and analysis techniques to holistically study culture-sharing groups or some aspect of a culture-sharing group. Extending these multi-methods approaches, the contemporary mixed methods movement has rapidly gained momentum over the past two decades championing a systematic, rigorous, and purposeful integration of qualitative and quantitative approaches. Integration involves intentionally bringing the two approaches together, such as merging qualitative and quantitative data or results for a more complete understanding or using the results of one type research to inform sampling and data collection of the other. Proponents of mixed methods research argue that this systematic integration holds more potential for field research than more traditional qualitative, quantitative, or multi-methods designs used alone or uncritically combined. This inquiry explores this potential for mixed methods research across disciplines, problem areas, and settings. We begin with a general overview of mixed methods designs underscoring its specific application for ethnographic fieldwork. We provide examples of mixed methods ethnographies as a springboard for audience feedback and dialogue around how to best utilize this approach in the field. We conclude that mixed methods is a particularly powerful design to help advance the methodological needs of a new generation of anthropologists trained to conduct ethnographic research in field settings.

Forum 3: News Directions for the *American Anthropologist*:

A “Meet the Editor” Session

Elizabeth Chin
American Anthropological Association
Art Center College of Design

Seminar Sessions

To receive a copy of these papers to read beforehand for the discussion, email the Program Chair at stanlaw@ilstu.edu

Seminar Session 1: Inciting Debauchery: Attention and Corporeal Economies in Egyptian Dance

Margaret Morley
Indiana University
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In Spring 2018, a professional Russian belly dancer known in Egypt as Gohara was arrested, charged with “inciting debauchery,” and nearly deported when a video of her Cairo disco performance went viral. After her release, Gohara catapulted to stardom and is now the most popular belly dancer on Instagram, where her account regularly features sexy and glamorous photos and videos of her. Gohara’s story encapsulates the entanglement of mobilities and embodiment with changing cultural politics and economies in Egypt that my research investigates. Gohara is one of many foreign dancers working in Egypt today and one of many female performers charged with inciting debauchery due to viral videos. This article will argue that social and political changes – e.g. social media, mobility, regime changes, and advancing neoliberalism – are changing attention and corporeal economies in Egypt. Recent events have pushed dancers to change their performances online and in person in order to succeed in new types of attention economies. These strategies sometimes make them targets for political attempts at directing the attention economy. For dancers in Egypt, the attention economies are inextricably intertwined with corporeal economies, since the service/product that they offer is inseparable from their bodies (Wacquant 2004). This article will theorize the interweaving of attention economies and corporeal economies in the digital and physical lives of dancers in Egypt, arguing that foreign dancers have an advantage overall due to histories of colonialism and ongoing global inequality.

Seminar Session 2: Beyond Despair: Orientations to the Future in Anthropology and from Derrick Bell

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“[I]t is only through some sort of politics of hope that any society or group can envisage a journey to desirable change in the state of things.”

Arjun Appadurai, 2013, *The Future as Cultural Fact* (293).

“Racism is an integral, permanent, and indestructible component of this society.” Derrick Bell, 1992a, *Faces at the Bottom of the Well* (ix).

Most of this paper is about the writings of Derrick Bell, whose work I approach with an eye towards the subjectivity he sought to help his students, and maybe his readers in general, cultivate. The aim is, firstly, to make a contribution to ongoing discussions of how scholars can decolonize anthropology. Secondly, it is about a structure of feeling, in which the above aim often ramifies into two, ostensibly mutually exclusive, views on the possibility of transformation. That structure of feeling can be clarified in terms of the orientations to the future that it involves. The bulk of the paper is thus about the cultivation of stances, dispositions, and capacities that make up an orientation to the future which may help with the work of decolonizing anthropology. Bell’s writing provides an exemplary instance of and instigation for this, in the form of the practices through which people not only identify lessons of the past but make them into a basis for action that aims towards some future. He argued that racism has been and will be an indestructible component of the United States; the paper is about learning from how he reckoned with that fact.

Seminar Session 3: Hot Scenes and Slow Affects: Performing and Consuming Authenticity in the New Orleans Tourism Industry

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The Black Indians of New Orleans, a longstanding tradition of Black men and women performing at festivals across the city in handmade suits that recall a variety of

Indigenous aesthetics, remain today a site of critical encounters in the struggle for racial and climate justice in the American South. And yet, like New Orleans itself, they are still so often fantasized as a cultural island – a romantic voyage into Otherness. On their journey at Mardi Gras 2020, one Black Indian tribe demonstrates the ways in which the modern Black Indian tradition produces a slew of affective scenes (of excitement, joy, disappointment, exhaustion, and more). A close reading of the lives and afterlives of these scenes opens an understanding of how they have come to be relied upon increasingly by the mainstream New Orleans tourism industry, and how contemporary tourist demand for the “authentic” – a particular regime of experiences and affects – reproduces generations-old patterns of racial constraint and displacement on new ground.

Paper Abstracts

Talking and Telling, Beingness and Aboutness

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Our species is extraordinarily social; gossip may be analogous to grooming, per Robin Dunbar. Humans talk, that is, speak or sign, with/to themselves or others. Before or simultaneously with talking, humans may be thinking, but there's not much premeditation in talking. Conversations follow unique interacting streams of consciousness.

The notion of talk is intransitive; the talker may even be continuous with the action of the verb—it performs the talker. Prehistorically, languaging may have emerged as and in “song” (Steven Mithen 2005), or/and “talk” (Julian Jaynes [1976]2000), or/and “conversation” (Daniel Everett 2017)—perhaps originating between cerebral hemispheres before being articulated for sight and hearing. But telling is transitive; telling is sharing a product—information, lies, stories. Humans perform their culture by telling, and before or simultaneously humans may be thinking, even with premeditation in this case. Yet, as with respect to talking, premeditation need not be continuously engaged, because once launched, the teller lets habit and memory take the reins. Telling induces suspense; talking, surprise.

Telling has a narrative shape that's semiotically developmental; talking has no shape, being semiotically evolutionary and messy. No wonder humans domesticated stories, orally and in literary form, before conversation was captured, let alone conversation analysis.

The Use of Impact Assessments and the Management of Indigenous Ainu Cultural Heritage

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The research that I plan to present is about the differing use of Impact Assessments for two major development projects in Hokkaido, in Japan, and how rescue archaeology and CRM has been utilized, as well as how archaeological finds and heritage material is curated. Management of indigenous Ainu heritage material and culturally significant areas has become a major issue in Japan. Development projects are a source of both archaeological impetus and site destruction. This site destruction is seen as a necessary evil on the path to progress, and for an ethnic majority with agency over the land and their own history, there is an argument to be made for that necessity. This argument becomes much more complicated when dealing with an ethnic minority or indigenous group.

For the Ainu who are largely no longer in control of their former lands, but still inhabit many of them, the subjects of both anthropological and archaeological studies as well as development projects are often met with ambivalence and sometimes strong opposition. Major development projects such as dams tend to destroy large swaths of area near rivers, areas where many Ainu have traditionally settled, and thus submerge many of their culturally important sites and archaeological sites. This makes culturally sensitive Impact Assessments vital tools for mitigating negative effects. A proper impact assessment can also inform a more effective archaeological rescue effort. The two cases that are being compared vary in methods, types of impact assessments utilized, and levels of local and indigenous involvement.

Seeing the Other: Racism or Respect

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Anthropology began, we are told, among Europeans who sailed away and discovered, or rediscovered, people very different from themselves. Many of these other peoples hadn't undergone the industrial revolution, and sometimes lacked clothes, and were called "primitive" people. Medical doctor Adolf Bastian traveled the world for a quarter century reporting that the others he met, as in the Chittagong Hills, are just like us, mentally. Anthropologists, like our ancient predecessor Herodotus, have wanted to fill in the map, see who is where, see what they were up to. Boas and Malinowski preached that anthropologists should go to the field and stay there a long time, long enough to figure out the native's point of view and what is really going on.

Then there came a time of reaction as generations were raised in the time of American led wars and the loathing of colonialism and "Western" domination and pretensions. They questioned the validity of ethnographic accounts written by Westerners, claiming that these served colonial interests, were harmful to the people "studied," and were intrinsically racist. Going to "study" the "Other" was only possible under the protection of colonialism and studies generated colonial views of the Others, who were thus victims. It was racist, then, to do fieldwork.

Postmodernists did not, then, have to risk malaria, frostbite, or shipwreck but could stay at home, condemn capitalism, and cite Foucault. But anthropology cannot be faked. The discipline requires anthropologists to go into the worlds of others, whoever they are, get to know each other, value what each has done in the world, and find out why we do the things we do. Learn by comparison. This is not racism: it is respect.

Voices of the Andes: A Comparative Study on the Relationship Between Quechua and Aymara

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This paper explores the relation between the usage of Quechua and Aymara in the Andean region of Bolivia and Peru. In order to explore the usage of these languages, I will present research into the European invasion and how Spanish eventually

became the dominant language in the region. In spite of the aggressive integration of the Spanish language into the Inka empire, many indigenous groups retained their native tongues, and for this reason they are still accessible today. As my particular interest is in language preservation, I am curious to see how these languages have been able to survive for such a long time, given the circumstances in which they are used, as well as how they have interacted and changed with respect to one another over time.

Dwelling, Place, and Home: Implications for a Phenomenological Study of Contemporary Nomadism

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Digital nomadism' and other forms of contemporary nomadism in America are currently being practiced by large numbers of 'generation rent,' who work in a period of increasing digitalization, rising housing insecurities, and migratory professional occupations. Their study calls for a revision of what it means to dwell and experience place, and for a sharper understanding of nomadic practices of everyday life. How do today's contemporary nomads perceive their transient lifestyles? Do apparent 'non-places' such as airports and the internet work to affirm these emerging identities or undermine them? Based on intermittent autoethnographic fieldwork conducted over the course of the past 8 years, this paper employs a phenomenological approach to address these questions of place and identity formation, highlighting the new ways of understanding place, perception, and identity that characterize emerging nomadic lifestyles. Phenomenological inquiry employing the Heideggerian notion of being-in-the-world, and phenomenologically-oriented anthropologies of place, as exemplified in the work of Keith Basso, focus on direct first-person/emic experience, and carry with them two significant advantages for the study of contemporary nomads. They do not subordinate themselves to a positivist scientific search for empirical 'truth,' nor do they fall prey to the mind/body split of Cartesian logic. Rather, the descriptive orientation of phenomenological forms of anthropological inquiry offers a theoretical framework aptly suited for exploring the embodiment, perception, and experience of dwelling, homes, and 'place,' all of which are crucial for understanding contemporary nomadic perception, experience, and individuality.

Honest to God

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Lying is inevitable. Humans do it on purpose and on accident. Alternatively, memories can never be completely accurate. In a world full of input, it's second nature to digest what information gets precedence in, and what information seems to be washed away from the memory. Or consider the instance where one swears they remember the hue of a blue car which turns to be red indisputably. When we process the validity of the input, the brain seems to be branded by the memory with an impression.

A memory does not start out as a memory, it starts as an instance. When any instance occurs, the finished experience is internalized and is just beginning its lifecycle as a memory. Memories can be revitalized, revisited, neglected and exaggerated, and all the while changing their appearance as time passes. Even though misremembering is by nature inevitable, one can go too far ethically, taking liberties with the representation of a memory.

Andy Morgan, a forensic scientist at Yale has spent his career studying human memory and deception. He has worked for reputable agencies such as the military and the C.I.A. He explains that one does not have to be trained to lie. He says, "we all lie, we lie about the past, future, self, other people, what you did and what you will do." There is however, a way to protect our brains from internalizing false information.

Postpartum Doula work in the Pandemic: A Case Study

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This paper addresses doula work during the pandemic through a case study of one postpartum doula. I discuss the struggles that she witnessed in the families she worked with and the challenges she faced in doing this work over the last year. Nell (pseudonym) addressed how COVID procedures shifted the emotional/social and physical connections she was able to build with families. Through her work, she also witnessed first hand the barriers Covid-19 has created for marginalized groups and new families. Nell told stories

about how the shape of families has changed - both in terms of support systems and financial assets and responsibilities. Furthermore, Nell's own work load and responsibilities became heavier and more essential than it was pre-Covid. She tells stories from her work with five families and how she began to fill in where extended family members or friends normally would. Despite the difficulties of doula'ing during a pandemic, post partum doula work is more important now than ever. New families need emotional and physical support in ways that make doula work essential through this time.

Significations of Quappi Wearing a Bicorn Riding a Pantomime Pony in Max Beckmann's "Carnival: Double Portrait," 1925

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In Beckmann's painting, the gender Quappi performs is contradictory and subversive, destabilizing conventional gender code binaries. In Carnival disguise, she has appropriated, or Beckmann has attributed to her for this representation, one of the most potent personal signifiers associated with Emperor Napoleon, the Bicorn hat. A further link with Napoleon is made as she is depicted astride a pantomime pony which, coupled with the hat, references the famous painting by David, "Napoleon Crossing the Alps, (First Versailles Version)", 1802, in which Napoleon, rides a similar-looking horse. The intertwining of these two strong personalities, and the gender confusion which ensues, will be the focus of this presentation. Sigmund Freud's, "A Hat as a Symbol of a Man (or of Male Genitals)," 1911, and Judith Butler's writings on gender performance will be enlisted to supplement the signifying potentials of both the hat and the pony.

A Discussion of the Theories Surrounding the Emergence and Development of Language

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Utilizing several sources, this paper hosts a discussion about both the development of theories on early human language, as well as posing the question of whether language has a social origin, an evolutionary origin, or a mix of both. Language is defined within this

paper as “symbolic behavior as a means of communicating information to others”, allowing the discussion of language to encompass communication outside of humans - primarily, Hopkins & Leavens’ study of gestures and vocalizations as a means to communicate among primates as possible context for how mental architecture for language in humans may have evolved. Additionally, the discussion of social structure and language use within contemporary hunter-gatherer cultures within *Language in Prehistory* (Barnard, 2016) acts as a lens through which the theory of the social development of language is observed. This paper proposes that “nativist theory” and the idea that language was “discovered” by early humans are not mutually exclusive.

Invisible and Visible: Narrative Complications in Late Soviet Ethnographic Writings on the Caucasus

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The Soviet project of mastering the territory of the USSR and making sense of its population was still ongoing a half-century after the 1917 revolution. Scholarly literature of the 1960s reveals the role of ethnographers in this project and the challenges it posed to them. One region where this work and its contradictions are evident is the Caucasus, located between the Black and Caspian Seas.

Some ethnographic accounts of the region’s peoples, presented within a Marxist historical framework, limit discussion to the past or describe changes in local ways of life as progressive. In this way, the accounts render peoples invisible by presenting them within a generalizing, universalizing discourse. At the same time, these texts provide detailed descriptions of and arguments about Caucasian social life.

Other writings focus not on the early inhabitants of the region, but on the Russian and Ukrainian settlers who gradually took up residence within it. These articles similarly elide Caucasian groups, but must nevertheless reckon with their presence, whether reflected in contemporary place names or acknowledged in settlement narratives.

Both types of texts reflect ethnographers’ participation in the rationalization and modernization of the Caucasus, categorizing its population and advocating changes in local practices. But as part of this work, the researchers were examining and documenting realities on the ground, and their writings reveal the

complications that the data posed to hegemonic narratives, thus calling into question the completeness of that hegemony.

The Last Call: A Visual Ethnography of Drinking Establishments in Japan Before and During COVID-19

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This presentation is a multimodal visual ethnography of drinking establishments such as izakaya (“Japanese pubs”) and tachinomiya (“standing bars”) in Japan before and during the COVID-19 pandemic. The focus will be on a 40-year-old standing bar in Osaka called Tenbun. Tenbun serves many kinds of alcohol and food items and has a lively atmosphere with plenty of colorful characters, including the owner, employees and regular customers. Not only is it a popular place to eat and drink, it is an important setting for socialization. This study is based upon over two years of dedicated participant-observation and photography, a photo exhibition and other post-fieldwork encounters. Since the onset of COVID-19, out of necessity, eating and drinking behavior has changed and many izakaya, tachinomiya and restaurants have been forced to close. Tenbun closed shop in March, 2020. This research project examines the intersection of food anthropology, multimodal research methods, recent research on drinking establishments and the plethora of “foodie” media productions. It has also become a form of salvage ethnography. My data and photographs not only preserve Tenbun but also document the eating, drinking and socializing habits of Japan before the COVID-19 pandemic.

Why Study Others?

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Anthropology, from its beginning, has been dedicated to the exploration of cultural differences. Typically, that has involved people from one society—most often Europeans or Euro-Americans—studying others who are different from themselves. Classic examples include Morgan’s work among the Iroquois, Boas’s research with

the Inuit and Kwakiutl, and Malinowski's sojourn to the Trobriands. More recently, however, that practice has been criticized on grounds that it exoticizes and denigrates "The Other" as strange, uncivilized, and perhaps less than fully human. Instead, indigenous or postcolonial people should represent themselves in ways that seem appropriate to them. This paper highlights nuance, complexity, and contradiction. I agree with critics who contend that racist and colonialist elements have sometimes intruded into our discipline, and even well-meaning outsiders can never achieve a full insider's understanding. Thus, I applaud the growing number of African, Asian, Latinx, Native American, and Pacific Island anthropologists writing about their own communities. I argue, however, that humankind will be best served if people of all communities develop an empathetic understanding of one another; that both outsider and insider perspectives make useful contributions; and, far from looking down on others, anthropologists often look to others for inspiration. As an exercise in self-reflection, I examine my own motivations for becoming an anthropologist. That begins with an awareness of defects in Western communities and the hope that understanding other ways of life might offer insights can help make my society increasingly humane

The Dominance of English and Cultural Hegemony: Latinxs' Reflections on Language Loss and the Spanish Language in the United States

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This qualitative study is focused on exploring the effects of linguistic hegemony and the dominance of English in the United States via the impacts on first and second-generation Latinx who have limited exposure and/or loss of the Spanish language. The study aims to focus on the experiences of individuals of Latinx descent within the Chicagoland area who mainly developed in a monolingual environment (English) or lost the competences of the Spanish language through the dominance of English. The goal of the research is to draw from ethnographic interviews of participants highlighting the similarities and complexities of experiences covering the spectrum of racial identity to Latinx in regards to multilingual and monolingual. The research will be focused on covering the effects of the losses of the Spanish language as a heritage language through the primacy of English. Other topics that will be highlighted throughout the study will be cultural identity, bilingualism, cultural hegemony, the role of family, and enforcing the boundaries of whiteness.

Furbabies on the Subway: Multispecies Kinship, Social Media, and the Construction of White Public Space in New York City

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The white middle class family has long been central to ideas about who public space is for, who public transit serves, and who is welcome in a park or playground. In this paper I argue that pets have begun to play an important role in the process of building space for a predominantly white, middle class public in US cities. I ground this in a wider analysis of contemporary kinship relationships between a subsection of white millennial women in the US and their pets. Terms such as “furbaby” and “humom” have become popular in articulating the relationship between young white women and their pets, and this cannot be dismissed as a purely linguistic convention. Many women share their intimate lives with pets who sleep in their beds, have birthday parties, are cared for when they are sick, and mourned when they die. Increasingly, pets—and dogs in particular—have become an important part of the white middle class family. But little research has been done on how this is reshaping public space within the context of racism and gentrification in New York City.

More than ever, fights over public space happen online, and Twitter has become the primary mode of interaction between city officials and many residents. In an effort to answer these questions, I draw on analysis of Twitter exchanges with the official accounts of the MTA Transit subway service, the New York City Department of Parks & Recreation, and the New York City non-emergency government services or 311.

Ethnography, Theory, and the Lives of Others: Anthropology and Its Enduring Subject

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This CSAS session implicitly asks if an emphasis on research by insiders is likewise severing anthropology from a past it no longer needs—that is, the past that witnessed anthropologists conducting fieldwork among people to whom they had no ostensible ties of common culture, history or shared politics. In that framework, only a common humanity bound anthropologists and their hosts. We can then ask: does the insider therefore have special purchase on understanding his or her community in a way foreclosed to an outsider who lacks an insider's lifelong attachment to the group? In other words, do you have to be one to know one, or, as more elegantly phrased by Max Weber in dissent, “you don't have to be Caesar to understand Caesar.”

Inspired by Boas, anthropology offered the radically innovative strategy of using objective methods to document local subjectivities, a procedure that underlies the phonetic-phonemic contrast. As neatly summarized by the late lamented Marshall Sahlins, without ethnography, certainly no anthropology, but without anthropology no ethnography.” Of course in the current climate—definitely a case of climate change--the interests now transforming the anthropological past into an ignoble project will not easily yield to the arguments in this paper.

The Development of Collaborative Practices in Archaeological Heritage Management in Hokkaido

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Over the past decade archaeology in Japan has seen a shift towards “people-oriented” practices and the development of the relationship between local communities and the past. Most academic literature on these topics is composed of case studies and methods for improving relationships, while significantly less focus is on understanding the nature of these relationships and the impact of academic initiatives. Conversely, public data on the current state of this relationship from a professional perspective is limited. Moreover, a regional scope is rarely adopted across both fields. This creates a huge disadvantage for any critical assessment of practices or discourse relating to archaeology and heritage across Hokkaido. I address these gaps in the literature through a quantitative study of various institutions that manage and utilize archaeological collections in order to grasp the standards of practices of outreach within Hokkaido. The study also explores who conducts these practices and their relationships with local communities. This survey

demonstrates a preference towards top-down approaches, which maintain specialist control over the production of archaeological knowledge in the region. However, it also identifies a few institutions that have worked collaboratively with descendant communities. While this research provides a general overview of archaeological heritage management in Hokkaido, there are limitations which can be addressed through additional lines of inquiry.

The Construction of Motherhood Within the Age of the Anthropocene

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The following paper examines the ways in which the collective “we” (dis)engage in mourning practices within a speciesist paradigm. Building on Cindy Milstein’s work on the rebellious practice of mourning and collective grief, and Judith Butler’s exploration of the mechanisms of precarity and death, the author attempts to create space where the reproductive, sexualized exploitation of mothers can be mourned in transspecies solidarity. The paper challenges the construction of motherhood as an innately human experience within the age of the Anthropocene, while also queering the notion of motherhood as an innately female experience. The author looks at specific examples of spectacular direct action to parse out strategic essentialism within the animal advocacy movement, and to find alternatives. The paper, neither neat nor final, leaves the audience with evocative inconclusiveness. How do we mourn, collectively, the omnipresent sexual violence and exploitation, the incredible loss of life and livelihood, in transspecies solidarity?

Anthropology, Human Rights, Ethics, and Indigenous Peoples in the Central States of the United States: CSAS 21 Plenary Address

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The discipline of anthropology has had a complicated history when it comes to human rights, and especially indigenous peoples’ rights. While anthropologists

were largely supportive of indigenous peoples and their rights in the Central States of the United States² in the 19th and 20th centuries, they were also sometimes blamed for the exploitation of indigenous peoples' traditional and cultural knowledge and information. Anthropologists like Lewis Henry Morgan, also a lawyer, stood up for American Indians on the Great Plains and elsewhere. James Mooney of the Smithsonian Institution sought to get the War Department of the United States not to consider the Ghost Dance as a 'war dance' in the 1890s, but the U.S. 7th Cavalry took revenge on Lakota engaged in the Ghost Dance at Wounded Knee, South Dakota on 27 December 1890. Geronimo, a Bendohoke Chiracahua Apache, then a prisoner war at Fort Sill, Oklahoma, was put on display at the Trans-Mississippi and International Exhibition in Omaha, Nebraska from 1 June to 1 November 1898 and later at the St. Louis World's Fair that was held from 30 April to 1 December 1904. Geronimo was never allowed to return to his homeland in Arizona by the federal government. Serious questions remain as to what happened to Geronimo's body which had been buried at Fort Sill on 17 February 1909 with both indigenous people and anthropologists seeking the repatriation of his remains in line with the Native American Graves Protection and Repatriation Act (NAGPRA) of 1989. Numerous anthropologists worked on behalf of American Indians during the Indian Claims Commission (ICC) (1946-1971), many in the Central States. Anthropologists came into some disrepute because of the refusal of the Executive Board of the American Anthropological Association (AAA) to support the draft of the Universal Declaration on Human Rights in 1947. This led to a split in the AAA and the establishment of the Society for Applied Anthropology (SfAA) in 1947. More recently, anthropologists helped found a Committee for Human Rights (CfHR) in the AAA, which was done away with in the past several years. In recent years, anthropologists have been supportive of indigenous social movements such as those opposing the Keystone XL Pipeline, the Dakota Access Pipeline (DAPL) in North Dakota, and the Line-3 Pipeline in Minnesota. Anthropologists helped get federal recognition restored for the Northern Ponca of Nebraska in 1990. During the Trump Administration (2017-2021) anthropologists worked with various indigenous groups in the Central States to oppose policies that were distinctly harmful to native peoples. Throughout the COVID-19 pandemic starting in February 2021, anthropologists have been working with indigenous peoples in the Central States and elsewhere in the country to help provide information, personal protective equipment (PPE), face masks, hand sanitizers, soap, and food. This presentation will cover issues of human rights, indigenous rights, ethics, and the activism of

² The Central States consist of Arkansas, Illinois, Indiana, Iowa, Kansas, Kentucky, Michigan, Minnesota, Nebraska, North Dakota, Ohio, Oklahoma, South Dakota, Tennessee, and Wisconsin

anthropologists on behalf of indigenous peoples in the Central States of the United States in the 19th, 20th, and 21st centuries

The Dynamics of Everyday Tea Drinking and Tasting in a Contemporary Chinese City

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This paper looks into the question of everyday tea drinking and tasting in Dalian—a northeastern city in Liaoning Province, China. Through ethnographic data I collected from tearooms in urban area in Dalian City, this paper intends to capture moments of today's China that will further help us understand the complexity and dynamics in a contemporary Chinese city. In this paper, I will look into the use of tea utensils and apparatus in tea ceremony and everyday tea drinking. I argue that becoming a tea connoisseur also means people have to master a set of new skills with the apparatus in performing an appropriate tea ceremony. In this process, people also establish a different type of relationship with objects and become more intimate with the tools they use.

The Anthropologist as Medium

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It is difficult to know where best to begin the stories I tell, and that is part of the point. All beginnings have histories. Although anthropologists have grappled with the politically, economically, and racially fraught origins of our discipline—implicated as our (almost exclusive) forefathers were in colonial projects of many kinds (whether or not they wanted to be)—we've paid much less attention to the enduring impacts this legacy continues to have on how we tend to story our thinking and writing on some of the most foundational concepts we continue to engage—kinship, political power, and the other-than-human world. This paper examines the making of a new past that emerged at the turn of the 20th century in a place called Buganda, to consider how stories about the past are entangled (and often strategically enrolled) in projects of the present, and how histories shape

material and metaphoric possibilities for future livability.

A Critique of a MAPS Research Looking at Ayahuasca's Role in Israel/Palestine for Conflict-Resolution and Trauma

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Discussions of psychedelia often stop at the point of direct experience: the trip. In recent years, psychedelia has become the object of a new multidisciplinary subfield - - Psychedelic Research -- which studies both this experiential aspect, and the manners in which it is constructed and given meaning discursively within broader medical, social, and political environments. In this presentation, I focus on this construction of the political significance of the psychedelic experience in the context of MAPS' research on ayahuasca rituals in Israel/Palestine.

Interrogating various political constructions of the psychedelic experience is necessary: without a critical perspective, blind spots in research are likely to remain unseen, with dire effects for the state of knowledge on psychedelics, for those who are exposed to psychedelics in the course of research programs, and for broader conceptions of the various political values of psychedelic experience. By doing this, I seek to not only explore the "politicised" appropriation of the psychedelic experience, but to also emphasize the need to deepen and introduce nuance into the dialogue between the medical humanities, psychedelic research, and postcolonial studies within Israel and Palestine.

Illuminating Histories Through Seeing Descendants

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Among American archaeologists today, there is a surge of decolonizing through repatriations and collaborations with First Nations communities. Since 1992, most U.S. First Nations have THPOs (Tribal Historic Preservation Officers) working within their nations' sovereign territories, in parallel with State Historic Preservation Officers. More broadly, many archaeologists today work from a postcolonial standpoint, respecting

historians among descendant communities and using the frameworks and knowledge they present to interpret archaeological data. An increasing number of professional archaeologists are themselves citizens of First Nations, notably the current President of the Society for American Archaeology, Dr. Joe Watkins, who is Choctaw. ALL archaeologists, whatever their background, depend upon anthropologists' participant observation studies of living communities practicing ways of living in a variety of environments and circumstances. Knowledge passed down through generations and written documents alike are limited, needing visual and tactile experiences to fill out our perceptions of ancestors' ways. We use ethnographies to interpret data in the same way that paleontologists use living organisms to interpret fossils: this is the method of the historical sciences. It brings alive the pasts of communities today. Many First Nation citizens of the 19th and 20th centuries welcomed opportunities to teach anthropologists, see knowledge and skills recorded and archived, and share craftwork and arts through museum collections, working with such anthropologists as Frank Speck, James Mooney, Alanson Skinner, and Francis LaFlesche. For a postcolonialist, ethnographies of different societies demonstrate respect for the diversity of humans: to describe our fellow humans with care is to honor them.

Elitism and Collaboration at Two Alternative Universities in Mexico

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This paper examines a failed collaboration between two alternative university projects focused on sustainability in Mexico. I demonstrate how intersecting differences of race, class, indigeneity, and institutional objectives derailed the potential partnership. The Indigenous and Peasant University (UIC, pseudonym) is an indigenous-led university in southern Mexico that promotes sustainable development and various forms of indigenous and community knowledge and social institutions. The Sustainable Development University (pseudonym, UDS) is located in a wealthy colonial town in central Mexico, and offers master's degrees, certificates, workshops, and consulting services centered on socio environmental sustainability. In June 2016, the UDS visited the UIC, where I had been conducting field research since August 2015, to explore a potential partnership. Over the course of the three day visit, the background, experiences, and objectives of the UDS visitors vis-à-vis the UIC students and professors showed the deep fissures around the notion of sustainable development. By analyzing the tensions between two

alternative universities centered on sustainable development, I illuminate the potential for building collaborative projects across intersectional identities as well the ways in which entrenched power relations and structural inequalities can be masked under a common objective.

Contextualizing North Korean Refugees in South Korea: A Historiography of Terms Used to Refer to North Korean Refugees

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Currently, there are more than thirty thousand North Korean refugees living in South Korea. How are these North Korean defectors defined by the South Korean government? And what is the most widely used term among North Korean refugees for themselves? What terms do other members of South Korean society use for them? How do these terms affect North Korean refugees' actual lives, and how do they make them feel? By answering these questions, this study provides a historiographical account of the changing terms surrounding, definitions of, and policies directed toward North Korean refugees in South Korea. In addition, not only does it delve into the terms used to refer to North Korean refugees in South Korea, but it also provides an ethnographic account of how these changing terms have affected North Korean defectors' identities and their everyday lives. By delineating the changing terms for and policies aimed at North Korean refugees, this research argues that North Korean refugees in South Korea have always been the objects and/or issues of South Korean administration. In addition, they are often ethnicized and alienized through this process, even though they are native Koreans, just like South Koreans. Finally, this research also presents the ongoing discourses on politically correct terms for North Korean refugee groups in media, online communities, and North Korean refugee NGOs' activities in South Korea, it also addresses claims that South Korean society should allow more North Korean refugees' voices to be heard, especially when it comes to the terms used to refer to them.

Anthropologists and the Study of Others: Theoretical and Personal Perspectives

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Professor Timothy San Pedro cited a famous work by Linda Tuhiwai Smith claiming that *"...the idea of an outsider to a community doing research [was] developed out of the expropriative enterprise of research as part of empire building."* She writes, "The word itself, 'research,' is probably one of the dirtiest words in the indigenous world's vocabulary." And one of the hottest articles of recent years, Ryan Jobson's "The Case for Letting Anthropology Burn," was the subject of a well-attended and responsive Wenner-Gren seminar last year. His paper is a central document in the "decolonizing" movement. Jobson says of anthropology *"As a discourse of moral perfectibility founded in histories of settler colonialism and chattel slavery, liberal humanism and its anthropological register of ethnographic sentimentalism proved insufficient to confront the existential threats of climate catastrophe and authoritarian retrenchment in 2019."*

But I argue that such statements are not a reasonable representation of the history of American anthropology or the nature of the field into which we were initiated in the 1950s. The members of this session are of a relatively advanced age and began their education in anthropology at a time when it was conceived of as "the science of humankind" devoted to a comparative understanding of the many ways of the peoples of the world--their cultures, societies, and behavior. As a science it was believed that we researchers should and could attain a degree of objectivity regarding other peoples and their ways and we attempted to overcome our own ethnocentrism. My main point is that anthropologists who are devoted to "issues of injustice, inequity, and oppression," and who want to further indigenous research, should not waste time and effort attacking older anthropology. They should get on with the job using their own ideas and methods. They should not bother blaming a past they have not studied, do not understand or care about. They may believe, if decolonization requires them to struggle against the forces that oppress them, but anthropology is not one of them.

The University of Northern Iowa: Dig Central Hall

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In the Fall Semesters of 2018 and 2019, students of the University of Northern Iowa excavated the grounds of the former Central Hall. Central Hall served as a main building on the University of Northern Iowa campus, surviving almost a century until it burned down in 1965. It was originally built in 1869 to be a shelter for children orphaned by the Civil War. In 1909, the building was transformed into the Iowa State Normal School and later, the Iowa State Teacher's College in 1961. In the decades following the fire, four buildings were erected and renovated in the vicinity of Central Hall. Fifty years after its destruction, archaeological interest in finding remnants came to fruition with the university's first campus archaeology project. This paper summarizes the two years of this project and shares some preliminary findings from the Central Hall excavations.

Russetid: The Ritual Norwegian Transition to Adulthood

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This study focuses on the Norwegian high school graduation tradition of russetid and fills an important gap in research by addressing the intersections of gender, sexuality, class, nationality, and ethnicity. During russetid, 18 to 19-year-old Norwegian students engage in public performances, rituals, and traditions that mark their transition into adulthood. In-depth qualitative research, coupled with thematic and structural analysis reveals russetid to be an important rite of passage that marks the beginning of adulthood.

Interviews with Norwegian youth, all but one of whom recently participated in russetid, reveals the importance of social class, secularism, sexuality, patriotism, nationalistic pride, and gender roles. Excessive drinking, claims of homogeneity, and hierarchies established through education and monetary wealth emerge as particular points of negotiation.

While it features a separation ritual and a liminal period, the lack of a clear moment of societal reincorporation suggests that the intensified performances of the liminal period may be a more accurate reflection of Norwegian adulthood than one might assume. Excessive alcohol consumption introduces the drinking culture of Norwegian adults to russetid participants who are newly of drinking age. The liminal period never clearly ends and this treatment of alcohol is an example of a practice that remains culturally present outside the context of russetid. Taken in its

entirety, the Norwegian tradition of russetid offers a powerful window into both shared and contested values of Norwegian adulthood.

Recognizing, Validating, and Incorporating Indigenous Knowledge Systems into Science Education

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In this paper, I draw on the use of 16 previous articles proposing new frameworks for science education curricula. Using an American context, I highlight the validity of indigenous ways of living in nature (IWLN) and why these knowledge systems should be incorporated into science education that largely only value Eurocentric science. I define both of these knowledge systems and science itself, as well as justify my chosen terminology. Incorporating IWLN would benefit indigenous students that are subject to assimilation, current boring curricula, a lack of indigenous faculty mentors, and little focus on community. These problems lead to higher drop out rates, fewer university applicants, and lower rates of "success" in indigenous students. I propose a new science education framework to combat these issues by utilizing a place-based approach, outdoor classrooms, related lecture components, community involvement, and teacher training. These components not only benefit indigenous students, but non-indigenous students as well by introducing them to science systems that value sustainability and active citizen involvement. I also propose a new way of thinking about "success"; one that focuses on a community rather than an individual. Lastly, I provide critiques on the idea of incorporation of IWLN into science education and the degree to which it actually serves to benefit indigenous peoples. I provide my own challenges to these critiques and ways to move forward for future research.

While We Were Not Paying Attention ...

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What strikes me about the litany of charges currently made against anthropology is how completely they miss the whole point of the operation in the first place, which was to record the true diversity of human ways of life and understandings of the world. Meanwhile, while we were not paying attention, a new wave of biological reductionism has been gaining ever more air time. Its claims of hard-nosed scientific validity are set in contrast to the wobbly humanism of cultural anthropology. I refer to the field called evolutionary psychology. It argues that items of cognitive functioning that it claims are humanly universal are the result of processes of adaptation that occurred during the millennia when our ancient ancestors were hunters and gatherers in Africa. Several mainstream evolutionists have been skeptical, the crucial point being that there is no imaginable way that these hypotheses can be tested, no way to directly observe the modes of thinking of our remote ancestors. These sober doubts have not lessened the impact of genetic determinism, which is to flatten all cultural difference into a uniformity. What anthropology has to show is that cultural differences run so deep that people effectively live in different worlds. That is our crucial message, and our major contribution.

Collaborative Visual Ethnography as Anarchist Anthropology

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In DIY punk scenes around the world there are varying interpretations of what 'doing-it-yourself' means. For the punks at Rumah Pirata, a punk anarchist collective near Bandung, Indonesia, DIY is a form of practiced anarchism. Indeed, they frame their definition of DIY around interactions based on mutual aid, non-hierarchical organizational practices, and deep-seated anti-capitalist sentiments. To them, doing-it-yourself means doing-it-with-friends and doing-it-without-profit. While ethnographic research privileges insider viewpoints often from a bottom-up perspective, some power dynamics embedded in standard ethnography run counter to Rumah Pirata's collectivist ethics. An anthropology of anarchism necessitates an anarchist anthropology. If we take the ideologies, epistemologies, and perspectives of those we work with seriously, then incorporating them into our research becomes imperative.

In this paper, I discuss a collaborative visual ethnography project done in conjunction with the Rumah Pirata collective designed to incorporate DIY/anarchist

principles into ethnographic methods. Through participatory ethnographic photography and the collective construction of a DIY photo-book/zine, I demonstrate that collaborative visual methods offer a way to curtail the power dynamics inherent in ethnographic research thereby facilitating enhanced understandings of the interworking of a punk rock anarchist collective. The project serves as a model for conducting non-exploitative, insider-perspective driven research with anarchist-minded groups.

Inciting Debauchery: Attention and Corporeal Economies in Egyptian Dance

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In Spring 2018, a professional Russian belly dancer known in Egypt as Gohara was arrested, charged with “inciting debauchery,” and nearly deported when a video of her Cairo disco performance went viral. After her release, Gohara catapulted to stardom and is now the most popular belly dancer on Instagram, where her account regularly features sexy and glamorous photos and videos of her. Gohara’s story encapsulates the entanglement of mobilities and embodiment with changing cultural politics and economies in Egypt that my research investigates. Gohara is one of many foreign dancers working in Egypt today and one of many female performers charged with inciting debauchery due to viral videos. This article will argue that social and political changes – e.g. social media, mobility, regime changes, and advancing neoliberalism – are changing attention and corporeal economies in Egypt. Recent events have pushed dancers to change their performances online and in person in order to succeed in new types of attention economies. These strategies sometimes make them targets for political attempts at directing the attention economy. For dancers in Egypt, the attention economies are inextricably intertwined with corporeal economies, since the service/product that they offer is inseparable from their bodies (Wacquant 2004). This article will theorize the interweaving of attention economies and corporeal economies in the digital and physical lives of dancers in Egypt, arguing that foreign dancers have an advantage overall due to histories of colonialism and ongoing global inequality.

A Midwife's Practice Increases in the Pandemic

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Throughout this past year everyone's lives have been affected by the Covid-19 pandemic. We took an anthropology class at DePaul: ANT 360 “Mother’s, Babies, and Childbirth” that performed a project in conjunction with Chicago Volunteer Doulas, to inquire more about how this pandemic has affected their work. As a group we interviewed both birth and postpartum doulas and I personally was given the opportunity to interview a CPM, certified professional midwife, who has seen a drastic influx of patients to her practice due to Covid-19. Many topics were discussed that ranged from injustice in hospitals, how the protests and bad winter weather affect getting to births on time, to how this pandemic has affected the field of midwifery. She addressed the amount of new patients that are seeking her out is more than her practice can take on, and how the regulations that currently are active in hospitals is the driving force behind that. She also touched on other topics that have been a result of this pandemic such as clerical changes, the need for flexibility, issues with using virtual platforms to connect with patients, and a large focus on what she does in her personal life so that her clientele stays safe. Many barriers have risen due to Covid-19 but doulas and midwives are doing the best they can to still provide quality care and keep an aura of personal intimacy that is so important in their work.

New Challenges and New Opportunities: Doula Work in the Pandemic

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Every birth is different, therefore requiring different forms of care. The doulas from CVD work closely with the mothers and families in order to determine the most effective way to support and empower their clients. While already a large task, the pandemic created new barriers for doulas that they had to accept and adapt to when assisting a birth or providing postpartum care. This panel address factors that influenced the care doulas provided during the pandemic: mothers previous health concerns, visitor restrictions, hesitation about physical touch, and worries regarding spreading COVID. Some doulas attended more births since the pandemic because of new hospital policies that limit the amount of family members or friends into the rooms with the birthing person. While this new one-on-one time with the client made intimacy more possible, other doulas faced

concerns about being too close to the mother. The unknown area of knowing exactly how many people the mother has been around led some doulas to feel worried about contracting and spreading the virus. This created a new concern for the doulas about not only protecting the birthing person but also ensuring their own safety. Lastly, the pandemic generated significant worries to mothers with previous health concerns, such as an autoimmune disease. Doulas that worked with these mothers had to reassure and establish confidence in the mother that her body would be capable of delivering a baby. The doulas from CVD provided a number of stories that were able to give an overall idea of what it is like doula-ing during the pandemic and what new barriers they must overcome to help the birthing person get the birth she wants.

Doulas Enabling Humanistic Births

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Birth in the US has become increasingly medicalized around the fear of possible complications resulting sometimes in dehumanized obstetric care that assumes a mother's body is like a broken machine. This is all the more visible in births for people of color, teens and transpeople giving birth. Chicago Volunteer Doulas give of their time to accompany those who birth, supporting their intuitive knowledge of how to give birth and empowering them to ask the questions they need to. As we interviewed doulas in this project, we heard stories about how technocratic care and institutional and medical authoritative knowledge were increasingly relied upon during pandemic protocols. Birthing mothers were more vulnerable to authoritative knowledge because of both a lack of knowledge on the natural progression of birth and confusion about the pandemic protocols. When we interviewed pre-pandemic doulas and pandemic doulas, they shared accounts of vulnerable populations, such as teen mothers and people of color, being subjugated to more technocratic care because of these harmful assumptions. This paper addresses some of these stories such as the neglect of a Black birthing patient from nurses complaining of the patients being "too loud", the idea that teenagers are not able to tolerate natural birth, and a Latina being offered birth control several times as she was laboring to birth her baby. This paper also names ways that Doulas found to advocate for birthers and ameliorate some of these excesses even under pandemic conditions.

Conflictual Methodology: A New Approach to Liberatory Ethnography

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Central to the academic notion of ethnography is the supremacy of the lone social scientist, which is itself a remnant of modernism. This draws incredible parallels to literature, in which it is often through the lone narrator that a story is structured and told. However, decolonization efforts, while focused on the overall ethnographic process, has proceeded to more or less accept the modernist assumption of the supreme sovereignty of the individual. It has essentially left the storyteller alone, believing that intense deconstruction of the process itself will yield sufficient results.

I will argue that the notion of the lone storyteller is central to the continued oppressive practices within ethnography today. My solution lies in the introduction of multiple storytellers in ethnography. As any given storyteller is herself imbued with ideological underpinnings, any product derived directly from her is ultimately a narrative, one that is always susceptible to continued acts of oppression and dehumanization of the Subject. However, as multiple storytellers introduce their corresponding narratives, these narratives ultimately conflict; these conflicts in turn serve to uncover the hidden structure of ideology, as ideology requires above all consistency of narrative to continue to remain hidden. I will further use works of literary theory as inspiration, especially that of Pierre Macherey, to create a rudimentary guide for a methodology to truly cater and advocate for the oppressed.

Competing Narratives of South Africa: Who Owns the Stories?

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In January 2020 while on site in the field, we experienced the constructions, presentations, validations, and repercussions of several narratives of pre- and post-

Apartheid South Africa. These narratives of the past are deeply complex, repetitive, and clearly intentional, despite their contradictory details and implied conclusions. In this paper we will compare and contrast some of the stories displayed by specific monuments and museums, constructed as 'truth', by specific partisan narrators attempting pan-South African acceptance, particularly by conflation of race and gender. Whether sagas of the Anglo-Boer War, nations, heroes/heroines, the plight of women and children, or, of course, the tangle of race relations, all of these relevant narratives appear to be structurally the same, though springing from very different points of view, providing rich, if contradictory narratives, exposing the shifting and prevailing cultures, psyches, politics, and soul(s) of South Africa. Relevant sites include the Voortrekkermonument (Pretoria), the National Women's Monument (Bloemfontein), Museum of the Anglo-Boer Wars (Bloemfontein), Apartheid Museum (Johannesburg), and Hector Peterson Memorial Museum (Soweto).

Hispanic Hoosiers: Ethnonym Use Among the Hispanic Population in the Midwest

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This study expands on previous research on adopted identities within the Hispanic community by considering ethnonym usage. A majority of the research on Hispanic identity in the US has been conducted in the west coast. However, regional differences with varying concentrations of Hispanic populations can have a huge impact on ethnic identity and by extension, ethnonym adoption and usage. Ethnonyms are symbols of who a person is, how they perceive themselves, and how they want the world to perceive them. Previous studies have acknowledged the relationship between ethnic identity and ethnonym choice, yet fails to address the specific factors that impact ethnonym choice, codeswitching, and how different terms index different identities.

Using quantitative and qualitative methods that included an anonymous online survey followed by interviews with Hispanic college students throughout the state of Indiana, data revealed more familiarity of terms such as Hispanic and Latino. Interviews touched on community, generational differences, biculturalism, assimilation, societal pressures, and feeling out of place. For some, identifying with Chicano was a way for the individual to pay tribute to their parent's immigration

story, while simultaneously recognizing their personal upbringing in the US. However, Latinx was generally discussed as a term ascribed by white peers in specific environments, like academia, in order to practice inclusivity. Nonetheless, individuals demonstrated that adopted ethnonyms are symbols of both resistance and expression of cultural identity.

Beyond Despair: Orientations to the Future in Anthropology and from Derrick Bell

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“[I]t is only through some sort of politics of hope that any society or group can envisage a journey to desirable change in the state of things.”

Arjun Appadurai, 2013, *The Future as Cultural Fact* (293).

“Racism is an integral, permanent, and indestructible component of this society.” Derrick Bell, 1992a, *Faces at the Bottom of the Well* (ix).

Most of this paper is about the writings of Derrick Bell, whose work I approach with an eye towards the subjectivity he sought to help his students, and maybe his readers in general, cultivate. The aim is, firstly, to make a contribution to ongoing discussions of how scholars can decolonize anthropology. Secondly, it is about a structure of feeling, in which the above aim often ramifies into two, ostensibly mutually exclusive, views on the possibility of transformation. That structure of feeling can be clarified in terms of the orientations to the future that it involves. The bulk of the paper is thus about the cultivation of stances, dispositions, and capacities that make up an orientation to the future which may help with the work of decolonizing anthropology. Bell’s writing provides an exemplary instance of and instigation for this, in the form of the practices through which people not only identify lessons of the past but make them into a basis for action that aims towards some future. He argued that racism has been and will be an indestructible component of the United States; the paper is about learning from how he reckoned with that fact.

Are We All Colonial Orientalists and Essentialists? Doing Ethnography in Thailand

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Drawing on my own experience of preparing for and conducting ethnographic research in Thailand I reflect on how the current zeitgeist of decolonization, postmodern, and postcolonial movements among many young anthropologists have influenced the study of the “Other” in Thailand and elsewhere. Presently, the young anthropologists who have participated in these developments allege that ethnographers in the past were colonial Orientalists who produced essentialist constructions and stereotypical portraits of Asians. I discuss the various professors in my undergraduate and graduate studies and their contributions to the discipline that shaped my own orientation and research interests. In my undergraduate studies at UCLA in the early 70s I discuss the ‘Thailand Controversy’ and its consequences for myself and the field of anthropology. I proceed to discuss my own fieldwork and research in Thailand during various periods. I discuss some of the early studies of Thailand by American anthropologists and evaluate some of their Orientalist depictions as well as some of their important contributions. Finally, despite the pessimism of the postcolonial and postmodern critics of anthropology, more nuanced studies of Thailand by anthropologists demonstrate that there has been progress in our understanding of Thailand and elsewhere in examining the similarities and differences of humankind and the ‘Other.’

The Phoneme and its Discontents

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The notion of the “phoneme”—the purported smallest class of sounds that has psychological meaning or function in a language—is actually rather subtle, and can cause problems for both students and professionals alike. Before the Second World War, the most well-known propagator of the phoneme concept in anthropology was Edward Sapir (1925), who was often even at odds with Franz Boas over this idea (1933). Regardless, Jiří Krámský (1974) called the concept of the phoneme “one of the most magnificent achievements of linguistic science.” Last year, in their monumental history of cognitive science, John Goldsmith and Bernard Laks (2019) observed that “the phoneme is the single most important concept that has emerged in the field of linguistics.” Nonetheless, this construct has fallen on hard times. For

example, some definitive standard reference books these days do not even have chapters on the phoneme, and some linguists have claimed that the theoretical need for phoneme concept has disappeared. We must ask, “What happened?” Why has this concept, which has had such a productive life among anthropologists and hyphenated-linguists, become so peripheral among autonomous linguists? In this paper I will trace the history of the phoneme controversy, from both American and European perspectives. I will argue that historically, among other things, the phoneme-concept was critical in the development of the Americanist (vs. the IPA) transcription system. And currently, as a potential meeting ground in the study of culture, cognition, and language, I suggest that the idea of the phoneme is hardly moribund, and is a robust theoretical tool that has much to offer all the social and linguistic sciences.

Hot Scenes and Slow Affects: Performing and Consuming Authenticity in the New Orleans Tourism Industry

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The Black Indians of New Orleans, a longstanding tradition of Black men and women performing at festivals across the city in handmade suits that recall a variety of Indigenous aesthetics, remain today a site of critical encounters in the struggle for racial and climate justice in the American South. And yet, like New Orleans itself, they are still so often fantasized as a cultural island – a romantic voyage into Otherness. On their journey at Mardi Gras 2020, one Black Indian tribe demonstrates the ways in which the modern Black Indian tradition produces a slew of affective scenes (of excitement, joy, disappointment, exhaustion, and more). A close reading of the lives and afterlives of these scenes opens an understanding of how they have come to be relied upon increasingly by the mainstream New Orleans tourism industry, and how contemporary tourist demand for the “authentic” – a particular regime of experiences and affects – reproduces generations-old patterns of racial constraint and displacement on new ground.

The Function of Executive Control in Deriving Dialogic Abductions: A Developmental Approach

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Abductive reasoning relies upon internal dialogically constructed narratives for which dependence upon the resources of working memory is necessary. Dialogic viewpoints are imagined propositions which later inhabit exchanges for logical adequacy. This claim is founded squarely upon Peirce's assumptions regarding the critical role of double consciousness to commandeer the interpreter's attention in the inferencing process. Double consciousness compels notice of surprising states of affairs which create conflict by opposing already held propositions. The dialogic nature of these signs pre-form operations not possible non-dialogically; they command, interrogate, or suggest action/belief alterations. The capacity to regulate and integrate conflicts in limited and temporary storage systems (Baddeley 2007), determines which propositions offer greater objective validity. Hence, the abductive process depends upon managing a minimum of two opposing explanatory perspectives. Handling two competing propositions requires adequate executive control to determine which proposition has sufficient logical promise to merit storage. Evidence of certain competencies predicts children's abductive skills, either delayed gratification or conflict. Measures of the former include: sitting quietly, sociodramatic play, precision on clean-up tasks. Measures of conflict, ordinarily "cool" attentional strategies (Carlson, et al. 2014) include pretending marshmallows are clouds, yet, delayed gratification of a reward can be "hot" (Carlson et al. 2014). Cool attentional strategies, initial focus on fewer dots over an array containing more, or, ensure the operation of logic for children by filtering out affectively charged factors (rewards), thereby enhancing the objectivity of abductive inferencing. In short, less affective factors are more effective when determining the truth value of abductions.

Neopagan Identity Formation and Digital Community

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Religious communities are often characterized by unified beliefs, shared practices, and common deities. However, this is not the case for contemporary pagan practitioners. Modern pagans reject the notion of one true path in favor of many

paths composed of an individual's personal practices, beliefs, and deities. Thus embracing spirituality as intuitive and individualized. This research aims to understand how pagan practitioners develop their spiritual identity and how this development is contextualized within an online community. Previous research has recognized the individual nature of pagan spirituality, however this study builds on past research by addressing the function of community and its intersection with identity formation. This study is based on six months of participant observation research in a digital coven, including in-depth interviews with practitioners and analysis of their personal narratives of spiritual development. This research first seeks to understand the process of conversion in the pagan community, which is often expressed by recognizing inherent spirituality, rather than "conversion" in the typical religious sense. Second, this study addresses the role of digital communities in accommodating the needs of solitary and group practitioners by allowing practitioners to retain their independence in a low-risk social environment. This research shows that digital pagan communities maintain themselves through the acceptance of diverse spiritual paths and rejection of the authoritarian structures of other religions. Diverse acceptance in a digital environment allows practitioners to develop their individual spiritual identity while at the same time giving them a sanctioned space to explore their spirituality socially, with like-minded practitioners.

Chronotopes of White Power Feminisms

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White power organizations have found comfort in the internet. The affordances online spaces provide, such as anonymity and the disruption of space and time, allows hateful discursive spaces like the white nationalist website, Stormfront.org, to flourish for over 25 years. While organized white power movements are primarily constituted of men, there has been an increase of women's support since the late 90s and early 2000s, which corresponds with the increase of available forums, chat networks, and webpages for white power as the internet gained popularity. Through meticulous scrutiny of The Women's Forum, a space on Stormfront dedicated solely to white women and topics of their concern, I seek to detail the Bakhtinian chronotopes of their induction into white power. These chronotopes describe how the emergence of narratives of genesis later become

useful as recruitment tools. Looking at the specific ways in which white women situate their subjectivities over time and through space, I argue that the epics constructed of their lives and reproduced on Stormfront delineate two distinctive periods of self: one before white power marked by negative senses of self and society, and one beginning immediately after one's first encounter with white power ideologies marked by purpose and potential. Thinking critically about these narratives and their audiences, I offer possible interventions as well as outline potential directions for further inquiry.

Leslie Spier in the Pacific: Remnants of a Failed Anthropological Expedition

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This paper is part of a long-term research project on the importance of a family of Boasian anthropologists, the Spiers. Leslie Spier (1893-1961) was one of Franz Boas' students, an exemplary ethnologist with a material-culture focus. Although an Americanist, Spier attempted a research expedition to the Gilbert and Ellice Islands (Kiribati and Tuvalu) in 1929. Originally envisioned as a study extending 10-12 months, Spier instead spent only a few weeks at Suva and Levuka in Fiji and neighboring islands before abruptly returning to the United States. The reason for the project's failure is unclear, and the trip is nearly invisible in the published history of Boasian fieldwork. However, the McClure Archives and University Museum, University of Central Missouri, now is the repository of most of the Spier family papers, which include Leslie Spier's annotated Pacific maps, photographs, associated records, and some ethnographic items that he collected. From these, we can argue that he saw the islands as a place where he could document historic diffusion patterns among three cultural areas—Melanesia, Micronesia, and Polynesia. His preparatory work at Fiji reveals an interest in what he would have considered as types of houses, boats, and fishing equipment that reflected cultural-area origin. The ethnographic items that he collected also reflect what he must have seen as cultural types: Fijian kava bowls and associated coconut-shell cups, decorated tapa cloth, examples of basketry, and various tools.

Art Production as Autoethnography

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We appreciate that art works inspire narrative storytelling by the artist and the interpreter. In this autoethnographical account, an artist explores how the creation of art embeds memory and meaning, at times tangential to the story of the final piece. A journey through the production of two art installations will share divergent avenues of thought exploration revealing a personal relationship the artist navigates with material, site, and form. By examining stories of lived experiences and openly exploring emotional responses, the artist builds empathy for the site and available materials. Both art installations were ephemeral and experiential, one in a gallery and the other in a park. The inception, production, and dismantling of each art installation will be presented. In a cultural context obsessed with visual imagery, this narrative speaks to the haptic nature of art creation rather than a reflective narrative projected on the product.

NAGPRA and the Indigenous

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This paper looks at how NAGPRA has changed throughout the years and observing how NAGPRA protects indigenous cultural history and ensures repatriation. NAGPRA was enacted in the early 1990s to provide protection for the rights and repatriation of cultural history of indigenous people in America; therefore, it is very new in comparison to the centuries of colonial destruction and stealing that has gone on in this country. I am specifically looking at the issues NAGPRA still faces so that they may be remedied and improve upon how indigenous peoples and their culture are being protected. The main issue is surrounding the federal government and the agencies therein that have continuously stalled on the repatriation of Indigenous peoples artifacts and the government's resounding lack of enforcement of consequences for those violations of NAGPRA. Through my research, I found that the people who employ NAGPRA need to approach it and use it in different ways than before.

2021 CSAS STUDENT PAPER COMPETITION

Undergraduate and Graduate Divisions

The Central States Anthropological Society (CSAS) awards prizes each year for best undergraduate and best graduate student papers given at its annual meeting. Prize submissions must be research papers **based on presentations given at the 2021 Annual Meeting held virtually in Normal, IL**. The prize in each category is \$300, and papers in any area of anthropology are eligible.

Papers should have anthropological substance and not be in some other field of social science or humanities. Research and conclusions should be framed by general anthropological issues. Goals, data, methodology, and conclusions should be presented clearly. Use of original literature is preferred rather than secondary sources. All references should be cited properly. Entries should aim for the style, format, and quality of anthropological journal articles. Papers should be potentially publishable but papers that require some editing or rewriting may still be chosen for the prize. This year's deadline for submission is May 15, 2021— three weeks after the meetings, giving entrants time to make revisions based on feedback received at their presentation. Reviewers' comments are returned to entrants, providing each author with feedback on their work.

Application instructions: Papers should be submitted electronically in Microsoft Word as .doc or docx files to gillogly@uwp.edu. Please include "CSAS student paper submission" in the subject line. Papers should be no longer than TWENTY-FIVE pages in length (double spaced, 12-point type, with standard one-inch margins), plus bibliography. A submission cover page should be attached to each copy, which will indicate the student status of the author (undergraduate or graduate) but not give any identifying information of the author. Within the paper, no headers or footers with author identification information should appear on pages. Include one copy of the applicant submission form. This form will include the author's name, university, title of the paper, student status of graduate or undergraduate, mailing address, email and phone number where they can be reached through August 30, 2021. Incomplete applications will not be considered. Prizes will be announced during the summer.

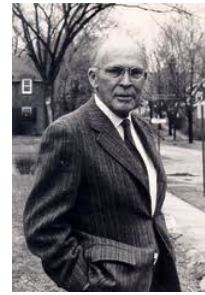
DEADLINE FOR SUBMISSION IS MAY 15, 2021

Chair, CSAS Student Paper Competition
Anthropology 4640
332 Schroeder Hall
Illinois State University
Normal, IL 61790-4660

Please contact the Student Paper Competition Committee Applications chair by e-mail at stanlaw@ilstu.edu if there are any questions. Further information can be found at http://www.aaanet.org/sections/csas/?page_id=24



Central States Anthropological Society Leslie A. White Award



Application Deadline April 25, 2022

The Leslie A. White Award was established in 1983 by the estate of Raymond L. Wilder, the father of then President Beth Wilder Dillingham, a former doctoral student of White, to honor Leslie A. White's contribution to the CSAS and to anthropology. The award was established to encourage and enable undergraduate or graduate students to pursue research and publishing in any subfield of anthropology. Applications for the White Award should consist of the following:

- A. Send to stanlaw@ilstu.edu as email attachments in either Word or PDF format: (1) completed application form;
(2) statement (no more than 1000 words) describing why the award is sought (e.g., to offset expenses for fieldwork, travel, equipment, supplies, or food and lodging);
(3) statement (no more than 1000 words) indicating the importance of the applicant's work to anthropology;
(4) curriculum vitae (no more than 5 pages in length).

B. No more than three letters of recommendation from faculty members and others familiar with the applicant's scholarly work, sent either in sealed envelopes with author's signature across the flap, or directly by referee, to

Chair, CSAS Leslie White Award Committee
Anthropology 4640
332 Schroeder Hall
Illinois State University
Normal, IL 61790-4660

The 2022 award will be in the amount of \$500.

All application materials—both electronic and mailed—must be received by April 25, 2022. Incomplete applications will not be considered. All applications will be reviewed and a decision made no later than June 30, 2022. For more information, contact stanlaw@ilstu.edu (309)-454-2151. Application forms can be found at the CSAS website, <http://www.aaanet.org/sections/csas/>.



**Central States
Anthropological Society
Beth Wilder Dillingham Award**



Application Deadline April 25, 2022

The Beth Wilder Dillingham Award was established by Una G. Wilder and Clay Dillingham in 1989 to honor Beth Wilder Dillingham's contributions to the CSAS and to assist undergraduate or graduate students in any subfield of anthropology who are responsible for the care of one or more children. An applicant for the Dillingham Award may be male or female, need not be married, and need not be the legal guardian.

Applications for the Dillingham Award should consist of the following:

- A. Send to bill.guinee@westminster-mo.edu as email attachments in either Word or PDF format: (1) completed application form;
(2) statement (no more than 1000 words) describing why the award is sought (e.g., to offset expenses for fieldwork, travel, equipment, supplies, or food and lodging);
(3) statement (no more than 1000 words) indicating the importance of the applicant's work to anthropology;
(4) curriculum vitae (no more than 5 pages in length).
(5) documentation indicating that the applicant is currently caring for a child (e.g., statement from pediatrician, child's school, or teacher)
- B. No more than three letters of recommendation from faculty members and others familiar with the applicant's scholarly work, sent either in sealed envelopes with author's signature across the flap, or directly by referee, to:

Chair, CSAS Dillingham Award Committee
Anthropology 4640
332 Schroeder Hall
Illinois State University
Normal, IL 61790-4660

The 2022 award will be in the amount of \$500.

All application materials—both electronic and mailed—must be received by April 25, 2022. Incomplete applications will not be considered. All applications will be reviewed and a decision made no later than June 30, 2022. For more information, contact stanlaw@ilstu.edu; (309) 454-2151. Application forms can be found at the CSAS website, <http://www.aaanet.org/sections/csas/>.

Mark your calendars for next year!

Next year we will (hopefully!) celebrate the 100th anniversary of the Central States Anthropological Society IN PERSON ... We are working on the details now, and we expect to have an amiable, accessible, and inexpensive conference where we plan to play homage to our rather significant and historically important past, as well plan for the new and unknown challenges that ahead. We hope you will to join us in this continuing intellectual adventure of scholarship and fellowship ... a tradition set by some of the most important founders of American anthropology a century ago. In this light we look forward to a better and exciting 2022.



