**CSAS 2012 conference**

**Abstracts of individual papers**

**Abrams, Andrea (Centre College), Colored Anthropology: A Consideration of Three Lives (2-8)**

Zora Neale Hurston, Catherine Dunham and Ella Cara Deloria were three of the first women anthropologists in the United States. Hurston and Dunham, African American, and Deloria, Native American, practiced anthropology during a period when the field was focused on the study of African and Native Americans in quite racially problematic ways. Another aspect which all three women held in common was a dedication to the arts. Dunham is better known as a dancer while Hurston and Deloria are better known as novelists. Within their novels, ethnographic works, biographies and letters, each woman wrote of how she negotiated moving between her academic, artistic and raced worlds. This paper will explore the ways in which race intersected with gender and set these scholars apart from their white male and white female peers. In addition, it will examine how each woman used both her anthropological expertise and her artistic endeavors to counter the racist discourses of the period within anthropology and the larger culture. Using their own words and the words written about them, I will examine the significant influence that these first women anthropologists of color had upon anthropological scholarship with particular attention to the dynamics of race and gender.

**Ackerman, Kyle (Wichita State University), Mortuary Variability and Cultural Dynamics on the Southern Plains (3-3)**

The Antelope Creek Phase on the southern plains has been well documented in the literature. Due to its rather unique use of stone slab architecture, many ruins such as Alibates and Antelope Creek Ruin have been highly visible to archaeologists and have been extensively investigated. While the artifacts and architectural remains have been well documented, biological and mortuary knowledge of this culture has lagged behind. Loss of data, small sample sizes, and other factors have contributed to this problem. The Footprint site is one of the few locations where a comprehensive evaluation of the skeletal materials has been completed. The site contained the remains of as many as 36 individuals and a puzzling distribution of the skeletal material. Footprint does not align with mortuary patterns observed at other Antelope Creek sites. Three burial ossuaries were dug into room 1 of the site, along with significant material being scattered around the room. Evidence of a fire within the structure is also present and a significant amount of the skeletal material has evidence of burning. Various interpretations have been offered to explain the pattern of the burials at the site but few analyses have been published. This paper reevaluates the context of the burials using photographs, field notes, and observations on the skeletal material to reassess the burial context of the site and to contrast it within the greater scope of mortuary variability in the prehistoric southern plains.

**Anderson, J. Heath (College of Wooster), Collapse and Regeneration in the Tula Region (2-1)**

Scholars have recently begun to revisit research questions involving the processes and patterns related to the collapse and regeneration of complex societies in Central Mexico. Formerly, research only rarely ventured beyond questions of cultural continuity and population migration, diffusion, etc. This is especially true of the Tula area, where complex society reconstituted in the form of the Toltec state after the decline of Mesoamerica’s first expansionist state centered at Teotihuacan. Centuries later, the Aztecs would revere the Toltec state as a kind of model society. Tula therefore occupies a unique position in Mesoamerican archaeology that makes it an excellent place to investigate the rise and fall of complex societies. This paper is a summary and synthesis of what we know about the processes of collapse and regeneration in the Tula area, a prospective consideration of relevant questions going forward, and the data we need to address them.

**Anderson, Myrdene (Purdue University) and Devika Chawla (Ohio University), Encountering Ethnography (3-8)**

What we encounter, in ethnography as in life, is shaped by curiosity, chance, and necessity (recalling Jacob and Monod). Curiosity fuels our gathering and hunting of ethnographic “capta” and “data”, tilting of course toward the lived experience pole of “capta”. For many years we two have been drawing on the Batesonian metalogue/genre/epistemology to explore ethnography as praxis and product. Here we touch on a disturbing trend in interpretive and ethnographic work in and beyond anthropology, wherein research that claims to utilize cutting-edge methodologies continues to be articulated, written, and published under the guise of the research report format. We argue that ethnography as a mode and means of representation loses its purchase when presented in such “formulaic” and “traditional” formats. We conclude with a robust discussion of what “doing” ethnography means and why it is necessary to maintain the integrity of both form and content in “gathering” ethnographic knowledge.

**Arney, C. Shannon (Wichita State University), Sexual Dimorphism in the Proximal Tibia and its Potential for Sex Estimation (2-13)**

The role of the human tibia in the reconstruction of biological profiles is longstanding. Specifically, the role of the longitudinal dimensions of the tibia as a means for the metric estimation of the sex of unknown human skeletal remains is well established. To accommodate the need for a methodology that lends itself to the use of fragmentary remains, this study explores the effectiveness of twelve separate tibial dimensions for use in the characterization of overall sexual dimorphism in a sample of human male and female tibiae. The sample affiliated with this study consisted of 382 (202 males and 180 females) Black American specimens from the Hamann-Todd Osteological Collection. Supporting prior research, the results of this study suggest that the proximal end of the tibia best represents the variation expressed by the sexes, correctly classifying the specimens of an independent test sample with 82.60-86.30% accuracy, regardless of age. Quantification of the proximal end of the tibia elicits an accurate estimation of sex among Black Americans, thereby providing an alternative method of reconstructing the sex of undocumented human skeletal remains, partial and complete.

**Arten, Isaac (University of Missouri—St. Louis), Networked Kinship: Mapping Proximity, Affinity, and Responsibility to Define the Twenty-First Century Family (3-1)**

Changes in the experience of kinship create opportunities for the evolution of the anthropological terms and tools used to study it. As demographics change, personal mobility increases, and new family structures emerge, Americans increasingly define relatedness not only according to biological and legal connections, but by networks of affinity, proximity, and responsibility. The development of this ‘networked kinship’ creates a kinship cycle, in which individuals may consider themselves related to other people at certain times but not at others.

This paper synthesizes a body of research conducted in the United Kingdom to identify several essential characteristics of networked kinship that should be considered in anthropological studies: geographical proximity, time spent together, affection, and responsibility taken for the members of the network. Additionally, the paper presents a preliminary design for a data-collection tool designed to graphically record the structure of networked kinship groups as reported in interviews. In single interviews, this visual record allows the anthropologist to identify the members of a networked kin group and ascertain their roles. In longitudinal work, the graph allows for tracking of kinship cycles.

In the United States, the family is one of several structures that provide components of an individual’s identity and guide assimilation into the wider culture. Anthropological study of the family will benefit from developing creative and flexible tools for investigating its boundaries and functions.

**Ashmore, Lillian R. (Purdue University) and Jamie Kruis (Independent Scholar), Unstructured Curiosity May Back Into Pathology (3-8)**

We consider curiosity as a multi-dimensional practical enterprise, driven by a desire to become familiar with an unfamiliar situation, or novel stimuli. This pattern we find beyond our own species as well, arising from a common faculty relying on mental models of their significant surroundings, internal and external. In light of Peirce, curiosity pragmatically takes on various structures of inquiry, all of which are saturated in cultural modes of meaning-making, which can include direction by political and/or religious agendas and authority figures. The object of curiosity depends upon the situation and motivation of the individual, and can occur with emotional and physiological responses, such as anxiety, fear, or pleasure. We aim to examine a possible relationship between our idea of curiosity and the tendency of human beings to let our minds wander. We consider mind-wandering as a form of curiosity straying from conscious structure that evades the present moment. A recent study from Harvard University suggests that mind-wandering tends to lead to somber states of mind, with the only connective tissue among the scattered thoughts being negativity. We contend that this predictable pattern of mind-wandering may be a diseased mode of curiosity, leading to a pathological decline in happiness with possible physiological consequences.

**Atalay, Sonya (Indiana University), Participatory Planning, Core Tribal Values, and Knowledge Mobilization in Community-Based Research (3-9)**

Working in partnership with community members to plan and carry out a community-based anthropology, archaeology and heritage management research project presents complex challenges and tremendous benefits. Using examples working with Native American and Turkish community partners, this paper addresses the challenges and benefits involved in three areas: 1) participatory planning, 2) building on core-tribal values, and 3) knowledge mobilization. 1) *Participatory planning* can prove effective for developing a research design in partnership with community members. The approach strives to incorporate a wide range of voices and ideas into the planning process. This paper discusses the key steps of participatory planning and how it can be used in anthropology projects. 2) Communities often expect that research will develop and flow from a basic set of principles and beliefs that are central for them. These *core tribal/community values* need to be identified and articulated in order for them to effectively drive the research. This paper provides examples of how a community puts these into practice while conducting community-based research. 3) Knowledge mobilization is a key component to community-based research because it involves applying the results of the research to ensure that it has positive impact in people’s daily lives. Moving knowledge so that it impacts public policy and is broadly utilized presents its own set of challenges. Critical points of consideration for knowledge mobilization from each of five case studies will be presented in this paper.

**Babchuk, Wayne A. (Nebraska-Lincoln), Hitchcock, Robert (Kalahari Peoples Fund, Michigan State University), Maria Sapignoli (University of Essex), Anthropology, Development, Human Rights, and the Central Kalahari Game Reserve, Botswana (2-4)**

The Central Kalahari Game Reserve, the second largest protected area in Africa, has been the scene of struggles between local peoples, non-government organizations, and the state of Botswana. The main issues revolve around the rights of the people of the CKGR to land and resources in the face of government decisions to resettle people in order to promote “development” and conservation. This paper analyzes the roles of (1) local people, (2) anthropologists, (3) indigenous and human rights organizations, and (4) the judicial system in the 50-year long history (1961-2012) of the CKGR. We identify key events and issues that arose in the Central Kalahari and assess some of the impacts of the actions of local people, including residents of the CKGR and the resettlement sites outside of the CKGR, anthropologists, non-government organizations involved in conservation, human rights and development, and members of the legal profession. We consider some of the implications of recent legislation and legal rulings, most notably the CKGR Legal Cases of 2006 and 2010. We question whether Botswana governmental policies of sedentarisation and assimilation of indigenous peoples are an effective means of ensuring that these groups have a voice in the decision-making process and an equitable chance at a sustainable future.

**Basnet, Sweta (Grand Valley State University),** Health Status of the Homeless—What Lies in the Hearts of Our Citizens **(3-11)**

This study examines the relationship between poor health and homelessness in a Midwestern city. Homelessness is a pervasive condition and is on the increase, with over 630,000 people in the US experiencing homelessness on a given night during the period between 2009 and 2011. Using ethnographic surveys and semi-structured interviews, life histories, demographic characteristics and personal health statistics were obtained from 70 homeless individuals. Findings show that 51.4% of the individuals reported facing barriers in obtaining proper health care while more than 70% have reported one or more health problems. Many also noted the stereotypes, stigmatization, and the difficulty faced while navigating the environment to be in good health. Identifying the barriers to health care and assessing the life histories of such individuals can have major implications for designing an appropriate healthcare delivery system to serve this population in different US downtown areas.

**Beaudin, Alexander (Wayne State University), A Brand Identity for Anthropology (2-3)**

Long considered to have been taboo or blasphemy in the academic world of anthropology, business anthropology has been growing in recent years. Business anthropology, sometimes called organizational anthropology, has found a home in industries like technology, marketing, advertising, and design. The American Anthropological Association has been slowly acknowledging the growth in business anthropology and other applied anthropology fields by having a series of panels at the 2011 AAA Conference in Montréal dedicated to business anthropology, where it started, and where it is going. Even though there has been a growing interest and acknowledgment of business anthropology within the academy and the business world, anthropologists rarely work outside of the academy under the title of “anthropologist”. There is a bigger problem here, however. Outside of the academy and the business world there is very little public knowledge of what, exactly, anthropology is or does. Most recently the Governor of Florida gave a speech explaining that there was no need for anthropologists in his state. While there was a response to the Governor by students at the University of Southern Florida it did not generate much conversation outside of the academy, even though it was supposed to respond to the Florida Governor’s statements and inform the public. Business anthropology can help. I discuss why anthropology needs a business plan and how it can (and should) go about devising one.

**Beer, Kara (Centre College), Exploring Qualitative Ethnography: Student Narratives of Study Abroad Experiences (2-2)**

A key and constant question in anthropology is “who has ethnographic authority?” Likewise, a key and constant question in student assessment studies is “how does one measure and document student outcomes from study abroad?” Over the past 6 months I have worked on a project addressing both of these topics. I produced an overview and critique of various qualitative methods in anthropology, as well as an examination and critique of the existing data on student outcomes from abroad study. Secondly, I generated new data, specifically student narratives, through my own qualitative research among a group of current students and alumni of Centre College. This project on outcome assessment attempts to discover more about studying abroad and the large increase in its program participants, as well as what influence this will have on our future.

**Berger, Tara (St. Cloud State University), Cemetery Landscapes: Commemorative Practices Constructing Communities in Burnett and Douglas Counties, Wisconsin (2-9)**

How do commemorative practices, such as erecting headstones, actually shape social relations and cultural beliefs? Through this research I explore people’s perceptions of death through the commemoration of loved ones, through mortuary art, architecture and rituals performed in cemetery landscapes. Commemoration of a loved one, reflects an individual’s perceptions and beliefs about death, and thus plays an important social role in creating a sense of community and in bridging the gap between life and death. My argument will reinforce Lynn Rainville’s (2008) theory “that burial grounds are a stage for many cultures, to display their beliefs about death, kinship, race and status” (1). Here, I examine the relationships of commemoration and kinship, imagery and technology in seven cemeteries in Burnett and Douglas counties Wisconsin. Throughout the research, headstones are shown to be a part of appeasement rites, which help to fulfill social responsibilities. The significance of the relationships of commemoration and kinship, imagery and technology are reflected upon headstones; these relationships shape social relations and cultural beliefs.

**Bickford, Josh (Wichita State University), Of Indigens and Internet: the Role of the Internet in Addressing Human Rights Violations (3-5)**

The Internet—as could easily be argued—is one of the most far reaching and globally inclusive means of communication thus invented. It has the ability to create a direct channel of communication between individuals who would otherwise not have any realistic means of interaction. In this regard, the Internet, as a tool, can provide for indigenous and subaltern peoples a means of articulating their cultures, languages, histories, ways of life, and even their very existence to the outside world. While this may ultimately change these cultures through access to global media and technology, it can provide many improvements in their ability to associate with the outside world. Furthermore, as is too often the case, when these groups of people are threatened from the outside through acts of violence, coercion or disfranchisement, access to the Internet can serve as a means of transmitting these issues to the greater global community. In this way, indigenous and subaltern peoples have been given a voice to help redress their plights in real-time. Following this line, this paper attempts to position the Internet in the context of indigenous and subaltern cultures experiencing human rights violations by focusing on the means of redress available to them, as well as attempting to show the effects this power is having on the continuation of human rights violations as a whole.

**Bilal, Reema (University of Michigan—Dearborn), Shaping God to Keep the Culture Alive (1-4)**

Whenever a community converts, it must struggle to balance the new religion and the old traditions. Converts must decide which elements of the old culture they want to keep and which they are willing to change. By doing this, they form a distinct community that lies between the two forces, since it is neither completely the new religion, nor completely the old culture. This isolation causes the new converts to form a tight-knit community in which everyone can relate to each other. This paper aims to study how the St. Joseph’s Malankara Catholic Church has dealt with the situation of conversion by including traditional Malayalam elements into the Roman rituals, and how this helps the community become closer.

**Boatman, Glenwood (University of Toledo), The Middle Woodland (100 B.C.- A.D. 500) Hopewellian Esch Phase in North Central Ohio: Heckleman Site Linear Ditches and Competition for Canadian Resources (2-1)**

Excavations were carried out by the Western Lake Erie Archaeological Research Program at the University of Toledo and the Firelands Archaeological Research Center in 2008-2011. This research has demonstrated the inner ditch at the Heckleman site was filled with Hopewellian Esch Phase midden artifacts with radiocarbon dates of A.D. 160-170. This is contrary to earlier research that suggested this ditch was Early Woodland in date. The evidence suggests that the previously unknown outer ditch is a Late Woodland Eiden phase feature that parallels the inner ditch. Evidence indicates the ‘Hopewellian Interaction Sphere’ extended across Lake Erie into Southern Ontario. These dynamics suggest that the Heckleman-Weilnau site was a staging area for this trade.

**Bradford, Lewis (Indiana University), Examining the Place of Africa in the African Diaspora: Toward a Broader Understanding of the Continent (3-1)**

Within western historical thought, the image of Africa, both as an actual physical space as well as the metaphorical means for establishing an identity of resistance in the West, is generally perceived as a singular bounded entity; for example, the commentary during the most recent World Cup portrayed the Ghanaian national team as the flag-bearers for the entire African continent because they were the only African team to make it past the opening rounds. Undergirding the continued production of Africa as a singular entity is the more insidious question regarding what actual image is conjured up when the term Africa is employed. What do we mean when we invoke the name “Africa”? Within the Western historical imagination, deeply embedded within images of the continent are traditional Western conceptions of race and racism that strongly correlate blackness with Africaness and all of its ongoing problems; however, these linkages between blackness and Africaness obscure from view the lived experiences of those Africans who do not adhere to the normative image of what it means to be African.

Utilizing the lived experiences of Black Berber and Arab speakers in southern Morocco as a starting point, the goal of this paper is to begin to uncover that which has been overlooked or purposefully hidden from view in our understanding of Africa.

**Branam, Kelly (St. Cloud State University), Increasing Undergraduate Learning Experience through Early Involvement in Ethnographic Research (3-6)**

Will early involvement in conducting ethnographic research enhance the learning experience of anthropology or social science leaning freshmen/sophomore undergraduates? Specifically, will early involvement in conducting ethnographic research, increase knowledge of the ethnographic experience? Will this enhance understanding of what can be learned in a collaborative research team environment? Will engagement with research create positive attitude shifts towards anthropology for students? Does the implementation of ethnographic research in a 100 level class create an appreciation of steps of research process? During the 2011-2012 academic year, I participated in a Faculty Learning Community (FLC) comprising faculty in English, Biology, Chemistry, and Anthropology at Saint Cloud State University. We collaborated to design and implement an intensive research experience in one of our courses, respectively. The focus of our enquiry was to explore whether involvement in a collaborative research team environment enhances the understanding of the discipline specific research processes and creates positive attitudinal shifts for undergraduate students. I discuss my initial findings of incorporating ethnographic research at the 100 level and reflect on the process of using my students as research subjects.

**Brown, Lindsay (University of Toledo), The Customs and Habits of the Golden Diamond Lodge: An Ethnographic Study (3-4)**

Through the act of ‘Making Family’ most Native American Traditional Organizations pass down the traditions and culture to the next generation of their families. Yasdnil is a group of people who have learned the Native American traditions and cultures not from their biological ancestors, but by ‘Spiritual Adoption’ of the Yasdnil culture. Like many other Native American Traditional Organizations, Yasdnil incorporates healing and health into their sacraments, ceremonies, and fundamental belief systems. To learn the culture first hand, I spent several months with the group observing and participating in rituals and ceremonies as well as interviewing members about their individual and collective experiences. In the study I show that while this tight knit group is held together through common beliefs, it largely seeks health and education through the protection a Native American Traditional Organization. Although spirituality appears to be sidestepped in the pursuit of health and education, it is present throughout the customs and habits of the Yasdnil at the Golden Diamond Lodge.

**Bruner, Tyler (Southern Illinois University—Edwardsville) and Catalina Trevino (Southern Illinois University—Edwardsville), Javanese Diaspora Identity and Cultural Arts (2-5)**

This presentation will explore the lessons learned about Javanese identity and the role of cultural arts and a cultural arts organization dedicated to Javanese identity and community within multi-cultural Suriname. Students will share their experience of working with a Javanese cultural arts organization and the lessons learned about the promotion of the arts as a form of community and identity building while honoring the legacy and heritage of Indonesia. Students will present their triumphs and challenges of undergoing this particular interdisciplinary field school experience.

**Buckner, Margaret (Missouri State University)*,*“Spirits”, “Witches”, and Other Tricky Translations (2-11)**

During years of fieldwork among the Zande of Central Africa and the Manjako of West Africa, I've encountered many "spirits", "witches", "gods" and other "supernatural" entities. I have also noticed that very different sorts of entities--and not just those of the Zande and Manjako--are conventionally translated into English, French, and Portuguese as "spirit", "witch", etc. This paper uses linguistic features such as markedness, possessives, nominal prefixes, gender, and plurals to show a very wide array of "supernatural" entities that, for native speakers, have nothing to do with each other, yet, when they appear in anthropological literature, are reduced and lumped into a few Western categories. I hope to show that such facile translations do more to conceal than to reveal complex belief systems. I also point out a particular translation pitfall that is found when moving between a language in which gender is not marked to one in which gender is an obligatory category.

**Burnette-Egan, Polly Anna (University of Dearborn—Michigan), The Catholic Community’s Reaction to the Changing Ethnic Makeup of Hamtramck, MI (3-1)**

Since the late 1800s, Hamtramck, MI, has been a Polish Catholic enclave in the heart of Metro-Detroit. In recent years, the Catholic community has been on the decline in urban areas of the US. In Hamtramck, the closing of Catholic schools and church-sponsored organizations has been necessary with the change in demographics. There has been a recent influx of Muslim Bangladeshi immigrants to the community in the past decade. Along with Catholic images in the center of town, there is also a clear Islamic presence. How has the community’s identity changed or stayed the same? Has the Polish Catholic community coped well with the changes in their traditionally Polish community and moved towards interfaith cooperation? This paper is the result of participant-observation and collecting testimonies from residents within the community of Hamtramck. This paper looks at the meaning of place and community.

**Burns, D. Claire (College of Wooster), Preservation of the Past: A Comparison of Historical Preservation in India and the United States (1-1)**

Preservation is viewed as a way to keep the past alive through a systematic retrieval or revival of a site or structure. In this study I look at the underlying structure of historic preservation in India during colonial and postcolonial times, and in the United States. The colonial period in India lasted from 1613 until 1947. I compare the Indian laws for preservation to the laws for preserving sites here in the United States. For the colonial period I also include Pakistan, because India and Pakistan were grouped together under British rule. I discuss post-partition Pakistan only as it relates to India in terms of differences in historic preservation policies. Then I look at specific examples from the United States, India, and Pakistan. The sites in India that I examine are the Mahabalipuram and the Shore Temple. In Pakistan, I consider the Fort and Shalamar Gardens in Lahore. In the US, I look at the Civil Rights Movement sites and Chaco Canyon. Each of these sites is an example of human ingenuity. In the study I compare the theories of Thomas King and David Lowenthal. By examining sites and laws from both countries and incorporating a combination of King and Lowenthal’s theories we can see how preservation of sites and buildings can be used to promote a national image.

**Butcher, Emily (College of Wooster), Sailing on the Edge: A World-Systems Analysis of Pirates and Privateers in the Atlantic and Caribbean in the 17th and 18th Centuries (2-10)**

Modern conceptions of pirates focus on lower class, cruel, dishonest and greedy men plundering any target they come upon. These perceptions ignore the fact that many individuals were sponsored and encouraged by local political figures who would provide a safe port in return for a portion of the profits. They were not typically of the lowest social class, but often began as members of local navies, learning to navigate the seas and control their ships. Often, these individuals served as privateers, attacking given targets and returning a portion of the spoils to the state that sponsored them. It was only when these privateers attacked an unassigned target that their status changed to that of piracy in the eyes of their patrons. However, if the illegal attack was against an enemy, the Crown often looked the other way and allowed the action to continue. This disparity caused the individuals to sail on a margin between legality and treason, often crossing from one to the other. This study examines the nature of piracy in the Atlantic and the Caribbean in a broader context, using Edward Teach as a key figure in order to place this marginal behavior into the larger scheme of the 17th and 18th centuries, also known as the Golden Age of Piracy. To do this, I examine the choices employed by these individuals within the framework of the rational choice model, and use world-systems analysis to discuss how cores competed on peripheries using the skills of pirates and privateers.

**Cairo, Aminata (Southern Illinois University—Edwardsville), Designing and Creating a Field School (2-5)**

Dr. Cairo will present how and why she designed this particular field school. Based on the indigenous model of reciprocity, respect and relationship, she purposely designed a field school experience that emphasized team building and team work. In addition, she collaborated with a colleague in the theater department to create a multidisciplinary approach and experience. The field school that took place in Suriname used a team work rather than the traditional lone anthropologist model.

**Callis, April (Purdue University), Between Gay and Straight: An Exploration of the Sexual Borderlands (3-10)**

This paper focuses on sexual identities in the United States that exist in the space between heterosexuality and homosexuality. These identities, such as pansexual, bisexual and queer, can be seen as forming a culturally productive sexual borderland. This borderland highlights the fluidity of sexuality, breaking down binary notions of sexual speciation. At the same time, the sexual borderland serves to bolster binary sexual identities, as individuals create their identities in opposition to this mutability.

Drawing on 18 months of participant observation and 80 interviews with individuals of multiple sexual identities in Lexington, Kentucky, this paper first examines the usefulness of applying borderland theory to non-gay/non-straight sexualities. I then give ethnographic analysis of sexual self-identities on the borders, shedding light on how participants envisioned labels such as “pansexual,” and “heteroflexible.” Finally, I explore the ways that the sexual borderlands became tangible in Lexington at certain events and locations. Throughout, I highlight the ways that the sexual borderland touches on all sexualities, as individuals knowingly cross, inhabit, or reinforce sexual identity borders.

**Campbell, Brian C. (University of Central Arkansas), Documentary Film, The Natural State of America (1-5)**

Residents of the Ozark Highlands of Arkansas, whose state motto is the “Natural State,” are presently engaged in a battle with their rural electric cooperative over the spraying of herbicides on powerline right-of-ways. Herbicides have been sprayed against the wishes of landowners, in many cases even after they explicitly requested or posted their land not to be sprayed. The issue of herbicide applications and local resistance is not a new one, however; in 1975 the Newton County Wildlife Association (NCWA) was formed to protest and legally challenge the aerial spraying of herbicides (2,4,D and 2,4,5,T) on the Ozark National Forests. NCWA succeeded in halting such aerial spraying and their legal precedent prevented the U.S. Forest Service from using the same methods in National Forests throughout the country. In the 1980s, the U.S. Forest Service continued using herbicides as a component of their vegetation management plans. Yet, when they conducted surveys asking Ozark residents about those management plans for their National Forests, an overwhelming majority specifically responded that they did not want their forests sprayed with what they considered to be dangerous chemicals. Despite local opposition, various state, federal, and local organizations continue to spray herbicides on private and public lands. This documentary employs applied anthropology, archival research, and diverse media to present the issue through the experiences and struggles of local people to protect their lands, waters, and families from biocides.

**Cannon, Joshua (University of Chicago), Examination of the Usage of Space in Early Bronze Age Anatolia: A Case Study (1-1)**

Previous research at the multi-component Early Bronze Age Anatolian site of Karatas has examined the distribution and density of spindle whorls. This analysis indicated that towards the middle periods of the site’s habitation, spinning became a centralized activity with some kind of association to a fortified structure in the center of the settlement. The site then expanded considerably and developed a much more dispersed distribution of spindle whorls, highlighting a decentralization of spinning activities. In the site’s final period, a new concentration developed, far from the settlement’s center, which was accompanied by possible evidence for a neighborhood-based craft specialization.

The goal of the current research is to augment previous arguments and observations by providing new lines of evidence and more in-depth, model-based interpretations. This research attempts to distinguish possible workshops from domestic structures and to elaborate on the possibility that the changing patterns of craft production reflect changes in political authority at either an individual or a community level. I do this by using ArcGIS to examine all artifacts and architectural remains to see if there is a correlation between artifact density/distribution and architectural style. Furthermore, nearest neighbor density analysis illustrates more clearly where at this site various activities were conducted and how this changed over time in terms of both location and intensity.

**Cantrell, Ryan (Southern Illinois University—Edwardsville) and Vincia Jones (Southern Illinois University—Edwardsville), HIV AIDS programming (2-5)**

This presentation will explore the lessons learned as students explored HIV AIDS programming of two HIV AIDS service organizations in Paramaribo, Suriname. Students focused on learning the impact of cultural belief systems in a multicultural society on a medically based treatment model. In addition they learned about challenges that people and in particular orphans faced in a society where HIV-AIDS is still strongly stigmatized. Finally they will share the different challenges they encountered as they engaged two different and competing service organizations.

**Capellin, Anarrubenia (College of Wooster), Culture Contact Between the Maya and the Lenca Peoples in the Yojoa Lake Region, Honduras (2-1)**

Honduras has been influenced by many different cultures throughout its history. These influences have marked the country deeply. Contact between the Conquistadores and the Indians, and between groups of Indians before and after the conquest influenced Honduran identity. This study focuses on the contact between two particular cultures in the area, the Maya and the Lenca. The Maya were one of the most notable cultures in Mesoamerica during the Classic period, when they occupied the area from the Yucatan Peninsula to western Honduras. However, their influence extended far beyond these boundaries into Central America. The Lenca, on the other hand, are a culture that is concentrated in southwestern Honduras and El Salvador. They are viewed as having fewer major accomplishments compared to their neighbors to the north, yet they are currently the largest ethnic group in both El Salvador and Honduras. The culture contact between these groups is still very much a part of Honduran identity, but during Pre-Columbian times it gave rise to a new society and a new culture, reflected in the city of Los Naranjos on the northern shore of Yojoa Lake in the department of Cortes. This city seems to be clearly influenced by both the Maya and the Lenca cultures in many aspects, such as its location on the lake, architecture, and art. This study examines the archaeological evidence from this site to explore the nature of culture contact in this segment of Central America.

**Carey, Selene (Miami University), Lessons from Drag: Reexamining Dominant Ideas about LGBTQ Identity (3-10)**

Drag performances are a common feature of LGBTQ groups on college campuses, and often function as a ritual axis around which marginalized individuals constitute group membership. This paper uses an ethnography of communication framework to examine how these performances work to cement a shared identity and an alternative space for sociality. The cultural work of drag performances is formed through two linguistic structures: semantic inversions of marginalizing words and ideas, and indexical elements of a shared social memory. I focus on the ways that drag performers use language to construct a purposeful learning environment for audience members to reexamine dominant ideas about what it means to be an LGBTQ individual on an American college campus. This paper was developed through ethnographic fieldwork I conducted in the fall and winter of the 2011-2012 academic year in the Midwestern college town of Oxford, Ohio.

**Carspecken, Lucinda (Indiana University), Undefining the Self in Alternative Spiritual Identities (1-4)**

In early forays into my research–the study of a loosely Pagan community of environmentalists in Indiana–I was confounded by attempts to define either the place or the people. As one of the founders said about herself, “I tend to run from labels… so I don’t know what I am. It’s safer that way.” Practitioners of non-mainstream religious ritual tend to be especially wary of definition because their marginalized status has opened them up to ridicule, suspicion and, misinterpretation. In this paper I explore several community members’ narratives about their spiritual lives. While their backgrounds, beliefs, and identities vary widely, I note the way they continually move beyond fixed definitions of self and of religious identity. Through these narratives I explore the concept of identity itself, attempting to come to understandings of selfhood and spiritual life as processes, evading definitions and essentially in flux.

**Castañeda, Angela (DePauw University) and Julie Searcy (Indiana University), Mothering the Mother: Negotiating Professionalism and Spirit among Birth Doulas (3-11)**

This research is about doulas. A doula is an experienced woman who supports another woman around the time of childbirth. The field of doulas is a growing profession situated in the service industry. However, most doulas would not use those words to describe their work. They would not think of themselves as being part of an “industry” nor would they think of themselves as a field. Doulas work at the margins of a very established medical profession and interact regularly with OBs, nurses and medical staff, but do not have medical training or licensure. Doulas enter the homes and intimate spaces of pregnant women and straddle the boundaries between intimate and public in their work. DONA International, the largest professional organization for doulas describes a doula as “a trained and experienced professional who provides continuous physical, emotional and informational support to the mother before, during and just after birth” (DONA website). The emphasis on professionals in this definition of a doula and her work reflects a point of debate in the working lives of 25 doulas interviewed for this project. The question of professional vision is a salient one for doulas as their profession continues to grow. This paper addresses how doulas negotiate professional expectations with the personal performance of a doula “spirit.”

**Chidester, Robert (The Mannik & Smith Group, Inc.), Class, Political Economy, and Material Culture in Baltimore, 1877-1920 (2-10)**

Students of American labor history have noted a discontinuity in working-class political behavior between the Gilded Age and the Progressive Era. In the earlier period, wage earners participated in community- and neighborhood-based rallies, demonstrations and petition drives in support of protective labor legislation, an indication of the value they placed upon their roles as participants in a democratic society. By World War I, on the other hand, workers had largely abandoned these approaches in favor of workplace-based organizing and militant strike actions. David Montgomery has argued that this discontinuity between the two periods can be explained by the interaction of three factors: the emergence of monopoly capitalism out of industrial capitalism, the changing makeup of the working class, and the reform efforts of middle-class Progressives. This explanation only partially accounts for the experiences of workers in Baltimore, Maryland, however. Archaeological evidence can be used to illuminate these differences and allow for a more ethnographically nuanced understanding of political and cultural changes and the evolving nature of class consciousness among Baltimore’s working class during this period. Examples from the Anglo-American textile mill community of Hampden-Woodberry, the mixed-occupation African-American neighborhood of Jonestown, and the ethnically diverse industrial neighborhood of Camden Yards are presented.

**Corazzo, Nina (Valparaiso University), Slave Collars in Early Colonial Painting (1-2)**

In c.1710, Justus Englehardt Kuhn painted a portrait of young Henry Darnall III with his black slave positioned subserviently beside him displaying the partridge Henry just shot with his bow and arrow. What strikes the eye immediately is that the slave wears a silver collar. Portraits like these were made not just to record the appearances of their sitters, but also to provide visible and graphic information about the social and economic status of their highborn subjects. In this work, the distinctive pairing/contrasting of owner and owned, white body and black, superior and inferior, further reveals the current social discourses about the dominant hierarchy as regards the Other. In particular, my paper addresses the implications of the slave collar in this painting. Traditions of collaring males and females in the past is traced, then, an exposé of different types of collars used on slaves in early colonial America follows. Finally, an analysis of this painting is made based on the social structures it underwrites.

**Coventry, Barbara Thomas (University of Toledo) and Jerry Van Hoy (University of Toledo), Ohio Union Locals and the Fight to Repel State Bill 5 (3-7)**

Over the past several decades in the US, union representation has declined. In Ohio, and nationally, unions have become the focus of legislation to limit collective bargaining. This paper is based on phase one of our study that examines unions’ and community groups’ reactions to recent legislation affecting collective bargaining in Ohio’s public sector. More specifically, we will concentrate on the role of union locals in Ohio and the part they played in repealing Senate Bill 5.

**Daniels, Elizabeth (Illinois Wesleyan University), Making Indians: Cultural Analysis of a Personal Collection of Hand-Crafted Native American Dolls (3-4)**

Eliida Lakota, a 60-something year old Lakota woman living in central Illinois, grew up collecting and crafting a variety of Native American dolls, and she now owns a collection of more than 500 dolls, representing at least four distinct American Indian traditions. While Ms. Lakota made many of these dolls, she received the majority as gifts or purchased them, and at present, she stores them in her small house in a fairly disorganized manner. In this paper, I draw from in-depth interviews with Ms. Lakota to sketch the history of this impressive collection and its connection to her personal experiences. Further, my analysis of the visual and material features of the dolls, as cultural artifacts, is present, with an emphasis on the qualitative differences between dolls crafted by Native people for personal use and those designed for tourist markets. In particular, I identify historical changes in the various stylistic characteristics of dolls from both of these categories. As such, I argue that the realms of ethnic identity, personal biography, and touristic images of Native Americans have collided, leaving clear traces of a complicated history throughout Ms. Lakota’s fine collection of Native art.

**Davies, Kelsey (Grand Valley State University), The Role of Policy in Sustaining International Development Programs: An Ethno-Scientific Analysis (2-4)**

This study aims to identify the contribution of policy in the sustainability of community-based development programs in international communities. Non-governmental organizations (NGOs) play an important role in developing and continuing programs in many parts of the world including Kenya, China, and Canada. I have conducted a survey with the employees of international NGOs, employees who have influence in the decision-making processes. I analyzed the policies and strategies of the organizations and their contributions to sustainability through the programs these organizations implement. Through this analysis, areas of strength as well as areas needing improvement were found.

**Davis, Ivy (Wichita State University), Burn Evidence in the Human Skeletal Remains from an Archaeological Assemblage: Antelope Creek Phase, Texas (3-3)**

As part of the Antelope Creek Phase in the southern Plains, the archaeological assemblage represented by the Footprint Site (41PT25) is distinct in both the condition and distribution of skeletal remains, deviating from the descriptions of skeletal patterns typically observed at and associated with other archaeological sites associated with this phase. The distinctions are represented by the dispersal of several skeletal elements across a room floor, a clustering of skulls separate from the three burial pits, and evidence of skeletal trauma, some of which may infer possible cases of trauma related to violence (Green 1986; Patterson 1974; Lintz 1986; Moore-Jansen et al. 2011). The human skeletal remains are comprised of nearly 6,000 individual fragments; unique to approximately 8% of these is the presence of charring and calcination to varying degrees (Moore-Jansen et al. 2011). Some lesions are consistent with skeletal trauma resulting from flesh burns, while others may be reflect burns of different origins, such as accidental or intentional cremation. This study addresses three basic questions pertaining to the evidence of burned bone on the site, including the distribution of burn areas across the site, seeking to illustrate core areas versus random distribution of burned remains; the nature of burns and their association with types of or portions of bone; and placing the evidence of burned bone in the context of human activities to explore previously raised questions about potential violence or warfare associated with the Antelope Creek Phase.

**DeCamp, Elise (Indiana University), Midwestern Stand-up Comedy and Stereotyping: Contesting, Constricting, and Celebrating Ethno-Racial Identities (1-2)**

Nigerian author Chimamanda Adichie gave a talk in 2009 filmed at the annual TEDGlobal conference that explores what she terms “the danger of a single story” that narrowly defines and at times exoticizes a continent, nationality, or racial group. In this paper, I elucidate the ways in which stand-up comedy’s invoking of racial stereotypes alternately contributes to this problematic trend and accomplishes positive intra- and cross-cultural bonding between comedians and their audiences. My analysis is based on the 2010 dissertation research I conducted in Midwestern comedy clubs, which involved participant-observation at live shows, interviews of audience members and comedians, and focus groups. I discuss a few examples of how these comedy clubs serve as significant sites for audiences in both the reification of ethno-racial characterizations (pejorative and positive) and the contestation of essentializing racial discourses on class, appearance, behavior, and language. To better situate the significance of stereotype humor, I apply the insights of recent works by anthropologists on language and social solidarity/differentiation in comedy and of scholars who have investigated the influence of racial stereotyping humor through various media genres.

**Dow, James W. (Oakland University), The Evolution of Dysfunctional Social Behavior: A Non-Darwinian Gene Model (2-8)**

This paper will discuss problems with current models of social selection. They are hung up on defining the unit of selection. Is it the individual, the group, or a combination thereof? What unit is being selected by human and other animal social behavior? Part of the confusion is caused by Darwin’s model of natural selection, the survival of the fittest. Social interaction has caused individually unfit, bizarre signaling behavior to evolve. The behavior is clearly unfit from the point of view of individual survival. Some can be seen as group survival, but all of it must be gene survival. As Dawkins pointed out, the gene is the true unit of inheritance and selection. Individually unfit signaling behavior is particularly manifested in mating and in human religion. Group survival does not explain sexual signaling.

Individual survival does not explain religious signaling. All of it must be gene survival. The paper proposes that groups of genes, extranomes, in more than one individual add fitness to each other through cooperative signaling. The impact of extranome-based gene selection on the evolution of social behavior is examined with coalitional game theory. Coalitional game theory reveals the signaling patterns that are necessary to add fitness to genes that cooperate across individual boundaries.

**Drolet, Anden (Augustana College), Tradition through Choice: Food Acquisition among International Refugees in Midwest America (3-1)**

Refugees are often conceptualized as being the least autonomous members of a society, either as a drain on a society’s resources or as people who need “saving from themselves”. In both respects, refugees’ agency is devalued. I argue that the agency of these people may be constrained less by their status as refugees or some supposed ignorance, and more by a lack of access to supplies or the financial means to make choices. One fundamental aspect of human decision-making is demonstrated through food preference. Thus, food selection serves as a lens to determine just how much autonomy refugees have. Interviews conducted with Burmese refugees living in the cities of Rock Island and Moline, Illinois, demonstrated that when sufficient economic stability has been achieved and markets providing diverse options are available, the members of the community made healthy and self-determined food choices. The members of this community utilized a complex set of values to determine where to shop and which ingredients to purchase. With ingenuity and a nuanced pluralistic system of values, the members of the Burmese refugee community were able to maintain a key factor of their identity through the recreation of traditional food.

**Dunn, Janet S. (University of Michigan—Dearborn), Challenges and Opportunities in the Teaching of Scholarship to Undergraduate Anthropology Students (3-6)**

Among the goals of a liberal arts education is to develop in students the ability to think critically, to assess new information, and to express ideas clearly, while simultaneously instilling in students a broad understanding of the arts, sciences, and humanities, and steeping them in discipline-specific concepts and methods. One of the ironies of the “information age” is that while a great deal of information is easily accessible, much of the scholarly record that informs researchers and practitioners is not accessed by undergraduate students. This presentation explores some of the challenges of and opportunities for teaching about scholarship in order to impart in students a deeper understanding of the research process, a familiarity with the published literature, and an appreciation of the uncertainties, controversies, and debates in social science research in general and anthropological research in particular.

**Dupper, Amy (Kent State University), Matando el Pelo: An Ethnographic Study Exploring Dominican Women’s Perceptions of “Good Hair” and “Bad Hair” Within the Environment of the Beauty Salon in Santiago, Domingo Republic (2-6)**

This paper explores the meanings behind turning “bad hair” into “good hair”, the role of the beauty salon in Santiago, Dominican Republic, and the implications this has on Dominican women’s ideas of beauty. The data collected through participant-observation and interviews revealed three themes: how Dominican women define “good hair” and “bad hair” and the different hairstyles worn in formal and informal settings; conversations within the salon environment between women and how topics change when a male is present; and finally, how the images displayed in the salon communicate a white beauty ideal and the reactions of the women to these images. An unexpected finding that emerged revealed signs of resistance against the white beauty ideal.

**Durocher, Mary (Wayne State University), Creating a Sense of Ethnic Identity: Mexicano Home Altars as Part of the Cultural Landscape of San Antonio, Texas (3-1)**

Recent scholarship has shown that human relationships with objects and things play a key role in negotiating a sense of self. My goal has been to examine the role of making and using home altars in negotiating *Mexicano* ethnic identity in San Antonio, Texas. People who make altars have employed a conscious strategy for survival through religious objects in a social milieu where they continue to struggle against domination by the Anglo community (Sandoval 2006; Aponte and De La Torre 2006; Goizueta 2004). It is between the borders and within a particular cultural landscape that they negotiate an identity and a place for themselves, with one foot in each culture—the Mexican and the Anglo (Anzaldúa 1999; Gupta and Ferguson 1992; Vélez-Ibáñez and Sampaio 2002; Bustamente 2004; Sanders 2002). People create personal and public landscapes through human action and the choices they make to recreate what they see as an “ideal” environment, one that reflects their cultural memories and heritage. This process takes an actor-centered theoretical approach to practices in everyday life as proposed by Bourdieu (1976) and others. In this research, the focus is on religious objects and things used on home altars and in public displays such as yard shrines, murals, and public art to create and reinforce a sense of *Mexicano* identity for the individual and the *Mexicano* community at large.

**Eaton, Tara (Wayne State University), Studying Culture in the Virtual Work Domain**

This paper discusses the methodological considerations and consequences of applying ethnography to the study of global, multi-sited phenomena, such as international business, and in doing so, establish what cultural insights are possible. Ethnographic fieldwork was conducted in the transnational and virtual business environment of information technology offshore outsourcing—a research context that is both multi-local and dependent upon virtual communication. Study findings showed that ethnography can be adapted for the study of work in virtual environments and can provide new forms of cultural insight unlike that which the discipline of anthropology has traditionally achieved, such as insight into the cultural forms present in virtual localities. Guidelines are provided for future studies of culture in the virtual work domain.

**Esperanza, Jennifer Santos (DePauw University), The Anthropologist As Consultant: Teaching With Problem-Based Modules (3-6)**

In light of recent comments made by Florida Governor Rick Scott questioning the utility of an anthropology degree, the discipline of anthropology has come under increasing scrutiny over what it can offer its graduates. In this presentation, I will how discuss how anthropology students in introductory to senior level courses can learn by participating in exercises that ask them to imagine they are professional "consultants." By utilizing simulation modules that prompt students to analyze real-world problems and to "think like an anthropologist," I will explore how anthropology instructors can demonstrate the utility of anthropology. From evaluating a political asylum seeker's immigrations application, creating an orientation program for newly arrived refugees, to writing recommendations for a proposed wildlife conservation project in Africa, I utilize "real-world" situations that prompt students to recognize the various situations in which anthropological knowledge has been utilized analyze and help solve complex social problems.

**Feinberg, Richard (Kent State University), Racial Stereotypes in the US and Southeastern Solomon Islands (2-8)**

Polynesians in the Vaeakau-Taumako region of the southeastern Solomon Islands have a lengthy history of trade and intermarriage with nearby Melanesians, and many of my interlocutors are visually indistinguishable from their Melanesian neighbors. Still, they have a strong sense of themselves as Polynesian and portray themselves in at least one well-known tale as civilized and sophisticated, in contrast with the allegedly uncultured, naked islanders to their south and west. Yet, Polynesians constitute a tiny minority of the Solomon Islands population and are, therefore, potentially vulnerable to discrimination. This situation contrasts with that in North America, where people with the strongest feelings of superiority also tend to be demographically, economically, and politically dominant. I will explore some of the structural differences between “race” relations in the Solomons and the contemporary US.

**Flores, Nicholas (DePauw University), The Political Negotiation of Identities: Latinos and LGTQ Campus Communities (3-2)**

Scholarly writings on Latinos and self-identified LGTQ individualshave primarily discussed each community as separate and distinct. Thispaper explores intersecting identities of queer Latinos in communitydevelopment efforts, specifically in community service and activism. Using an in-depth, interdisciplinary, qualitative analysis of texts, along with the experiences of student leaders at DePauw University, I argue that sites of are prime spaces of new knowledge intersectionality production. The trope of immigration is used to problematize what have been the traditional understandings of how and why individuals and communities move spatially and conceptually, to interrogate queer Latino identities as they manifest at discursive and material levels. A queer analysis of immigration can inform how we perceive and engage with immigration and spaces of activism. These sites of intersection render valuable, informative, and transformative experiences, which future scholarship can build and learn. Because Latino community development efforts have primarily focused on notions of heteronormative gender and rigid family structures, and because queer activism has mostly focused on national efforts for marriage equality, little room has been left for the political negotiation of communities and individuals who interpret both narratives. The notion of identity politics has constructed discourses surrounding intersections, and therefore, it is important to not only address these concerns but to take the conversation in a direction conducive for inclusive, community-based activism.

**Foldesi, Jennifer (Kent State University—Geauga), Sex, Family, and Exploitation: The Mosuo of Southwest China (2-6)**

The Mosuo people are classified under the Naxi classification in China. They are a unique group of people practicing matrilineality. This paper explores the many aspects of matrilineality and how the Mosuo people follow these kinship practices. Further, highlighted are father involvement, and many other features of the Mosuo people, including their religion, culture, parenting styles, religion, language, walking marriages and sexual freedom. The Mosuo are said to have it all: a continued bloodline

**Gardiner, Steven (Zayed University), Racist Scientism: Contemporary Challenges to the Boasian Legacy (2-8)**

While some versions of contemporary “scientific” racism, e.g. the fetishizing of I.Q. tests Herrnstein and Murray’s Bell Curve (1996) and the crude adaptationism of early incarnations of sociobiology, are well known and have been the subject of both vigorous public debate and scholarly engagement, much less known are the group of “race scholars”—many of them tenured professors such as J. Phillipe Rushton and/or widely read journalists such as the late Sam Francis—linked to The Occidental Quarterly and organizations such as American Renaissance. Many of these figures correctly view the work of Franz Boas and the American tradition of cultural anthropology that flows from it as a significant challenge to their vision of race, genetics, intelligence and individual worth, specifically attacking Boas and his legacy in articles with titles such as “The Great Social Anthropology Scam” (by psychologist Chris Brand, Occidental Quarterly 3:2 [Summer 2003]). Although most of these authors and thinkers are far from being household names, they have had a strong impact, I argue, on the contemporary American anti-immigrant movement and its ideological child, the Tea Party. In this talk I propose to examine the views of these anti-Boasian thinkers and suggest how contemporary anthropologists might respond to their ideas.

**Geiger, Elspeth (Wayne State University), Native American Women and Sexual Stereotyping in Mid- to Late-Twentieth Century Film (3-4)**

Mid- to late-twentieth century American films often juxtaposed portrayals of Native Americans with those of European settlers. The Indigenous characters and the mysticism that surrounded them were represented as the antithesis to the western worldview. Native Americans were simultaneously alluring and symbols of anarchy within these films. In terms of Native American women, the portrayal translated into lust and wildness and a stereotype of the temptress. The Native American woman as a character is often represented in opposition to the Christian ideals of women’s sexuality that were prevalent in American culture in the twentieth century. This paper discusses the various ways Native American women are portrayed as archetypal “erotic others” within American films such as Disney’s *Pocahontas* (1995) and *Duel in the Sun*(1946).

**Glazier, Jack (Oberlin College), Boas, Du Bois, and African Americans: Establishing a Usable Past (2-8)**

Over the previous four decades, segments of our discipline have engaged in various efforts at self-immolation ranging from charges of complicity in colonialism, to creating the alien other, to denying any special authority to anthropology, to the attempt to purge “science” from the revised AAA mission statement of one year ago. Insufficiently attuned to the history of anthropology, our critics, both homegrown and external, ignore the truly progressive ideas developed within anthropology since the early 1900s. Whatever remains of a truly liberal popular American consciousness on matters of race and culture derives from Franz Boas and his various students. For comparative purposes, this paper examines views of race and culture in the professions of anthropology and history. The latter, with the exception of black historians and the historically minded sociologist, W.E.B. Du Bois, remained distinctly retrograde and illiberal up until the 1950s. The route to an African American usable past—a confident historical and cultural self-awareness—could be better charted through anthropology than through history as practiced by the vast majority of American historians.

**Golembiewski, Amber (University of Michigan—Dearborn), The Commoditization of the Great Lakes (2-12)**

I investigate the commoditization of the water in the Great Lakes, specifically Lake Michigan. Also addressed are the laws that deal with the commoditization of water. The data derive from a survey of the literature and legal documents. Observations and interviews are also used throughout the paper. The effects of the Nestle Corporation’s Ice Mountain bottle water enterprise is discussed in terms of exploiting the ecosystems and waters of Lake Michigan.

**Guinee, Bill (Westminster College), Explaining the Punch Lines: Investigating the Ethos of Alcoholics Anonymous Humor (2-11)**

One might not initially expect a mutual help movement oriented towards enabling its members to avoid the consequences of a potentially life threatening illness to be a significant locus for humor. Nonetheless, the discourse in Alcoholics Anonymous meetings and particularly its most popular speakers’ speeches have a very strong infusion of humor. As humor is based in tacit shared understandings, this essay explores the ethos that informs the humor, why narratives that outsiders might regard as tragic or seriously disturbed can elicit gales of laughter in AA. Based in grounded qualitative analysis of AA narratives, I show how this humor can serve as boundary marker, emblem of self, and reach into the therapeutic.

**Gullett, Catherine (College of Wooster), Journey to the New World: An Examination of Jamestown’s Role in the Expansion of the European World-System (2-10)**

In May, 1607, 105 Englishmen arrived at what would become the first viable English colony in North America: Jamestown. Historians traditionally focus on the harsh conditions—famine, drought, conflict—prevalent during the settlement’s early years; however, Jamestown persisted, evolving from a fledgling fort into an established settlement and eventual county seat during the course of the 17th century. As an extension of England in the New World, Jamestown held a unique position on a continent characterized by significant native populations and a minimal European presence. A cycle of hostile and peaceful interactions between the English and the native Powhatan peoples proved fundamental in shaping the settlement’s development. In addition, shifting political and economic dynamics in Europe and England resulted in almost continuous changes to Jamestown’s political organization and economic standing. Using the tenets of Immanuel Wallerstein’s world-systems theory, Jamestown’s growth can be examined as a natural effect of the colony’s relationship with the core of its economy, England. Though initially dependent on England for supplies, the colony served as an outpost designed to further England’s economic goals. However, as Jamestown became more established and its need for England’s support lessened, the colony developed into a semi-independent entity capable of interacting not only with Europe, but also of facilitating trade with local populations. Using a combination of historical documents and archaeological evidence, this study examines Jamestown’s evolving position within an increasingly global economy.

**Haslam, Chris (College of Wooster), Consumerism in the Caribbean: A Study of Consumer Trends within the British Colonial Caribbean (2-10)**

The British Caribbean colonies of Jamaica, Barbados, and Nevis were examples of the sudden rise of English power in the Caribbean. They all experienced a rapid growth in both population and wealth during the mid- to late-seventeenth century. With that growth and wealth came many changes that had not been previously encountered in England. Historians have pinpointed a change in consumer trends that can be dated to the early to mid-eighteenth century in England. Archaeological evidence suggests that this change may have occurred earlier within the Caribbean colonies. This paper analyzes the archaeological and historical evidence that supports this claim. The data shows that in fact the consumer revolution was experienced in the Caribbean due to a specific set of circumstances dating as early as the late seventeenth century. This predates the consumer revolution in England by as much as 50 years. By comparing historical and archaeological evidence this paper identifies and explains why such a revolution would happen. The research indicates that the Caribbean had a significant influence on social trends in Great Britain and the Old World, in general.

**Hayes, Margaret (Augustana College), The IDEA Project: Interfaith Dialogue Evoking Action - Exploring Pluralism with Youth at Augustana College and in the Quad Cities (1-4)**

Interfaith dialogue and pluralism are oftentimes categorized as ways to “out-nice” each other.The goal seems to be avoiding the uncomfortable and seizing opportunities to flatter and smooth away rough edges of difference. I argue that productive interfaith work in America must eschew decontextualized compliments and instead construct new paradigms for communication and action. Through dialogue within various religious communities, I investigate the intersection of pluralism and diversity within different lifeworlds, and how to recreate the language and expectations of pluralistic movements. Methodologically, questionnaires and ethnographic interviews will investigate if multifaceted-lived religion demonstrates a way to deconstruct standards of ignorance, fear, and othering. This praxis of lived religion is not a recapitulation of textual religion, but rather the basis for a mode of dialogue and action with which we can combat issues and develop resolutions within the context of interfaith relationships in a pluralistic nation.

**Hennemann, Renee (College of Wooster), The Gift that Keeps on Giving: An Examination of Scenes on Royal and Non-Royal Egyptian Coffins and Tombs (1-1)**

For the ancient Egyptians, preparations for the afterlife were not something to be taken lightly, especially since to them religion and daily life were deeply intertwined. In their minds, there was a balance to everything and if proper rituals were not followed, chaos would ensue. Furthermore, death was merely another stage of life, and as a result, they were not only concerned with taking care of their physical bodies, but their spiritual aspects as well. Despite what popular culture may lead some to believe, not all Egyptians had the ability to create lavish tombs and coffins, using precious materials, such as gold, to help ensure that they would have a pleasant afterlife. Therefore, to balance the attention that has often been paid to royal tombs and coffins, I look at the images found on tombs and coffins of non-royals to see how select individuals viewed their role in life in comparison to elite individuals. To do this, I examine tombs of non-elites from the Theban Necropolis, coffins of a priest and a priestess from the Third Intermediate Period, and a Ptolemaic Period coffin that likely belonged to a priestess. In particular, my study looks at the role that scenes, such as gift giving, played from the New Kingdom to the Ptolemaic Period, in an attempt to understand how social and economic practices might have impacted the iconography that was selected.

**Holley-Kline, Sam (DePauw University), “A Relationship-Driven Place”: Administrators’ Understandings of Community on a Small, Residential College Campus (3-2)**

When recent studies of American college campuses note a decline in community involvement, they are often driven by the student perspective. While such studies have enumerated the reasons for that decline, the administrative response is often absent or assumed to be out of line with students” understandings of community. In order to understand how community functions on modern college campuses, it is necessary to consider the views of administrators involved in the community development process. This study incorporates an administrative perspective through interviews, observations, and an analysis of documents related to the professional staff of DePauw University’s Office of Campus Living and Community Development. Findings suggest that administrators understand community through a paradigm of relationality, rather than of decline, and react accordingly. This research contributes to a more holistic view of community in American residential college campuses, and may provide suggestions for the development of community at similar colleges.

**Hollowell, Julie (Indiana University), Building Capacity for Community-Based Research in the University? Lessons from IPinCH (3-9)**

I’ve been part of a 7-year international collaborative research project (now at its halfway point), which, from the start, has been committed to community-based research—research designed by, for, and with community needs. IPinCH, or the Intellectual Property Issues in Cultural Heritage project, began by working with researchers and representatives of community organizations who had a history of rapport and already-identified objectives. The process of getting research underway, notably at the university level, has been painstaking and frustrating. In retrospect, on one hand, perhaps more groundwork was needed to develop understanding and support of this transformative paradigm within university research and budget offices. On the other hand, university entities have learned a great deal in the process, although institutional memory is lacking. The question is one of how to build capacity and sustainability for community-based research, not only at the community level (where people are often already on board) but within an academic context. Finally, in general, what kinds of partnerships or relationships provide ample support for this kind of research?

**Holmstrom, Jane (St. Cloud State University), Friendship in Ruins: Ethnographic Research among Student Archaeologists (2-9)**

How does social networking influence the lifecycle of friendships? How do relationships form and progress in the setting of a foreign field school? The research for this paper was conducted in Rome, Italy during the summer of 2011. I was accepted to participate in an archaeology excavation of the old sea port of Ostia Antica through the AIRC. To complete the cultural anthropology field school through SCSU, I decided to study the group interaction and social networking of the AIRC group, as many of the participants had never met before. I followed 42 students during an archaeology field school in Rome to see how social networking was used in making, maintaining, and ending friendships. I tie face to face group interaction with the online social networking site of Facebook. I discuss the history of the areas of excavation as well as the rise and fall of relationships among the groups. I found that the nature of friendships and relationships are sped up in a six week field school and that sabotaging the relationship is sometimes easier than saying goodbye.

**Holtzman, Shelby (University of Michigan—Dearborn), Energetics and the Evolution of the Genus Homo (2-13)**

Evolutionary change does not occur just because a species is in need of an adaptation. When changes and mutations do happen to occur, those individuals who become more reproductively fit for their environment will survive and flourish. With each new fossil discovery, there is a desire to know both the cause and the effect of such evolutionary change. Through study of existing literature on *Homo ergaster* and various australopithecine species, I draw connections between some of our more human adaptations. From bipedalism and our omnivorous diet to longer gestation periods, child rearing, and brain size, I show the strong correlations that exist within the onset of these adaptations based on caloric intake, and highlight the roles they have played beyond the biological.

Hunting and cooking big game called for group efforts and an occasional surplus of food to share. Bipedalism narrowed the pelvis, while growing brain size enlarged the skull. These physical changes caused newborn infants to be less developed and more dependent on adult care for survival. With new social connections this adult care was no longer restricted to parents; aunts, uncles, grandparents, and friends took on new child-raising roles. I discuss how these biological adaptations have both caused and allowed our species to be dependent on social interactions, and how a change in caloric intake and requirement has accompanied each of these evolutionary developments.

**Howard-Bobiwash, Heather (Michigan State University), Community-Based and Community-Engaged Knowledge Production: An Evolution of Relationships (3-9)**

Aboriginal peoples in Toronto have had a long-standing interest in research, articulated since the 1960s through movements which have drawn attention to issues specific to the urban population, situated research in the context of Aboriginal principles, correlated to broader activist and social movements, including the portability of Aboriginal rights off-reserve, and collaborated with non-Aboriginal people, including academics, to further community-defined agendas. At the local-level urban Aboriginal community there is conscious, vigilant understanding of the processes and politics of knowledge production, as well as the value of research and its impacts on social order. This paper explores transformations in the conceptualization and practice of community-based research by and with Aboriginal people in Toronto.

**Hristovitch, George (Purdue University), The Effects of Mysticism-Based Healing and Self-Development Practices on Social Conditioning, Stereotyping, and Prejudice (1-4)**

During the last decades of the twentieth century, the practices and philosophy of Sufi mystics from former Soviet Republics Kazakhstan and Uzbekistan spread into mainstream Russian society, and from there to much of Eastern Europe. Through the efforts of individuals such as Mirzakarim Sanakulovich Norbekov, Sufism-based self-help programs have become one of the most popular forms of alternative healing and self-development in the region. This paper discusses the Bulgarian branch of Norbekov’s larger network of clubs, which spans Central Asia and Eastern Europe and has fostered small-scale international and inter-racial cooperation. Additionally, research findings are presented regarding how the Sufi focus on self-analysis and removal of externally-imposed conditioning, as well as general emphasis on phenomenologically and existentially grounded approaches to life, can lead to a significant reduction in ideological thinking, concerns for social norms, stereotyping, and other variables which contribute to prejudiced and racist behavior.

**Huddleston, Chad (St. Louis University), Fitting It All In: teaching Anthropology or Training Anthropologists (3-6)**

As part of a developing three-field (cultural, archaeology, physical) Anthropology program, the issue of what and how to teach our students has been a concern in two corresponding aspects. First, are we teaching anthropology or are we training anthropologists.  I used to teach every intro class like I was training first year anthropologists, introducing them to methods and field techniques, but then I realized that the majority of introductory students do not go on in anthropology. With this realization, I switched my teaching for introductory courses to truly reflect an introduction to anthropology with more examples of world cultures and practice in an effort to introduce ideas of diversity and social understanding. As a result, my upper division classes switched to a stronger focus on method and theory. The second concern, following from the first, was: how do you fit it all in?  As the sole cultural anthropologist in a very small program, I am finding it difficult to ensure that students are getting “all of it”—theory, methods, field experiences, ethics, and most importantly a sense of the history of the discipline and classic studies. There is so much to teach and we all feel the time crunch on turning out well rounded, burgeoning anthropologists by the end of our program.

**Huddleston, Chad (St. Louis University), Government on Our Side?: Official Language and Power on Banks Peninsula, New Zealand (2-11)**

In Aotearoa/New Zealand, Maori heritage has become an issue of national importance with the passing of the *Resource Management Amendment Act 2003*. However, how Maori and non-Maori reckon this heritage is divergent and complicated. Yet, in this national context of biculturalism both sides are working to bridge that gap. In particular, the concept of *tapu* (sacredness) has recently been the focus of a case on the South Island. The site, called Takapuneke, was the place of a massacre in 1830 and has recently been protected as reserve land. How the land is perceived as *tapu* will play into the management plans that are now being created for the future of the site by local authorities, local Maori, and other invested parties. One particular issue is the difference between the local Maori version of *tapu*, which is fluid, and the policy-bound version of *wahi tapu* (sacred place) that is partially static. The question then becomes whether the Crown is co-opting the concept as a continuation of its past colonial policy or is it genuinely attempting to include this important Maori concept into its management policies. This paper will discuss the theoretical implications of making *tapu* part of the Crown’s “official language” and the resulting effect in the power relations between Maori and the Crown in regards to the site of Takapuneke and Banks Peninsula in general.

**Huddleston, Chad (St. Louis University), Zombie Squad to the rescue: Recreating survivalists in America (2-2)**

Survivalists in American culture have been portrayed as political or religious extremists in both academic and popular literature. They are usually characterized as extreme, right wing, white supremacist, millennialist, gun carrying, ‘wackos’ (Stewart and Harding 1999; Berry 1999; Weeber and Rodeheaver 2003; Mason 2005; Hill et al 2001). However, I argue that the meaning of preparing for a crisis or disaster has changed since Hurricane Katrina in 2005. I posit that this definition of survivalist is no longer working for the majority of survival-based behavior that is present in the US. While it may still be applicable to some extreme groups, there is another subset of behaviors that fit a broader definition of survivalist and new groups with these behaviors that claim the label for themselves. This paper fleshes out this new category of survivalist, using Zombie Squad, a disaster preparedness group that uses a zombie apocalypse as a mythos, as an example.

**Iaccarino, Gaetano (Augustana College), The Agricultural Imagination: An Analysis of John Deere’s Corporate Narrative (2-3)**

When the John Deere brand comes to mind, marketing ideology wants the consumer to associate it with quality, integrity, a history of dedication to those linked to the land, and most notably, small-scale family farming. Yet, since the company’s humble beginnings, who is now buying their products? Are the current commodities John Deere makes still produced for the small-scale family farms for which they were initially intended? Through ethnographic research at the company’s corporate headquarters in Moline, Illinois, I explore the images and rhetoric John Deere implements in creating their company narrative, and seek to understand how this narrative may come into conflict with the products they create. Does the company’s rhetoric reflect reality, or rather an imagined agriculture of the twenty-first century?

**Jacobs, Claude (The University of Michigan—Dearborn), The World Sabbath as Interfaith Cultural Production in Metropolitan Detroit: Or When the Saints Go Marching in at Temple Israel (1-4)**

Interfaith activity has been a part of the metropolitan Detroit religious landscape since the middle of the twentieth century. Since that time, these activities have increased substantially, so that presently people from an ever-greater diversity of religious backgrounds have organized a variety of interfaith organizations and ritual events. One such ritual is the World Sabbath, observed each year on the last weekend of January. The interfaith committee that plans this event carefully balances symbols, songs, prayers, and readings from sacred texts in order to represent ten or more faith traditions. The outcome is often surprising for the several hundred people who attend the service, as well as for the organizers. This paper examines cultural production (organizations, ritual, and ethos) in the context of a local interfaith movement in general, and the World Sabbath in particular, in which following William Hutchison’s discussion of pluralism in America the distinction between religion as dogma and religion as intellectual and social concern is paramount. Attention is also given to Lowell Livezey’s description of how religion is currently situated in the United States, in terms of urban restructuring, the restructuring of American religion itself, and social transformation and the refocus of American culture since the 1960s and 1970s.

**Jeon, Mihyon (York University), Overseas Koreans as English Teachers in Rural Korea: Language and Ethnicity in Transnational Space (2-11)**

As globalization alters social relations through heightened human mobility and interconnectedness, it transforms the conditions under which language is used. The rise of English as *lingua franca* of the global economy and the commodification of language and identity are both sociolinguistic consequences of neoliberal globalization (Heller 2003, 2007; Phillipson 2003). The commodification of language and identity often involves ‘linguistic flexibility’ (Cameron 2005a: 15), in which language is treated as detachable from ethnonational identity, as capitalist enterprises increasingly view language as a resource that can yield rewards through careful management (Cameron 2005a). In today’s globalized economy, struggles over the resources of English language education tie English to processes of construction and reproduction of social differences and inequality (Heller 2002). South Korea’s newly launched Teach and Learn in Korea (TaLK) program is one such example. The TaLK program recruits native speakers of English, including overseas ethnic Koreans, as temporary immigrant workers to teach English to rural elementary students. Using the concept of ‘language management,’ the presentation demonstrates how the Korean government views transnational Koreans’ ethnicity as an asset, while treating their linguistic resources as manageable commodities. Through analyses of policy documents, media coverage, and essays by and interviews with TaLK participants, this presentation highlights how the TaLK program may contribute to sustaining social differences and inequality in multiple ways, although the program’s main goal is to provide equal opportunities to rural students.

**Jones, Kyle (Purdue University), Perceptions of the Past, Sentiments of Contemporary Cultural Difference: Hip Hop and Youth Identities in Urban Andean Peru (1-3)**

Hip hop has emerged in recent decades as a pervasive worldwide phenomenon. Yet, hip hop’s ubiquity and translocal connections do not necessarily come at the expense of localized identities, histories, or concerns. Rather, local contexts greatly shape what hip hop means and how and why people engage with it. Given how music and dance have played an integral part in constituting cultural landscapes in Peru and throughout the Andes, the emerging presence of hip hop across many sectors of Peruvian society thus raises interesting questions about the uses and meanings of hip hop in Peru. Such questions are especially true in terms of youth, that diverse category of individuals that hip hop often indexes, and who are often paradoxically seen as embodying the hopes as well as the fears of other generations, as the future yet beholden to the past. This paper discusses how youth draw on and reimagine understandings of the past in constructing identities and rearticulating senses of regional heritage through hip hop. These dynamic processes play an important part in the efforts of *hiphoperos* (hip-hoppers) to establish themselves within the milieu of hip hop culture in Peru and beyond, in many ways reconceptualizing cartographies of sociocultural difference and belonging. Looking at how youth in Peru have articulated identities and heritage through hip hop opens up ways to approach the practices of youth, situating them as social agents who play an active role in the politics of culture.

**Kaple, Elizabeth (DePaul University) and Hannah Gunning (DePaul University), Strangers to the Field: Encountering Methodological Challenges Through the Study of DePaul University’s Catholic Community (1-4)**

This paper explores ethnographic methodologies, including participant observation and interviewing through our experience of DePaul University’s Catholic community. As novices to the field research, we experienced alienation from the community, anthropological guilt, and general successes and failures navigating the ethnographic process. In this paper, we outline how the experience of our research resulted in a redefinition of our methods as we further engaged in the research process. We began as outsiders to the Catholic community and came to understand the complexities embedded in the life of Catholic college students as our knowledge of the ethnographic research endeavor grew.

**Kasztalska, Aleksandra (Purdue University), I Can Has Culture? (3-8)**

The emergence of new “participatory media” has challenged traditional notions of “community” and “culture.” Instead of focusing on the physical space between individuals, contemporary scholars emphasize the strength of interpersonal relationships as essential to group cohesion in online and offline contexts. Blank (2011) points out that even the seemingly content-less Internet meme can serve as means of folkloric expression, but few, if any, studies have looked at the meme phenomenon as a culturally-embedded discursive strategy.  
 The present study is an attempt at constructing a foundation for future academic inquiries into Internet memes. Although such humorous pictures and catchphrases are still largely ignored by the social sciences, it is argued that this phenomenon can provide valuable insights into the construction of group identity online. It is also maintained that humor may prove especially conducive to cultural transmission, and that its importance in interpersonal relationships should not be overlooked.   
 To address the apparent gap in research, the first aim of this project is to synthesize relevant research pertaining to vernacular communication of digital communities and the role of humor in interaction. Following the theoretical discussion is a case-study analysis of ICanHasCheezburger.com (ICHC), a popular online hub which generates silly pictures and other humorous material. Grounded in Fine and De Soucey’s (2005) and Raskin and Attardo’s (1991) claims that joking is in fact a cooperative, culturally-embedded practice, the analysis demonstrates how the members of ICHC use memes to convey and negotiate their shared identity as a community.

**Kehoe, Alice B. (University of Wisconsin—Milwaukee), Boas, the Nemesis of the Master Race (2-8)**

Madison Grant, leading eugenicist and author of “Passing of the Great Race,” hated Franz Boas, particularly after the 1911 book. Historian Jonathan Spiro has discovered that Grant engineered the notorious 1919 censure of Boas. This paper discusses the threat Boas posed, and the tenacity of Grant’s racism in America.

**Kerchner, Matthew (Indiana University), Race, Policy, and the American Summer Camp Movement (1-2)**

Employing concepts from critical race theory and the anthropology of policy, I explore how the American summer camp movement is reacting in terms of policy development and implementation at two levels (the national organization level and the camp level) in relation to changing racial demographics in the United States. Qualitative and quantitative data analysis yields operating concepts and assumptions about different racial groups as well as how the summer camp is perceived, as well as how the movement as a whole functions for individuals from different social groups in both positive and negative ways. This analysis is tied into larger themes surrounding race and anthropology (specifically representations and performances of whiteness, Native Americans and African Americans), whiteness studies, policy creation and agents of implementation, how institutions adapt to social change, and the dynamic tension between environment and race in the United States.

**Klankey, Sarah (Kansas State University), Perceived Bias and the Itemization of Humans in Bantu Noun Classes (2-11)**

The noun classes of Bantu languages profoundly affect the structure of Bantu grammar. They integrate into multiple parts of speech and often transform verbs, demonstratives, possessives, and adjectives using prefixes that denote the specific class. Linguistic anthropologists for some time have been struggling to assign meanings to these categories. One class that is widely found in Bantu languages is the human class, which includes most nouns that refer to humans. However, some humans are found outside of this class, and are even found in classes that specifically refer to objects. Using the languages Xhosa and Swahili as references, this paper explores the reasoning behind this apparent linguistic itemization of human beings. One theory that explains the reason for this itemization is that it is due to the undesirability of the specific human who is placed in a non-human class. For example, in Xhosa, thieves are placed in the item class. This appears to be a demotion of a human to an item, or something that is dirty. This paper argues against this hypothesis. This view of perceived bias is ethnocentric and attempts to force these languages to fit Western categories of understanding. Instead, I seek to argue that when the word for a human finds itself in a non-human class, the noun class is indexing the action or the state of being of that person.

**Kohlman, Stephanie (DePauw University), Catholic on Campus (3-2)**

What does it mean to be Catholic? Catholicism exists around the world in institutions and people. In recognizing the multiple levels of Catholicism, this research seeks to understand how students, who define themselves as Catholic, experience their religious affiliation and what these experiences mean to them. Data collected for this research include observations, surveys and interviews with DePauw students who identified as Catholic. In particular, this research focused on changes in their Catholic identity on campus in comparison to their home setting. Although the experiences of students varied, the Catholic Church proved to be an important factor in how students define community on campus.

**Kowicki, Katie (College of Wooster), Off with Their Heads: The Use of Human Heads as Trophies in Central and South America (3-3)**

The practice of displaying human remains as trophies is one that has been present in the Americas since the Archaic period. There are multiple forms of trophy collection, including headhunting and scalping. Any part of the body can be used in trophy collection; it is not limited to the skull. This practice includes fingers, skins, feet and other body parts that may not appear in the archaeological record. Headhunting is defined as the obtaining of a head as an act of warfare or ritual with the intent to display the remains in part (without skin) or whole (with skin). The present paper examines the practice of collecting human remains for display as trophies. Specifically, I investigate the display of severed curated body parts obtained from individuals. There is a focus on the display of skulls, in which the scalp was intentionally removed before being displayed. Cultures such as the Maya used the collection of skulls to demonstrate dominance over other groups in the area. They performed small raids to obtain captives who were then sacrificed at various ritual ceremonies. The act of scalping and the collection of shrunken heads in Central and South America are also studied. This study examines why cultures collected human remains and how they treated them by looking at the archaeological record as well as ethnographic sources. I also consider how warfare led to the rise of complex societies and the role trophy collection had in this process.

**Kreinath, Jens (Wichita State University), Interreligious Pilgrimage Centers as Chronotopes: The Worship of Saint George and the Ritual Transformation of Agency (1-4)**

This paper presents some significant ethnographic findings on the worship of Saint George **(**Hızır or Khiḍr**)** in Antioch (Antakya) of Turkey as a major reoccurring figure in various places of that region. Members of different religious denominations visit and consult these pilgrimage centers for purposes of dreaming, wish making, and healing. The plural locality of these shrines dedicated to Saint George and the pilgrims transform these sites into places of inter-religious encounters embedded within a broader network of pilgrimage sites. Among these worshipping groups are Orthodox Christians, Sunni Muslims and Alawis, a heterodox splinter group of extreme Shia Islam incorporating Christian and pagan practices. In conceptualizing the landscape of the sacred sites as chronotopes, I demonstrate how healing practices and wish making ceremonies performed at these places can be analyzed in terms of the remaking and reshaping of reality through the ritual transformation of agency. By engaging the ideas of Alfred Gell, I demonstrate how the transformation of agency allows analyzing ethnographic data on pilgrimage centers in a new key.

**Krumbhaar, Khai (University of Michigan—Dearborn), The Other Side of the Window: An Ethnography of Zoo-Goers in Midwestern America (2-2)**

Much study and emphasis has been devoted to how primates adapt to life in zoos, how they adjust patterns of life and create new ones to cope with the artificial environment. Of comparable interest, though, are casual human visitors to those artificial environments. Through a combination of observation, interview, and data analysis the author explores the motives and reactions of visitors to zoos in the American Midwest. Special focus is given to group dynamics and verbal commentary of visitors.

**Leiker, Amy (Wichita State University), American Media and the Formation of Muslim Identity (3-1)**

The mainstream American news media’s coverage and representation of Islam—key to the development of a healthy self-perception by religious and cultural groups—is impacting the ways Muslims frame their own identities. Following the rash of press casting Islam in an unfavorable light following the September 11, 2001, terrorist attacks, Muslims across the United States are turning toward alternative news sources to counter-construct the, at times, faulty public perception of Islam framed by traditional American news media, such as newspapers, radio, and television broadcasts.

Based on surveys and selective interviews with Muslims in the Wichita, Kansas, community, I argue that Muslim adults are using news sources from their countries of origin – such as news organizations, blogs, and social media sites – to reaffirm their cultural and religious identities and worldviews, inform themselves about their countries of origin, and counter any misinformation put forth by American mainstream news articles and broadcasts, all in an effort to maintain a truthful, clear self-perception.

**LeViere, Cameron (Beloit College), It’s Easy to Smoke Here: An Anthropological Examination of Cigarette Exchange (2-2)**

Though a great deal of research has been done on the health effects of smoking, the habit has gone largely unexamined by more qualitative perspectives such as that provided by anthropology. During the fall of 2011, I conducted ethnographic research among Beloit College’s student smoking population, employing the usual methods of participant-observation and interviews. This paper examines the informal exchange of cigarettes, a practice known as “bumming,” within the context of a larger system that I refer to as the “cigarette economy.” Through the lens of economic anthropology, I attempt to explain the economic behavior of smokers and situate the cigarette economy in relation to common understandings of the gift economy. I conclude that students exchange cigarettes in a manner similar to that of a gift economy, using these seemingly altruistic exchanges to create social relations, but also to maintain security in their access to cigarettes during the financial instability that is frequently experienced by college students. By injecting cigarettes into the smoking community when they are affluent, smokers earn social capital and good standing with other smokers they can draw from to support their habit during times of economic hardship. In this way, they exhibit calculative self-interest while maintaining an appearance of generosity. This represents one facet of smoking culture, and this paper recommends more extensive ethnographic research on such a prevalent phenomenon as tobacco consumption by other subfields of anthropology.

**Liau, Frances (Independent Scholar) and Myrdene Anderson (Purdue University), Surprise, Suspense, Novelty, Boredom (3-8)**

Drawing on Gregory Bateson’s notion of deutero-learning, or learning to learn (in infinite regress), and Stanley Salthe’s semiotic substruction of evolution and development in dynamical systems (not just the biological), we two educators have been pondering for many decades about what provokes and what feeds and what satisfies—the symbiotic relations involved in teaching and learning. Primary among the factors will be curiosity, by and about all constituents. We inspect how the surprise promised by evolutionary dynamics (including open-ending gathering) and the suspense dictated by developmental dynamics (including focused hunting) emerge and also merge. We move on to probe the interplay of novelty and boredom in various pedagogical settings, from preschool to college, and in other “cultural” and “natural” settings.

**Lundell, Katherine (Augustana College), Staff Communal Identity in American Christian Summer Camps (2-2)**

American Christian summer camps can thoroughly encompass a person’s identity during those months. Timber-lee Christian Center’s staff members identify with and pursue Jesus Christ’s views. Why do these people apply for this job and what keeps them coming back? Furthermore, how long do they attend until they find a reason not to return? I consider how staff workers personally grow in a community as they learn how to parent and lead in this liminal stage for college-aged adults. I explore this stage in which staff form a sense of community by playing together, living as part of a village, and rejoicing together in small victories.

**Malcolm, Cindy (Independent Scholar), Connections Between Curiosity and Beauty (3-8)**

People are fascinated through curiosity and they are fascinated with beauty. Indeed, curiosity is one of the main driving forces that propel us forth in our fascination with beauty. At first glance, curiosity is either a positive force—inspiring accumulation of knowledge through learning and experience, or a sometimes-negative force—curiosities, often in the noun form that emphasize the twisted, deformed, or unusual object be it person or thing. Beauty is a universal experience just like curiosity. There is vast evidence of the cultural similarities in the concept of beauty that span thousands of years. We all have our personal examples of what we find beautiful and based on thousands of years of preconceptions, our perceptions of beauty are similar, and yet they are personal, individual, and custom tailored to be perfect for you. This paper brings the research of beauty from the usual aesthetic level to a new level by combining aspects of curiosity to the concept of beauty. Curiosity is actually inherently present in many aspects of a beautiful experience starting with the historical human preconceptions, to the search for more beautiful experiences, to the desire to replicate beautiful things through copies.

**Massey, David (Ohio State University), Expert and Non-Expert Decision Making in a Participatory Game Simulation: A Farming Scenario in Athienou, Cyprus (2-4)**

The Greek-Cypriot village of Athienou, located in the UN Buffer Zone in Cyprus, lies at the front lines of a politically complex issue that continues to divide the island. Developing an understanding of how Greek-Cypriot farmers’ agricultural decisions affect land use/cover change allows researchers to formulate models and assessment plans for future scenarios. Drawing from the Companion Modeling approach, which emphasizes stakeholder participation, this case study establishes the rules about the Greek-Cypriot farming practices in Athienou through interviews with local farmers and develops this knowledge into a Role Playing Game (RPG). Two sets of participants, Greek-Cypriot farmers (“experts”) and undergraduate students (“non-experts”), then play the RPG which simulates a scenario wherein the Turkish-Occupied land to the north of Athienou becomes available for farming as it had been prior to the 1974 invasion. The results from the RPG then are used to develop a better model of Greek-Cypriot farming practices. In addition, the comparison of the “expert” and “non-expert” outcomes to the RPG suggests potential ways to crowd-source information.

**McChesney, Lea S. (University of Toledo), Ground Zero in the Great Recession: Job Loss and Fragile Sociality in the Heartland (3-7)**

The northwestern Ohio city of Toledo currently ranks among the top 10 of the poorest US cities and first among 100 US metropolitan areas with the highest increase in its poverty rate since 2000. Thus at the close of the Great Recession in 2009, Toledo became Ground Zero for both its high unemployment and poverty rates. Studies of unemployment through de-industrialization and downsizing in a post-industrial US economy have pointed to both the “fragile affluence” of the middle class and a “fragile equilibrium” of gender identity for males. A recent University of Toledo ethnographic study of the impact of the economic downturn on residents of Toledo’s Lucas County points to a more problematic “fragile sociality,” or the compromised ability to live fully engaged and productive civic lives, for a widening population through the experience of job loss. Yet this critical social condition is obscured by larger economic statistics of the massive economic upheaval. Based on interviews of displaced white collar workers, whose narratives focused on the social and economic aspects of job loss, this paper explores a threatening social phenomenon posed by widespread job loss and increasing levels of poverty in a rustbelt heartland city.

**McCormick, Joshua (Northern Kentucky University), An Ethnohistory of Holley Grove, West Virginia, pertaining to property involved in the Paint Creek Mine War of 1912-1913: A Preliminary Report (2-10)**

Ethnohistoric research was conducted of property in Holley Grove, West Virginia, associated with the Paint Creek Mine War of 1912-1913. Deed research was used to trace the ownership of the property. Oral history of three individuals that had lived on the property contributed knowledge of the area. Further research indicated the historical significance of the town in regards to the Paint Creek Mine War, including the appearance of notable figures and several acts of violence involving both sides of the dispute. A comparison is made to a similar site in Colorado.

**McOwan, Jonathan (Southern Illinois University—Edwardsville), Maroon and Amerindian Institution building (2-5)**

This presentation will explore the lessons learned as students explored Maroon and Amerindian cultural arts organizations in Paramaribo, Suriname. Both these ethnic groups have institutions without walls in the city of Paramaribo. Students will present their learning experiences in engaging these communities and the meaning of cultural organizations for identity and community preservation for indigenous people that live in the city. Students will present their triumphs and challenges of undergoing this particular interdisciplinary field school experience.

**McKether, Willie L. (University of Toledo) and Keri Kovacsiss (University of Toledo),Regional Sustainability and Green Industries: An Ethnographic and Social-Network Approach (3-7)**

Business incubators have become an important tool designed to drive desirable forms of economic growth both in the U.S. and in other countries. Many of them are aligned with universities and are focused on particular industries or technologies. They often attract government, foundation, and corporate support. They have been launched in both rapidly-growing and economically-distressed areas. Several incubators have been started in Michigan and Ohio in an effort to diversify from their historical reliance on a distressed automotive industry. The Michigan-Ohio efforts, building on the area’s strengths in manufacturing and engineering, are targeting a range of technologies and industries, particularly renewable energy. Much of the work at these university-based incubators is dedicated to developing and disseminating “green” approaches, techniques, products, and services by spinning off green businesses. Less well understood are the cultural conditions and processes at play that are linked with university incubators generally, and renewable energy incubators specifically. Through a combination of ethnographic methods and a social-network survey, this study builds on what is known about successful industrial clustering and university incubation and applies that knowledge to the emergent renewable energy industry in Toledo and Detroit to determine what factors contribute to the development, growth, and sustainability of the renewable energy cluster.

**McKinley, Caitlin (DePauw University), The Meaning of a Minority Sorority (3-2)**

What does it mean to be a member of a minority sorority? How do issues of race, ethnicity, and regional identity manifest in minority sorority members? This research addresses the presence of minority sororities on DePauw University’s campus. It includes an analysis of their role on campus including their participation in the National Pan-Hellenic Council. This research includes an ethnographic portrait of minority sorority members through interviews, observation, mapping, video and photography.

**McKinley, Robert (Michigan State University), A Rare Yet Scientifically-Supported Case of the Religious Explanation of a Marriage: Asymmetric Alliance in Southeast Asia (1-4)**

As an ethnographic region, Southeast Asia is known for a fairly high frequency of societies with asymmetric alliance. Seen as an exchange of spouses between lineage groups, the spouses always move in just one direction according to sex. Wives go one way, husbands the other. Ideally, wife-takers can never be wife-givers to their own respective wife-givers. Even if we spoke of husband-takers and husband-givers, the same one-way flow rule would apply. It has been noted as well that wife-givers are viewed as superior to wife-takers. They have an implicitly higher status. This re-analysis will focus on the belief that wife-givers are the source of life and of religious powers. Those religious powers are thought to be enhanced by allowing them to flow in one direction. Reversing this flow would jeopardize the vitality of the mystical flow of life. It would be like the experience of seeing children die before their parents. Curiously, matrilateral cross-cousin marriage has an uneven distribution in Southeast Asia. It is found in the north and northwest of the mainland and in the western and eastern extremes of islands in Southeast Asia. It is always found in cultural border areas where the indigenous Southeast Asian pattern of relative sexual equality runs up against the highly patriarchic societies of India, Persia, China, Melanesia, and Australia. Seen as the management of the mystical flow of life through women, matrilateral cross-cousin marriage can also be viewed as a re-assertion of sexual equality in the face of profound male bias. Unilineality, whether matrilineal or patrilineal, loses some of its exclusivity when wife-givers have to be regarded as ritually superior to one’s own group. This fits with the general Southeast Asian notion that kinship is always about the mystical flow of life viewed as a spiritual essence. This flow depends on a balance and not an imbalance between the sexes. In the core areas of the region this easily coincides with bilateral kinship systems. It is only in the peripheries that this balance is challenged. In the absence of pressure to structurally bias one sex over the other, the mystical rebalance of the sexes supplied by cross-cousin marriage is not called for and does not occur—not even once!

**Miller, Emily (DePauw University), Coffee and Community: An Analysis of Town-Gown Relations (3-2)**

A coffee shop is a space that brings people together. Through an ethnographic analysis of a coffee shop in a small Midwestern college town, this study explores the role of this space in addressing town-gown relations. The methods used include participant observation, interviews, mapping, and photography. Findings suggest that even in a “safe” space such as a coffee shop, the interaction between college students and local residents remains minimal. This research also demonstrates how this space can be used to improve this relationship, which can ultimately benefit the entire community.

**Miller, Claire (College of Wooster), Hunter-Gather to Industrial Agriculture: Assessment of Human Dental Health (3-3)**

Jared Diamond examines how the systems of agriculture redefined the structure of human society and eroded human health in his popular article “The Worst Mistake in The History of the Human Race.” Diamond summarizes his claim concerning the deleterious effects of agriculture when he writes, “With agriculture came the gross social and sexual inequality, the disease and despotism that curse our [current] existence” (Diamond 1987:64). The present study continues an investigation of “the disparity between the original design of dentition and our [post-agricultural] environment, in which extensive wear [of teeth] no longer occurs” (Kaifu et al. 2003:47). In this study, the dental wear patterns of two human populations are studied. Through analysis of previous studies, the dental wear patterns of pre-agricultural and post-agricultural populations are compared and assessed in terms of general dental health. Geographically, the study concentrates on the New World. The sample is drawn from prehistoric native populations of the Midwest with some consideration of other North American groups. The primary research questions are: (1) What changes occurred among dentition after the transition from hunter-gather subsistence to agriculture, and( 2) has human dental health changed significantly since this transition in terms of identifiable wear patterns?

**Miller, Markie (University of Toledo),The American Impact on Indigenous Peoples and Landscapes (2-4)**

There is an array of everyday products that have become established features of American life that pose a serious threat to the cultural sustainability of various indigenous peoples as well as to the ecological sustainability of the lands on which they dwell. These lands collectively contribute to global sustainability. This paper proposes that anthropologists are in a unique position to educate about these matters and to effect change through the purchasing power of better-informed consumers. Disposable paper products and tar sands oil, which are devastating the Canadian Boreal Forest, and technified coffee, the world’s second most traded commodity, are highlighted. Applied anthropology via classroom instruction may serve to produce a better-informed citizenry that might be moved to act upon their knowledge.

**Molla, Azizur (Grand Valley State University), Health Disparities and the Role of Government in the Developing Countries: An Ethnographic Study (3-11)**

This study explores the nature of health disparities in the developing countries. Specifically, it examines the role of government in addressing inequality of healthcare services in rural Bangladesh. Factors influencing health disparities and inequalities are tied to knowledge, attitude, and health behavior of using public healthcare services and community health interventions. Participant observation and ethnographic surveys of the population were conducted to evaluate data and to develop a comprehensive view of perceptions about use of healthcare, water, and sanitation services. The findings are helpful to the healthcare personnel, non-governmental organizations, funding agencies and policy makers of the developing world.

**Mrozek, Brian, Edward Jakaitis, and Philip Millhouse (University of Illinois), Flora in the Mid-Continental United States: A Shamanistic Lens on Prehistoric Spirituality (2-1)**

In the prehistoric Eastern Woodlands of the United States, ceremonial religious activity was potentiated by the use of psychotropic flora. The regional ubiquity of flora with the chemical compositions capable of inducing altered states of consciousness suggests that some aspect of mind alteration was essential for shamanistic ritual activities. Certain chemical compounds found in psychotropic flora can induce strong sensations of dissociation and hallucinations. Examples of these compounds include the delirium-causing and hallucinogen inducing anticholinergics, the psychedelic tryptamine N, N-DMT hallucinogen, and the stimulant and hallucinogen inducing alkaloids in *nicotiana* species. Native species, such as a potent strain of tobacco *(nicotiana rustica),* Jimsonweed *(datura stramonium),* and perhaps morning glory *(ipomea)* and maybe Illinois bundleflower *(desmanthus illinoensis)* were among the psychotropic flora believed to have served in the ritualistic social practices of Native Americans. Arguments have been made that the ritual use of psychoactive substances was introduced from Mesoamerica. However, the regional flora and their potential uses may prove otherwise. Considering what is currently known from archaeological and historical evidence, the authors argue that native groups in the mid-continental United States may have used these psychotropic flora to access their own spiritual realm enveloped by a group cosmology.

**Neu, Kurtis (St. Cloud State University), The Promise Neighborhood: Defining Community in Central Minnesota, an Example of Engaged Student Ethnography (2-9)**

In this paper, I analyze the various kinds of discourse and methods used to encourage participation in a community-based initiative turned non-profit organization directed at a low-income neighborhood in Central Minnesota. By drawing on ethnographic research conducted as part of an undergraduate cultural anthropology field school program, I examine how notions of a “model community” are employed so as to galvanize support from residents and volunteers and I consider how ideas about individual agency are provoked as a means of sustaining this support. Having played an active part in the development of the non-profit organization, I reflect on what this level of engagement means for the undergraduate student working towards a degree in anthropology. When engaged in the fieldwork process for the first time, one begins to realize that anthropology is not only a social science; it is a science that is intensely social. Consequently, the actions or inactions of the ethnographer have a profound impact on the research project and on the community under study. Fieldwork, then, ought to be regarded as an action-oriented endeavor and a heightened awareness of one’s actions is, I argue, at the center of what it means to practice engaged ethnography.

**Passariello, Phyllis (Centre College), Gifted Misfits: To Do or Not To Do, That Is the Answer (3-8)**

ADHD or alert and curious? Hoarder or survival-ready? Is one culture’s disorder another culture’s gift? Humans are fascinated with ourselves individually and collectively, and with our species as a whole. Much of science focuses on our human particularities, commonalities, talents, and limitations, addressing questions about who and what we are. And science, in our culture, has also been quick to medicalize or even pathologize some non-mainstream human behaviors and states of being as *dis-orders.* One way or another, for better or worse, these people who are different are problematized, and often labeled as mentally ill, or disabled, or damaged or “special.” Everything that humans do, express or think, and anything that even one human does, expresses, or thinks is somehow culturally specific. This paper surveys through time and across place and culture, the aesthetics of excess, the utility of hedonisms, but also the dilemmas of *not* doing, and the universal encumbrances of being human.

**Patton, Emily (Kansas State University), Human Dimensions of Primate Conservation: A Political Ecology Approach Based on Fieldwork in Northern Peru (2-13)**

Human views of and relationships with nature differ greatly across the board, and must be thoroughly examined to develop conservation strategies in today’s increasingly globalized world. Based on knowledge gained while working in community conservation efforts for Neotropical Primate Conservation (NPC) in Peru, as well as from independent study, I analyze the greatest threats to primate survivability today from a political ecology perspective. The focus is on the social and ecological facets of problems faced by conservationists and communities in Peru, namely within the practices of mining, modern export agriculture, logging, and bushmeat. In light of the interconnectivity between conservation needs and the needs of human communities, more conservationists ought to turn to community conservation to find long-term, sustainable solutions. I cite NPC’s efforts as an example of how both small-scale and large-scale problems can be approached by integrating and empowering communities and mediating between those communities and governments.

**Perusek, David (Kent State University—Ashtabula), Anthropology and Racism: Old Story, New Twists (2-8)**

As we mark a century of anthropological work against racism, with the centennial of Mind of Primitive Man and affirm, by doing so, both the tap root and global relevance of our discipline, this paper outlines recent developments in the corporate-industrial-academic complex whereby the word “culture” has taken hold as a synonym for race, “race” has become synonymous with culture, and a century of anthropological insight is routinely turned on its head. Specifically locating those developments and, with them, the reinvigoration of “race” and racialization of culture in institutional discourses of cultural diversity and multiculturalism, the paper identifies old problems on new fronts and considers both problems for and problems of an evolving anthropology.

**Peterson, Erin (St. Cloud State University), Exhaustive Food Movements: Theory versus Practice (2-9)**

Something is askew, when in the same day (or month) I volunteer at the Salvation Army Food Shelf handing out poor quality processed foods and return home to my Three-Sister’s Garden to grow organic food that is saving our environment. The purpose of this research is to explain the frustrations that I experienced while growing a Three-Sisters Garden, over the summer of 2011 and the experience of volunteering at the Salvation Army Food Shelf during the fall of 2011. In the process of growing an eco-friendly Three-Sister’s Garden I came up against some obstacles, mostly, not having enough time to maintain the garden before and after work. I began to wonder how people can grow a garden for themselves that will provide enough food to supplement store bought food, while at the same time working and taking care of a family. Is this why, I hand out poor quality processed foods at the Salvation Army Food Shelf? With so many food movements in the U.S., why are we providing poor people with poor food? Why am I so concerned over what food movement I identify with? In this paper, building on Janet Poppendieck’s article, “Want Amid Plenty”, I will show that a change in discourse is needed from “undernutrition to unfairness, from hunger to inequality” (2008:580).

**Pezley, Krista Key (University of Central Missouri), Evolution vs. Creationism: Evaluation of Missouri’s Secondary Classrooms (2-13)**

The status of the evolution-creationism debate is usually assessed by the decisions made in the courtrooms. The most important and the most affected by this debate, however, are students in America’s science classrooms. In this paper, the researcher analyzed opinions about and knowledge of evolutionary theory held by 101 recent Missouri high school graduates. Data was collected in a survey conducted in first-year student orientation courses held in fall 2011, creating a snapshot of incoming recently-graduated Missouri high school students at a single mid-sized, public four-year institution. While the majority of respondents were taught the theory of evolution, almost half reported ‘creation science’ was also taught or acknowledged in their high school classes. Furthermore, approximately half of the respondents reported extremely limited knowledge in the subject of evolution itself, and corresponding limited knowledge in corollary disciplines such as comparative anatomy, paleontology and paleoanthropology. The results of this study show that high school students in Missouri are clearly lacking an understanding of evolutionary theory and evidence of evolution, a result that reflects poor instruction in evolution in their secondary science classes. It is clear that more steps need to be taken to alleviate this problem and to begin improving the quality of instruction about evolution in science classrooms.

**Pyrek, Cathy (Kent State University), A Survey of Evolutionary Thought (2-13)**

Anthropologists are the vanguard of evolutionary theory and the conduits through which the concepts are delivered to the layman. Does the non-anthropologist understand evolution? Do competing conduits of information detract from our message? I surveyed laymen to ascertain the current state of evolutionary knowledge. How savvy is the public? From where do they learn? This paper presents those findings, identifies competing conduits, and reveals how they impact our message.

**Quintus, Carly (St. Cloud State University), Community Gardens: Spaces for Small Scale Social Movement Organization (2-9)**

As the St. Cloud State University community garden continues to grow physically, its organizational structure is in need of redesign. The SCSU garden has gained permanence on the university’s campus and has been recognized as a resource to the community. In order to ensure the garden will continue after current members are no longer participating, formal organization is needed to maintain the garden’s existing values. While the director and many other members are in support of such a process, initiating non-hierarchical restructuring has been the primary issue. As I studied community-building and social movements at the garden, I came to believe that the garden’s openness, egalitarianism, and growth by natural progression could be maintained by applying a culturally sensitive approach to restructuring, proposed by Bate et al. (2000). In order to understand the garden’s restructuring, I will also situate the garden as a small-scale social movement through references to works published by Lofland (1996), Staggenborg (1988), and Stoecker (1993) on categorization and implications of social movements.

**Randall, Theodore (Indiana University South Bend), Malaria and Pregnancy Associated Health-Seeking Behavior Among the Lelna of Northwestern Nigeria (3-11)**

Malaria and pregnancy associated health-seeking behavior among the Lelna people of northwestern Nigeria reflect a phenomenon known as medical pluralism. In the context of the Lelna, medical pluralism refers to the overall health-associated beliefs and practices of the majority of Lelna that possess both traditional (indigenous and non-Western) and biomedical (cosmopolitan and Western) characteristics. The actual manifestation of specific health-seeking behavior varies upon the particular health problem in question and issues of accessibility, affordability, availability, and acceptability concerning traditional and biomedical health services. The paper demonstrates that in regards to malaria prevention and treatment and pregnancy related care among the inhabitants of a predominantly Lelna village in Nigeria, traditional health services appear as much, if not more accessible, available, affordable, and acceptable than the biomedical services provided by the Nigerian government health system. This accessibility, availability, affordability, and acceptability occur to the extent that many of the villagers suggest that traditional health services become incorporated into the Nigerian government health system.

**Reynolds, Bryan (Wichita State University), Art Objects and the Transformational Agency of the Internet (3-5)**

The aim of this paper is to discuss the organization and transformation of social relationships and agency within the social milieu of cyberspace. Recognizing cyberspace as a place where cultural activities and interactions take place, the context of distributing art objects becomes most crucial for understanding the impact that the Internet has on the agency of the art object. In examining this ambitious endeavor, I utilize Alfred Gell’s concept of agency to discuss the interactions between the viewer and the art object in relation to the transformational complexity of the Internet and its impact on the perception of the art object. These transformations that take place within the social milieu of the Internet as a nexus that creates a new and unique interaction between individuals and the electronic representation of the art object. The analysis of this interaction goes beyond Gell’s concept of distributed agency and allows for the consideration of the agency of the Internet.

**Reynolds, Shantel (Association of Student Anthropologists), The Importance of Teaching Race in Academia (1-2)**

This paper addresses the inadequacies and unjust social implications that take root due to the lack of basic racial education within academia. One such implication of inadequate information, which permeates American culture, is the idea that race is a biological variant and not a social construct. A common misconception individuals hold is that race is genetic. Professionals attempt to omit from conversation the subject matter of race because of its lingering implications of racism. The current approaches in regard to teaching race do not meet the standards of today’s globalized social life. The way to fix this problem is to appoint a section within introductory anthropological textbooks devoted to the elimination of racist constructed ideas with the stated fact that there is only the human race.

**Ricke, Audrey (Indiana University—Bloomington), Dancing a Diasporic Identity: The Role of Aesthetics and the Audience within German Folk Dance in Brazil (1-3)**

This paper investigates the expression of German identity in Brazil through comparing the performances of folkloric and professional German dance groups in southern Brazil. While German folklore dance groups generally receive their repertoire from Germany, the professional German dance groups in Brazil create their own choreographed pieces based on German folk dance movements and song. For over fifteen years, there has been disagreement among members of the German folklore dance groups in Brazil about the degree to which the performances created by professional German dance troupes in Brazil represent German traditions. Drawing upon data collected through interviews and participant observation with members of folkloric and professional German dance groups, this analysis goes beyond “invented tradition” to investigate folk dance through the framework of “interdiscursivity.” Interdiscursivity, a term used to apply “intertextuality” beyond text, allows for a greater understanding of the perceived “gaps” or differences among German dance in Brazil and Germany that relates to aesthetics and audience interactions. Such a focus on the role of the audience and aesthetics in distinguishing German dance forms reveals that the rifts between German folklore and professional dance groups in Brazil reflect in a broader context the struggle to continue German diasporic identity through dance movement.

**Roach, Kristie (St. Cloud State University), Women, Running, and Community: The Social Impact Created by Female Runners in a Central Minnesota Town (2-9)**

How does a sport like running impact a community? Throughout the summer of 2011 I conducted field research on the culture of female runners in the town of Little Falls, Minnesota. This fairly rural community is located in central Minnesota and has a population of 8343 people. Running has increased in popularity during the past seven to ten years, and the city of Little Falls, Minnesota has been impacted by this in a variety of ways. Running has strengthened and solidified the social and economic connections of this community. It serves as a social foundation upon which many other communal bonds are based. Women are leading this holistic, communal change that is rooted in running. It is not surprising that women are the driving force behind this local running craze as there are many women who hold leadership positions within Little Falls; taking the initiative in running events would seem to be a reflection of the overall role that women have in this community. For this community, running is so ingrained into the local lifestyle that it has systematically altered school sports, public functions, local businesses, Public Health awareness, and interpersonal relationships. In this paper I explore these changes, community ties and identity built on running.

**Robeck, Ashley (St. Cloud State University), Material Culture of Road-riders: How Group Rides Construct Shared Identity and Community among Bicyclists (2-9)**

In this paper, I explore how bicyclists in Minnesota incorporate the material culture of road-riding to create a shared identity and sense of community by engaging in group bicycle rides. While the social nature of group-riding is a platform for the expression of community, it is the material culture of this social phenomenon that creates a common identity by which a sense of community is derived. Arguing there is just as much meaning in the production of technologies as there is in the appropriation of them, Marcia-Anne Dobres contends; what necessarily weaves together the material and meaningful nature of human technologies into a holistic experience are the social relations and contexts in which both materials and people are produced, reproduced, and transformed (Schiffer ed. 2001: 49). Taking an ethnographic approach I reveal how bicycles, as technological entities, are reproduced and transformed into tools of human social identity through group bike rides. Group rides bring people from diverse backgrounds together and through material culture they construct a shared identity and community through tool-use, dress, food-sharing, and play, or rather the passion for bicycling. While community is built from group riding, especially within bicycling clubs, it transcends the activity of cycling, drawing members together for a variety of reasons.

**Rosing, Howard (Stearns Center, DePaul University), Community-Based Research and Community Food Systems Development in Chicago (3-9)**

This paper reports on ongoing research on community gardens in Chicago. This multi-year study is part of an effort to establish a community food systems initiative at the author´s university. The initiative seeks to support community-led food production and distribution projects by enhancing the operations of start-up gardens through action research, pro bono assistance and service-learning projects. Initial results on community gardens in four low-income neighborhoods highlight an array of challenges faced by community gardeners as well as forms in which higher education institutions can assist in garden development. The results also highlight internal conflict within communities and among local food policy advocates that can potentially challenge universities to act as brokers and engage in the politics of community food systems development.

**Semchynska-Uhl, Nataliya (Purdue University), The Curious Case of Time and Space (3-8)**

Generalizations about curiosity based on the width of this concept in different languages get narrowed in the investigation of human perception of time and space. Human curiosity drives our exploration of the world and constant readjustment of the way we imagine it and understand it. Certain phenomena are valuable only as a matter of interest and end in itself (like history and cosmology) even though it is possible to justify their study through application models and useful byproducts of their research. Conceptual systems of time and space start forming by perception, but later traditional paradigms are shifted by curious violations of our beliefs, and a new narrative becomes common knowledge. The strangeness of time and space, their distortion and interconnection through the notion of causality can reveal not only the curious nature of the world around us but also allow an insight inside our mind.

**Sidau, Marius (Wayne State University), A Linguistic Approach to the Authorship of the Book of Mormon (2-11)**

Mormonism is founded on the Book of Mormon. The architect of the faith, Joseph Smith Jr., claimed that it is a divinely inspired text written in “Reformed Egyptian” by ancient prophets, which he translated into English. Disputes among Smith’s contemporaries concerning the Book’s authorship began with its 1830 printing, and this issue has extended into modern academia. Some have argued that it is not an ancient text but rather that Smith authored it. Both detractors and promoters of Smith’s role as translator have used linguistic methods to analyze this text. Promoters including Parry and Tvedtnes claim to have discovered linguistic features such as chiasmus, and similarities to Egyptian and Hebrew that Smith was unlikely to have known about. Detractors including Persuitte and Jockers et al. argue that the promoters’ evidence is based on conjectural hypothesis and Mormon oral tradition, and that anachronisms in the text indicate a 19th century origin. Following a review of both sides of the literature, this study shows how modern linguistic evidence has been used in the dispute over the Book of Mormon’s authorship. Taking the skeptic’s position that it is a 19th century production, linguistic anthropological theory is applied to show how the text answered metalinguistic expectations of Smith’s contemporaries. Hanks’ framework provides an innovative approach to the authorship question. This study found substantial evidence that the Book of Mormon is a 19th century text. Further research using a comparative approach to other early-19th century American religious texts could provide additional insight.

**Silcott, William (Wichita State University), “The Way is Unimpeded Harmony:” A Structuralist Perspective on Modern Traditional Chinese Medicine** **(3-11)**

Through the drastic changes in China in all fields of life, from the political and economic to urbanization, religion and science, the placement of medicine in this field has been one of shifting importance and meaning. The significance of these changes, however, is not simply reducible to political maneuvers or the expansion of Western bio-medical ideas. As these changes impact the ways in which individuals examine their own bodies and health and the nationalistic pride found in the rich heritage of Chinese medicine, the debates have led to the current division into the three schools of Western, Traditional, and Integrated medicine. This paper attempts to apply the Structuralist perspective through a traditionally Chinese lens in an attempt to sort through the many shifts within the creation of the three-school approach. In employing this, the “opposition” of binaries must also be re-examined, taking into account a search for harmony.

**Sproul, Riley (University of Toledo) and Willie L. McKether (University of Toledo),Student Retention and Graduation: Finding the Culture of Success (1-2)**

Retention and graduation rates of African American male students are at alarmingly low rates for many universities throughout the United States, including The University of Toledo. While some universities have identified reasons for this critical issue in higher education, many continue to struggle to identify social, cultural and academic reasons for this disturbingly low performance. While previous studies have shown that factors such as socio-cultural background, high school attended, high school GPA, and college entrance exams predict performance in college, few studies have compared and contrasted differences in achievement of a particular population of students and examined reasons for the range of achievement levels among that population. To better understand the particular social and cultural factors that contribute to academic success in some students and failure in others, building on a previous study of African American male retention, in this study we conducted ethnographic interviews with 20 non-African American male students to determine how differences in study culture influence academic outcomes among students regardless of ethnicity.

**Stambaugh, Melony (Northern Kentucky University), You Said What?: Public Interactions on Facebook for Adult and Student Users (3-5)**

The use of the social networking site, Facebook, by the traditional undergraduate population, age eighteen to twenty-four, is becoming well documented from the perspective of when, how, and why they use it. This information is further used to understand ideas on the application of privacy, on-line education, and public feuds. This study is an ethnographic look at the non-traditional population, age twenty-four and above, to compare Facebook interactions, between individual users along with the general population.

**Steele, Diana (Purdue University), Punarunas and Llamativos: Placed Identities of Amazonian Migrant Tour Guides in Cusco, Peru (3-1)**

This paper examines individuals migrating from the southwestern Amazon to the central Andean region of Peru. It pays special attention to individuals moving to the city of Cusco to work as tour agency owners and tour guides, who were born and raised in Amazonia, but whose parents were from the Andes. It explores the relationships between place, identity, and indigeneity for migrants as they engage with different ecological and social environments after relocation to the Andean city of Cusco. The role of place in individuals’ conceptions of their identities as “*selvática*” or “*indígena*” is examined through an assessment of the importance of their local ecological knowledge of the rainforest to their identities and their continued use of this knowledge in Cusco, as well as the ways in which individuals both maintain ties to the Amazon and negotiate their identities after migration. In addition, the paper further analyzes the implication of place in identity construction as it situates individuals’ migration experiences and identification as *personas selváticas* within the context of Peru’s pervasive racialized geography that has contributed to disparate conceptions and essentializations of Amazonian and Andean peoples.

**Steggel, Yvette (University of Michigan—Dearborn), The Archaeological History of Egypt (1-1)**

Archaeological studies and excavations in Ancient Egypt date to 1799 with the discovery of the Rosetta Stone. This field of archaeology has sparked interest for Egyptology globally and caused Egyptomania in Europe. Early field methods were destructive but evolved, and became the field methods used at many other archaeological sites worldwide. The earliest scientific methods implemented in Egyptian archaeology were initiated by W.M. Flinders Petrie, who kept thorough records of his research and worked scientifically on excavations. This paper surveys the literature about this important transition in Egyptian archaeology, tracing its development throughout the years, with a focus on the discovery of better excavation methods to preserve more artifacts for uncovering the history of the past.

**Stothers, David M. (University of Toledo), Five New Middle Woodland Hopewellian Phases in Northern Ohio (2-1)**

Based on more than four decades of archaeological research in areas surrounding Lake Erie, five new Middle Woodland (100 B.C.- A.D. 500) Hopewellian phases have been defined.These new phases in northern Ohio are designated: Cedar Point, Gladieux, Wingston, Nettle Lake, and Cuyahoga. Research suggests trade and exchange among these new phases took place not only with Southern Ohio Hopewell but also with Havana/Goodall Hopewell populations of Indiana. These two traditions within the ‘Hopewellian Trade and Exchange Network’ culturally interacted with Couture, Saugeen, and Point Peninsula phase populations in southwestern Ontario. Much of this trade and exchange passed through Northern Ohio and the Erie Islands, across Lake Erie into southwestern Ontario.

**Stothers, David M. (University of Toledo), Protohistoric Trade Connections from the St. Lawrence to the Western Lake Erie Basin and Beyond through Established Native Trade and Exchange Networks (2-10)**

During the Protohistoric time period, preexisting Native American trade and exchange networks were utilized by the natives themselves to transfer exotic European goods to inland indigenous peoples long before Europeans themselves arrived inland. The traditional thinking that the Upper Great Lakes trade route was the initial and major route is contradicted by archaeological evidence. The route up the St. Lawrence River and down through the Lower Great Lakes temporarily preceded the northern route. The date from the Indian Hills and other Sandusky Tradition sites suggests that Basque trade goods predated French trade goods. This presentation provides evidence of early trade and exchange of European trade items which moved not only to the Western Basin of Lake Erie, but also suggests these trade and exchange items penetrated to the center of the continent as far as Illinois and Missouri. Through trace element analysis of copper, which distinguishes native copper from European copper, the identifying of brass alloy, the exchange of ethnically identifiable ceramic pipes and vessels, and exchange of ceramic attributes exhibited on ceramic vessels, the trade and exchange networks can be identified and the flow of trade goods can be followed. Thus the early appearance in the protohistoric period of European beads and trade metal in the Mid-continent before Europeans arrived there can be explained. In reverse, these same and other trade and exchange networks facilitated the movement of red catlinite (pipestone) from Southwestern Minnesota to natives in the east during the protohistoric and earlier time periods.

**Stumpf-Carome, Jeanne Marie (Kent State University—Geauga), The Unhappy Face of Singapore (2-6)**

Singapore is a model miracle state. From its independence in 1965 to the present the governments free market policies intended to attract foreign investment have succeeded. In Asia, Singapore has the second highest living standard after Japan. Sometimes labeled a “nanny state” with hints of an authoritarian democracy blanketed under the protection of the Internal Security Act its domesticated public has been satisfied, however, the mood is shifting. This paper delves into some of the policy twists and turns of Singapore’s sometimes unique politics of culture with an eye to highlighting hegemonic devices gone awry.

**Tate, Sarah (University of Wisconsin—Madison), Bad Blood: An Examination of the Roles of Federal Recognition and NAGPRA on American Indian Identity (3-4)**

Access to one’s heritage, both past and present, is integral to an individual’s sense of identity. Among indigenous groups who suffered from colonial policies of assimilation, reclaiming and preserving elements of the past is both necessary and desirable in order to provide the current and future generations access to their own culture. By this logic, the persistence of culture correlates directly with identity. Unfortunately, colonialist political policies continue to threaten indigenous cultures worldwide. Within the United States, these types of policies determine an American Indian tribe’s ‘legal’ existence. Since this determination of legal legitimacy, specifically federal recognition, is required in order to take advantage of national programs to protect native heritage, the ability to recover traditional life ways becomes contingent on the ability to satisfy a non-native culture’s criteria of ‘nativeness’. In this paper, I argue that tribes without federal recognition have less access to their own material culture and are therefore being barred access to elements essential to their ‘native’ identity. This issue is addressed through examination of NAGPRA repatriation participation, as listed in the Federal Register, and cultural program prevalence from tribes with and without recognition. If there is validity to the argument that recognition plays a significant role in preserving culture and therefore a ‘native’ identity, federally-recognized tribes should demonstrate a greater presence in repatriation efforts and maintain a greater number of cultural programs than those lacking federal recognition. Such a result suggests that current federal Indian policy has not yet deviated from historic ethnocidal policies.

**Tiengtrakul, Chanasai ( Rockhurst University), Tourism in the Margins: Amphur Fang as a Nexus of Thai Identity (3-1)**

Amphur Fang, located in the Chiang Mai Province of Northern Thailand, was a historically significant city during the Lanna Kingdom. Unlike the City of Chiang Mai, Fang District is an out of the way tourist destination that accommodates more Thai than foreign tourists. Fang is advertised as a pristine mountainous region that offers adventures for the ecological and cultural tourists through healing hot springs, spectacular waterfalls, caves, and national parks. Fang also offers tourists numerous opportunities to encounter different hill tribal groups and visit Burmese-style temples. Close to the Burmese border, Fang is an interesting site to examine how cultural differences are reconstructed into an “imagined,” unified Thai identity.

**Trew, Matthew (University of Wisconsin—Madison), This Is What Democracy Looks Like: Imagery and Discourse during the 2011 Union Protests in Madison, Wisconsin (2-6)**

On Valentine’s Day 2011, several hundred members of the University of Wisconsin’s teaching assistants’ union marched to the State Capitol in Madison to protest the proposed Budget Repair Bill, which threatened to remove collective bargaining rights from all public sector workers in the state. In the months that followed, a massive protest of more than 100,000 people, humorously christened the Cheddar Revolution, captured the attention of the entire nation. As anthropologists and active participants in the protests, we observed and catalogued thousands of images of protest imagery including signs, costumes, pamphlets, and other paraphernalia that represent various opinions on this controversial issue. In creating this anthology of dissent, we discovered that the various thematic elements reveal that the creation and display of protest imagery is meant for more than simple witnessing, but actually intended to raise political consciousness and conversation in specific situations and contexts. Indeed, protesters responded to current events on a nearly daily basis to spread their message to the widest possible range of recipients, eventually resulting in rhetoric that far exceeded the local issues that began the protest. By examining this discursive imagery in terms of humour, politics, offensive imagery, history, and popular culture, we demonstrate that the protest transcended the state bill and became a dispute between differing national political ideologies that set the foundation for later protests, such as the Occupy Wall Street movement, by using a local political issue as a symbol of resistance to larger political trends.

**Trifiletti, Jason (University of Toledo), Anthony Ortega-Link (University of Toledo), Morrison Wilson (University of Toledo), The View from Our Eyes: Collective Views About Collective Bargaining (3-7)**

The attack on public sector employees throughout Ohio and surrounding states has been a controversial issue for several years. Although Ohio voters have resolved the issue of Senate Bill 5 for now, this issue is not going away. Whether or not public sector employees throughout Ohio should be able to bargain collectively is essential to the Senate Bill 5/Issue 2 debate. Faculty, staff, administrators and even students at The University of Toledo take different positions on this hotly contested issue. To learn about how students, faculty, staff, and administrators at The University of Toledo feel about and understand issues connected to Senate Bill 5/Issue 2, in this project we conducted a mixed methodology study to understand and compare the varying views of students, faculty, staff, and administration at The University of Toledo. In the qualitative portion of the study, subjects were interviewed and asked a series of questions about their specific understanding and views of Senate Bill 5/Issue 2. In addition, approximately 500 randomly selected students completed a short survey asking their opinions on Senate Bill 5/Issue 2. In this paper we examine not only the extent to which students understand or even care about the controversial measure, but also the extent to which their views are consistent with those of the university.

**Wallace, Anastasia (College of Wooster), Determining Cultural Affiliation of the Orange Township Earthworks in Highbanks Metropark, Delaware, Ohio: Lithic Analysis (2-1)**

The Orange Township earthworks are located in central Ohio, on the eastern bank of the Olentangy River in southern Delaware County, inside Highbanks Metro Park. I conducted an exploratory excavation in the summer of 2011. My research builds upon previous work done by Raymond S. Baby, who excavated the earthworks in 1951. I used both the material I collected as well as Baby’s to build a timeline of usage for the site. While the material retrieved from the site indicates sporadic occupation from early prehistoric to historic times, the earthworks belong to the Late Woodland phase (A.D. 500-1000). Using Olaf Prufer’s model for vacant ceremonial centers and hilltop enclosures, I have concluded that the Orange Township earthworks were constructed to be primarily a defensive structure, but may have also served multiple purposes, including functioning as a ceremonial and seasonal usage site. Lithic analysis suggests that the early stages of manufacturing and processing of chert were present at the site. The artifacts indicate an Archaic (8,000-1,000 B.C.) element may be present, as well as a later Cole element (A.D. 800-1300), found in small midden deposits. The Orange Township earthworks fit into a more extensive series of sites in central Ohio, including the large Hopewell earthwork structures of Newark and Ross County.

**Walsh, Amanda (University of Toledo)*,* Inside a Toledo 'Breastaurant': An Ethnography of Sexualized Labor (3-7)**

Since 1950, a number of scholars have studied female waitresses, their roles, customs and habits and the growing market of sexualized labor. Spradley’s *The Cocktail Waitress* is a classic ethnography. His data exhibited “patterns of male dominance in social interaction.” Additionally, Warhurst’s study of sexualized labor aided in distinguishing different forms of sexualized work. Soon after a nationwide launch of a “Breastaurant” chain in 1983, it gained a great deal of attention within the debate on sexualized labor. My ethnographic research re-examines data collected previously pertaining to female waitresses, but more specifically addresses the role of the female waitress in this controversial labor sector within a specific "Breastaurant" chain. I uncover these “Breastaurant” female employees’ opinions and experiences in this work context and address social issues such as its Vice President of marketing’s denigrating description of hiring practices. Drawing on Marxist feminist theory while foregrounding the perspective of the “Breastaurant” waitress in this ethnography, I provide a unique perspective on both specific experiences of and practices that help to construct sexualized labor, something not previously examined in this literature.

**Wedenoja, William (Missouri State University), An Academic Partnership with a Jamaican Community: The First Twelve Years of “The Bluefields Project” (3-9)**

Twelve years ago I entered into a partnership with the Bluefields Peoples Community Organization, located on the south coast of Jamaica, for the purpose of creating responsible and meaningful cross-cultural experiences for anthropology majors. In recent years that initiative has grown tremendously, most recently with 50 faculty, students and volunteers involved in community research projects over the winter break. A network of partners has developed that now includes eight universities and eight disciplines, including ethnography, archaeology, geography, education, tourism, history, marine biology, social work, and business. Undergraduates are involved in short-term study away programs and field schools, and graduate students with internships, practicums, and thesis projects. In every case, we are working on research projects that benefit the local community and were in fact initiated by a community organization. In this presentation I briefly chronicle the history of the initiative, noting major projects and achievements in computer education, ecotourism, artisanal fishing, marine restoration, historic preservation, and a community marketplace, and discuss some challenges that have arisen, with coordination of an ever-growing project the most pressing concern at the moment. The collaboration has been remarkably congenial and productive for all parties involved. It has provided free expertise and research to the community while at the same time giving students and faculty opportunities for research and cross-cultural experience. In addition, it has empowered all parties involved, by demonstrating that our research can make a difference.

**West, Donna E. (SUNY—Cortland), The Non-Static Nature of “Static” Memory (3-8)**

Several cognitive theorists posit the early existence of static memories in the form of eidetic mental images of former events, e.g., Bühler 1934; but what they overlook is the emerging idiosyncratic imaginings which pervade even the most basic observations. As a consequence of affect-driven cognitions and the reverse, it is hardly likely that even simple perceptions can ever be free of interpretation, imbuing memories with attributed qualities. The catalyst for exercising and operationalizing idiosyncratic affect (expressed in preferences, apprehensions, kindlings of the spirit, etc.) is nothing short of a spark of curiosity, which propels increasingly more dynamic mental images. Far from being replicas, representations in long term memory (LTM) of past events, are noticed, attended to, encoded, processed and recalled with significant alterations—visual, auditory, etc. (Neisser 2004). Even findings from working memory (WM) experiments support the claim that prospective memories, especially those integrated into sequential episodes, are handled differently within WM. In particular, episodically-based information typically experiences binding of a different sort from more static, phonological information. Moreover, while the latter expends less WM resources, the former consumes far more such resources (Baddeley 2007). WM and LTM sources intimate the existence of a more fundamental impetus for encoding events, more than simply visual or auditory perception of single events (Gibson 1986). The source must marry the purely cognitive with affective influences on memories. A theory of mind cannot disregard the influence of that often underdetermined substance known as curiosity.

**Widmayer, Elise (University of Michigan—Dearborn), Prehistoric Habitation of the Great Lakes Region: Environmental Changes and Cultural Adaptations (2-1)**

Prehistoric human habitation of the Great Lakes region is indicated through material remains left in the archaeological record. Through geologic evidence, it can be determined that the region’s landscape has changed over time. By correlating the changes of landscape with variations in material culture, it is admissible to believe that the environment played a role in driving cultural adaptations among the region’s early inhabitants. Through a survey of literature, this paper will present an overview of the different periods of prehistoric human occupation in the Great Lakes region. The main focus will be on the Paleoindian and Archaic periods with an exploration into how the environment affected prehistoric culture.

**Willow, Anna (The Ohio State University), Re(con)figuring Alliances: Environmental Protection and Indigenous Empowerment in Canada’s Boreal Forest (2-12)**

Anthropological observers of the international environmental movement have found that indigenous-environmentalist alliances have often been predicated upon reproductions of an asymmetrical political status quo, thus perpetuating indigenous peoples’ systemic disadvantages and predestining promising partnerships for eventual disintegration. Spotlighting the relationship between Grassy Narrows First Nation and Rainforest Action Network, this essay describes how indigenous-environmentalist alliances are being constructively reconfigured in the context of recent activism against clear-cutting in northwestern Ontario. A contextual analysis of the positive interpersonal relationships cited by participants as key to the coalition’s success reveals the significance of (1) a social setting conducive to the imagining of a diverse community united by a common interest in boreal forest protection, and (2) a discursive framework that fuses environmental and social justice concerns. I suggest here that redefining the “environment” to include humans and their activities may ultimately empower indigenous communities to participate in the environmental movement on terms that are closer to their own; when environmentalists refigure the categories that guide their relationships to the places they seek to protect, they also reconfigure the power-structures underpinning their alliances with indigenous peoples who call those places home.

**Wilmore, Lisa (Miami University), Esoto: Where Girls and Warriors Meet (1-3)**

Tanzania is home to over 120 ethnic groups, including the Maasai. The *esoto* is a traditional Maasai social performance in which morani (warriors, aged 13 to 27) dance and sing with ndito (uncircumcised girls, aged 6 to 15). The *esoto* is an important space of agency in the course of a woman’s life; it is the only time when she may have uncircumcised sex and is expected to have multiple partners. The purpose of this research is to document Maasai women’s perceptions of the *esoto* as a changing cultural practice. I consider how performance, relationships, and life after *esoto* have changed across generations and analyze how Maasai women perceive these changes. I chose the fieldwork site of *Engare* *Sero*, Tanzania as it has recently commenced a new age of development with a primary school, increased tourism (including the to-be paved Serengeti road), and encounters with Swahili culture. I interviewed 105 women within a 5 km radius of the village center. The interviews were conducted mostly with older women. I argue that three factors primarily contribute to the changing space and perception of *esoto*: western education, Catholic and Lutheran missionization, and Swahili creolization. While all women agreed that the esoto has changed in some ways since they were young, they harbored differing opinions about the contemporary relevance of the dance. The western principles derived from these three factors have come to modify Maasai values, concepts of morality, and priorities in their developing world.

**Wintheiser, John (Independent Scholar), Four Ways of Being Maize: How Culture Affects the Nutritional Value of Food (2-4)**

Maize is an unlikely candidate to become a staple food. It has a poor amino acid profile and is low in important vitamins and minerals. How did groups adopting it as a staple avoid deficiency diseases? The answer lies in the development of cultural practices which enhance the nutritional value of maize. Several can be mentioned. (1) the development of cuisines which add foodstuffs such as beans, potatoes and manioc. This can provide nutrients lacking in maize. (2) The fermentation of maize into beer. This increases iron and B vitamin availability and can help prevent anemia. (3) Alkaline processing by soaking the kernels in a lime solution or cooking bread in wood ash. These practices can enhance niacin and calcium availability and can prevent pellagra and rickets. How were these practices discovered? Probably through trial and error. An example of how this might occur is the early twentieth century practice of removing the germ layer of the kernel before grinding into meal. This technique effectively removes the niacin from the meal and caused the deaths from pellagra of thousands in the American South before niacin was discovered and maize meal began to be reinforced. It is evident from these examples that cultural elements of food preparation and cuisine can be as important as the foods themselves.

**You, Zhenzhen (Purdue University), Sociolinguistic Categories Shaping the Work and Lives of Female Sex Workers in China (2-11)**

Most research on female sex workers in China has focused on HIV/AIDS prevention and intervention. Almost no linguistic analysis of female sex workers has been done. Given this research gap, I analyze the sociolinguistic categories female sex workers in China used in their daily work and lives based on interviews and observations. The data suggest that female sex workers tend to repress the connection to sex in every linguistic category so as to keep their dignity. They know that the reason sex work and sex workers are condemned by society is all about sex. On the other hand, from their internal perspective, most female sex workers do not think sex work is a decent job either, and cannot accept the fact that they are doing it, so they would rather omit their connection to this notorious work. Instead of calling themselves sex workers, they choose the most commonly used local words, xiao.jie (miss), which is still suitable for them even if they are not sex workers. For the sex work, not a single word in zuo.tai, chu.tai has mentioned or implied sex, but these all refer to direct or indirect sex services.

**Youngling, Elizabeth (University of Illinois—Urbana-Champaign), The Price of Assistance: Distressed Homeowners and the Asymmetric Exigencies of Mortgage Modification (2-3)**

This paper draws on preliminary ethnographic fieldwork at a housing organization in a Midwestern city to examine the ways in which homeowners facing foreclosure are asymmetrically positioned vis-à-vis the lenders, servicers, and government agencies they petition to save their homes. Mortgage modifications are determined by narrow parameters of the Home Affordable Modification Program or the particular financial algorithms of lenders, but homeowners often face inspection, interrogation, and recrimination in the process of applying for assistance. I propose that the exigencies of the mortgage crisis have preserved and strengthened the moralizing claims of the market with respect to delinquent borrowers without imposing similar constraints on mortgage lenders. The loosening of lending criteria in recent decades provided homeowners with opportunities to purchase property or leverage their homes’ equity, but it also entangled them in the circulations of global capital. As LiPuma and Lee (2004) observe, the growth of speculative capital circulation in the form of financial derivatives, including mortgage-backed securities, shaped a world in which large financial institutions could elude “all democratic oversight” (32). In contrast, the structures in place to ameliorate the problems of delinquent loans after the recession often make individuals facing financial difficulties singularly responsible for the resolution of their plight (cf. Newman 1999; Dudley 2000; Williams 2004). Using ethnographic vignettes from distressed homeowners’ meetings with housing counselors and pro bono attorneys, I tease out the unequal allocation of responsibility and transparency in the mortgage modification process and question the beneficence of such assistance.

**Session Abstracts**

**Anderson, Myrdene (Purdue University), On Curiosity (3-8)**

As a species, we have been powerfully shaped by our leanings toward peregrination and promiscuity, both largely motivated by curiosity and our tolerance of any consequent risk. Given that, “Homo curious” better describes our species than “Homo smart”. “Curious” itself, in many Indo-European languages, anyway, semantically bifurcates to code for both the active “inquiring” and the attributive “strange”. In other words, this notion bifurcates between the “being curious/having curiosity” and the “having distinctiveness/being odd”. And, as many allomammals, humans find themselves noticing the strange, the marked, the valenced, the neotenic. We are attracted to, and/or avoid, the unusually obvious or/and the unexplainable absences of often linguiculturally-coded phenomena (beauty...), practices (hoarding...), feelings (love...), and just plain ideas (the seven lively sins...). In this symposium we ponder the dynamic between the cognitive investment in ritualization (ceremony unto obsessive-compulsive disorder) and its relaxation in low-level automatization arising from repetition (habit unto addiction). Human curiosity underlies science and sciencing. Curiosity affords us effortless pleasure in wondering and wandering, but it also kicks back as we become entrained by short-circuited pathologies.

**Branam, Kelly (St. Cloud State University), Being “Home”: Finding Diversity, Constructions of Community, and Identity within the “Local” (2-9)**

What does it mean to be an engaged ethnographer within one’s own community? In seemingly homogenous communities and in unexpected places we often find diversity. This diversity is found in how people participate in their communities, and in how community is defined and transformed in online and on the ground spaces. At Saint Cloud State University our undergraduates are asked in several classes to complete mini to large scale ethnographic research projects. Many of our majors also complete a summer ethnographic field school, a unique experience at the undergraduate level. Specifically, for these students, they conducted ethnographic research in their own “homes:” an archaeology field school, a community garden, sports or clubs or a cemetery within their “home town,” a local neighborhood organization, and an online community. All of them asking and answering questions concerning notions of community. How do we create communities? How is power and identity constructed within these communities? Through this exploration of community, they find constructions of meaning and identity and in turn, learn about what it means to be an ethnographer.

**Cairo, Aminata (Southern Illinois University—Edwardsville), Interdisciplinary Field School in Paramaribo, Suriname (2-5)**

In the summer of 2011, 16 anthropology and theater students from Southern Illinois University Edwardsville traveled to Suriname for an interdisciplinary field school experience. Suriname is a rather unknown and multi-cultural country on the southeastern coast of South America. The anthropology students studied cultural organizations and HIV/AIDS programming in respective groups and the theater students studied traditional Afro-Surinamese theater. The experience was truly interdisciplinary as all students were exposed to theater techniques and field school methods. In addition students worked in teams rather than individually and were required to establish a reciprocal relationship with their host organizations. This field school was designed to provide an alternative training experience as opposed to that of the traditional “lonely anthropologist in the field” model and emphasized cooperative learning and reciprocal relationship building. The anthropology students will share their unique experience. Field schools for undergraduate archaeology students are more frequently offered than for cultural anthropology students. In addition individual study abroad programs are usually the only option for cultural anthropology students to gain international but not necessarily field method experiences. The challenges of designing and executing an effective cultural anthropology field school are discussed.

**Castañeda, Angela (DePauw University), (De)Constructing Community: Identity Formation on a College Campus (3-2)**

Popular discourse on many college campuses includes an emphasis on community. How community is defined, by whom and for whom are important questions that are addressed through the processes of crafting identity. This panel highlights the use of ethnographic methods to address the construction of community on a small college campus. Panelists focus on multiple levels of community formation and identity. Some of the specific areas of analysis include religious, ethnic, and cultural affiliations. This panel incorporates a holistic view of community that privileges local voices while highlighting important intersections in the construction of community.

**Craven, Christa (College of Wooster), Feminist Activist Ethnography: Methods, Challenges and Possibilities (2-7)**

During the 1980s and 1990s feminist scholars in a variety of disciplines interrogated the role of feminist scholarship in promoting social change and challenging uneven power structures. Writing now, in the wake of neoliberalism, where human rights and social justice have increasingly been subordinated to proliferating “consumer choices” and ideals of market justice, this roundtable reengages these debates. What possibilities exist for feminist activist ethnography in the wake of neoliberalism? What also are the challenges that exist for feminist ethnography 20 years after initial examinations of reflexivity, objectivity, reductive individualism, and the social relevance of activist scholarship? And how does the contemporary political and economic climate constrain or open up opportunities for innovative feminist work that crosses the boundaries of scholarship and activism? It is the longstanding commitment of feminist ethnographers to documenting lived experience—as it is impacted by gender, race, class, nation, sexuality and other areas of difference—that makes it an ideal method for offering counter-visions to the overwhelmingly market-driven approach of neoliberal public policy efforts. This roundtable-style discussion will continue a crucial dialogue about the possibilities for feminist ethnography into the 21st century—at the intersection of engaged feminist research, and activism in the service of the organizations, people, communities, and feminist issues we study.

**Hollowell, Julie (Indiana University), Community-Based Research: Insights, Challenges, and Possibilities (3-9)**

This session explores the philosophy, goals, and practices of community-based research, from our own backyards to locations around the world. In many cases this is applied participatory research based on community needs and values, the results of which communities make available, increasingly on their own terms. Participants share their experiences and insights about this research paradigm and discuss some of the challenges that arise when working within the overlapping contexts and objectives of local communities, academic institutions, government agencies, and funders.

The session may address such questions as: How does the research process change when the community is “in the driver’s seat”? Who is “the community”? What roles do anthropologists or archaeologists play in this kind of research? What particular ethical issues emerge in community-based research? What challenges exist to conducting community-based research, particularly within a university context? What are some ways to build capacity for this kind of research at the community level? …at the institutional level? …at the funding level?

**Kehoe, Alice (University of Wisconsin—Milwaukee), A Century of Fighting Racism (2-8)**

A century ago, 1911, Franz Boas published his landmark book “The Mind of Primitive Man,” arguing that scientific data proves cultures, not genetics, are responsible for observed differences between human populations, and no living or recent human populations are less evolved than others. Papers in this session will discuss the vicissitudes of our century-long fight against racism.

**McKether, Willie L. (University of Toledo), Issues of Work and Labor in Toledo and Ohio: Change and Respectability (3-7)**

As one of several rust belt states in the region, the state of Ohio and the city of Toledo specifically, have faced dramatic economic, social and political pressures and upheavals over the past three years. The region’s traditional manufacturing base took a double hit as the national economy fell into a recession, with thousands of workers being laid off. In addition, as the economic base shifted from manufacturing to renewable energy and required a differently skilled worker, even more workers found themselves without work. Adding to these economic and social pressures, public sector workers and the right to bargain collectively came under attack by some political forces throughout Ohio. Now, as the local and regional economy attempts to rebound, and as workers and unions have (for now) defeated the attack on public sector workers and unions, notions of work and social respectability, workers” rights, and survival in a new era of work are now being questioned and contested. Each of the papers in this panel addresses some critical aspect of work and labor in Ohio, and specifically in Toledo.

**Ricke, Audrey (Indiana University—Bloomington), Professional Development Panel: Innovative Methods for Teaching and Engaging Students in Anthropology (3-6)**

In this panel, professors in anthropology will share pedagogical approaches that have helped them overcome or deal with common issues that many instructors face when teaching anthropology. These panelists look at ways in which experience-based learning assignments, structuring course and content, and incorporating real social issues and reflections can better engage students and help them discover the relevancy of anthropology. Jennifer Santos Esperanza discusses the benefits of incorporating role playing, simulation exercises, and other projects in the classroom to help students gain a deeper appreciation of how anthropology can contribute to solving complex social problems. Chad Huddleston reflects on “teaching anthropology versus training anthropologists” in order to investigate the dilemmas involved in deciding the appropriate breadth and depth of anthropological history, theory, and methods for introductory courses comprised largely of non-majors. Based on a comparative study of a “traditional,” text-based introductory course with one that substitutes ethnographic field experience in place of a text, Kelly Branam examines the degree to which student engagement is enhanced through immersing students early on in ethnographic fieldwork as a core component of their introductory courses. Janet Dunn addresses the “teaching of scholarship” and how to help undergraduate students better engage the various facets of social science scholarship, such as publications, academic debates, and the research process.

**Stumpf-Carome, Jeanne Marie (Kent State University—Geauga), Exploring Hegemonic Devices of Politics of Culture in Contemporary Settings (2-6)**

This session explores diverse facets of politics of culture in three far distant environments—China, the Dominican Republic, and Singapore. The papers examine shifting domains of competition, power, and cultural construction, and reconstruction within contemporary settings. Dominance and domination are investigated through filters of kinship, gender, ethnicity, and policy. Fetishisms of tourism, beauty, and policy are considered within the detail of each setting. Outcomes highlight resolutions of resiliency, resistance, and resourcefulness.