Central States Anthropological Society

2015 annual meeting

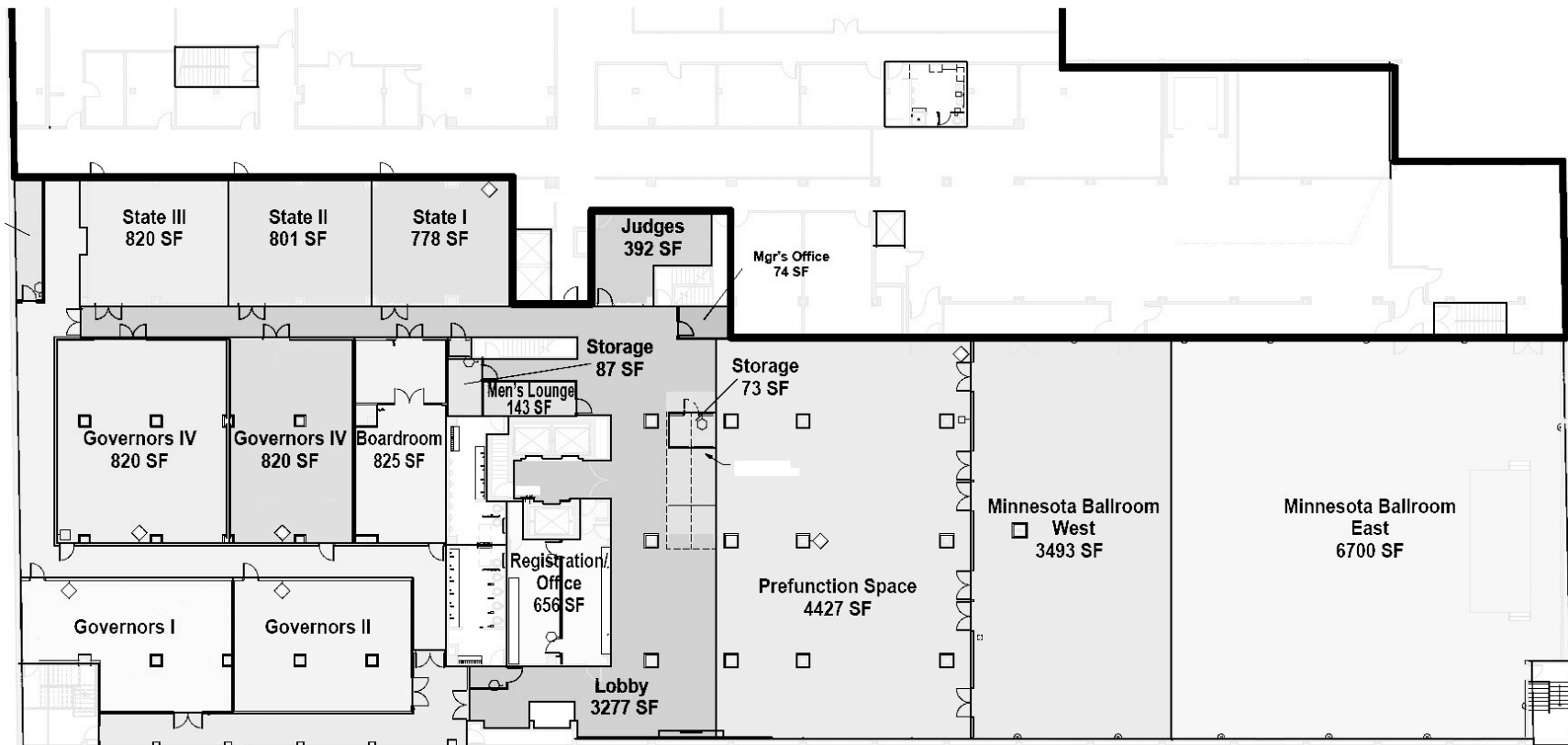# PROGRAM

April 9-11, 2015

Crowne Plaza St. Paul-Riverfront Hotel
St. Paul, Minnesota

Crowne Plaza St. Paul-Riverfront Hotel, Lower Level

State III
820 SF

State II
801 SF

State I
778 SF

Judges
392 SF

Mgr's Office
74 SF

Storage
87 SF

Storage
73 SF

Men's Lounge
143 SF

Governors IV
820 SF

Governors IV
820 SF

Boardroom
825 SF

Minnesota Ballroom
West
3493 SF

Minnesota Ballroom
East
6700 SF

Registration/
Office
656 SF

Governors I

Governors II

Prefunction Space
4427 SF

Lobby
3277 SF

Most conference events will take place on the hotel's Lower Level.

The distinguished lecture and reception on Friday are in the **Great River Ballroom** on Level 1.
The business lunch on Saturday is in the **Windows Room** on the 22nd floor.
Two break-out sessions are in **Kellogg 1** on the Lobby Level.

CSAS Welcomes You to Its 2015 Annual Meeting!

Welcome to the 2015 Annual Meeting of the Central States Anthropological Society. This is our 94th meeting, and of all the sections of the American Anthropological Association, we are the oldest (almost as old as the AAA itself). While our past may not be exactly as glorious as an historical romance novel, it's certainly been illustrious, and has at various times sheltered some of the most notable names in the history of anthropology, from Fay-Cooper Cole, Leslie White, Edward Sapir, and Oscar Lewis. So from its very beginnings, the CSAS has taken the four-field approach to the discipline, as initially advocated by Franz Boas, very seriously. In this so-called postmodernist, poststructuralist, post-industrialized, transnational, globally-interconnected world—which ironically has seen the splintering of many academic disciplines (including, at times, anthropology)—it is consoling to know that there are still places where linguists can see the value in talking to biologists, and ethnographers dig archaeologists. The CSAS offers such a venue—where professionals and students alike can engage in thought-provoking and focused debate in a respectful and unpretentious atmosphere. It is indeed these things which drew me to the CSAS in the first place, and is what will keep me coming back even after my term as president ends next year.

And from the looks of this exciting program, apparently many of you agree with me whole-heartedly: so on behalf of the CSAS Executive Board, I would like to thank all the attendees who have worked so hard to make this an interesting and exciting gathering. We also want to especially thank Willie McKether, the Program Chair, for his organizational skills and administrative prowess. Program Chairs are the unsung heroes of conferences, so whenever you see him, slap his back, or (more kindly) say, "Thanks a lot!" Of course Willie had many hands also providing help, and these will be mentioned I am sure later on in the meetings as they are too many to list here. But we should give special recognition to Bill Beeman, our local contact person; without his many contributions as well, these meetings would have never occurred. And of course we must thank the Crowne Plaza Hotel here in St. Paul for giving us wonderful facilities and support, and letting us stay in some very comfortable rooms. Our academic hosts have also generously given us much assistance with personnel and infrastructure support, and we thank them as well.

It is an understatement to say that I am excited by our Program Schedule! There are several hundred professional presentations in all four sub-fields of anthropology, and I am certain you will hear many memorable papers. There are also numerous other opportunities and events, and an important address by our keynote speaker, Dr. Leith Mullings. I urge you to take part in all the activities the organizers have planned for you. They worked hard, so reap the benefits! Finally, just let me say that I hope to meet as many of you as I can over the next three days. And if you want to become more involved with CSAS—and I am sure these meetings will inspire you do so!—please feel free to speak to any of the members of the CSAS Executive Board (we are the ones with the funny badges). As it says on my university's banner, gladly go forth to learn and teach …

Jim Stanlaw, CSAS President 2014-2015

This conference is truly the result of a collaborative effort. When I took on a new administrative role at my university several months ago, I had no idea how much that new role along with teaching would consume my time. Fortunately, I was surrounded by an excellent team of hard-working people who stepped up and made significant contributions to the planning of the conference. I cannot thank Bill Beeman, Marjorie Schalles, and the many wonderful people in St. Paul for doing such a masterful job with local arrangements. I'd like to also thank Margie Buckner for stepping up and providing context and leadership on various fronts. Even though Secretary/Treasurer Harriet Ottenheimer could not attend this year's conference, she worked tirelessly behind the scenes with all of us, in particular deputy treasurer Heather O'Leary, to ensure our registration data was all correct. I wish to thank my graduate assistant Danielle Tscherne for picking up the slack throughout and for keeping me on track and encouraged. Lastly, I'd like to thank the Crowne Plaza hotel staff for being so professional and courteous as we worked through the many details of the conference.

I hope you enjoy the conference and all the wonderful people here in St. Paul!

Willie McKether, CSAS 1st Vice-President and
2015 Annual Meeting Conference Chair

On behalf of the anthropology programs of the universities, colleges and museums of Minnesota, I am delighted to welcome you to the 2015 Annual Meeting of the Central States Anthropological Society. Anthropology programs from the following institutions have contributed to provide traditional Minnesota hospitality to all Conference visitors:

The College of Liberal Arts, University of Minnesota

Department of Anthropology, University of Minnesota, Twin Cities

Department of Anthropology, University of Minnesota, Duluth

Anthropology Major, University of Minnesota, Morris

Department of Anthropology, Minnesota State University, St. Cloud

Department of Anthropology, Minnesota State University, Mankato

Department of Anthropology and Earth Science, Minnesota State University, Moorhead

Department of Anthropology, Macalester College

Department of Anthropology, Hamline University

Department of Sociology and Anthropology, Carlton College

Department of Sociology and Anthropology, St. Olaf College

Department of Sociology and Anthropology, Gustavus Adolphus College

Department of Anthropology, Normandale Community College

Science Museum of Minnesota

We are proud of the strong support for anthropology at all our Minnesota institutions and we are delighted to share the beauty and vibrancy of our State with all of you. We hope you will get a know and enjoy St. Paul and Minneapolis, and other parts of the State, and will return many times in the future. You will always be welcome.

William O. Beeman
Local Arrangements Chairman

Note: Descriptions of these programs are provided on pages 80-82.

Thanks to our local host institutions
for their generous support!

College of Liberal Arts
UNIVERSITY OF MINNESOTA

UMD
UNIVERSITY OF MINNESOTA DULUTH

ST. CLOUD STATE
UNIVERSITY.

MINNESOTA STATE UNIVERSITY
MOORHEAD.

MINNESOTA STATE
UNIVERSITY
MANKATO

MACALESTER
COLLEGE

HAMLINE
UNIVERSITY

Carleton College

NORMANDALE
COMMUNITY COLLEGE

ST·OLAF
COLLEGE

GUSTAVUS
GUSTAVUS ADOLPHUS COLLEGE

Science
Museum
of Minnesota®

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Central States Anthropological Society 2015

Conference at a Glance

12:30 – 4:30   Registration [Registration Desk]

1:15 – 3:15   Sessions
    1-01   Medical Anthropology and Cultural Perceptions [Governors 1]
    1-02   The Ethnography of Ritual and Spirituality [Governors 3]
    1-03   Archaeological World Views [Governors 4]
    1-04   Tourism and Travel in Anthropology [Governors 2]

3:15 – 3:30   Break

3:30 – 5:30   Sessions
    1-05   WORKSHOP: Mentoring Initiative—Dissertation Writing [Governors 4]
    1-06   Documentation as Intervention: Agency and Intent in Tangible Traces of Anishinaabe Heritage
        [Governors 1]
    1-07   The Language of Anthropology [Governors 3]
    1-08   Subsistence in the Familiar and Strange [Governors 2]

5:30 – 7:30   CSAS Executive Board Meeting [Governor's Boardroom]

5:30 – 7:30   Student Networking Event and reception [Minnesota Ballroom West]

7:30 – 9:00   Anthropology Bowl [Minnesota Ballroom West]

8:00 – 4:30   Registration [Registration Desk]

8:00 – 5:00   Book exhibit and James McLeod Memorial Reprint Table [Lobby-Prefunction area]

8:30 – 10:00   Sessions
    2-01   Senior Explorations at SIUE [Governors 3]
    2-02   WORKSHOP: Active Learning in Linguistic Anthropology [Governors 2]
    2-03   Gaming, Identity and Storytelling [Governors 4]
    2-04   Sense Making through Music and Dance [Governors 1]

10:00 – 10:15 Break

10:15 – 12:15 Sessions
    2-05   Keeping Faith: Exploring Religious Identity Through Life History Narratives [Governors 4]
    2-06   Indian Country Today [Governors 2]
    2-07   Ethnography and Applied Anthropology [Governors 1]
    2-08   Double-Tongued Discourse: Gender, Sexuality and Music [Governors 3]
    2-09   WORKSHOP: Conference Organizing [Kellogg 1]

12:15 – 1:15   Lunch Break

1:15 – 3:15   Sessions
    2-10   Race and Social Justice [Governors 4]
    2-11   Thorstein Veblen and the Anthropology of Work [Governors 3]
    2-12   Looking Back with Fresh Eyes and New Approaches [Governors 1]

2-13 Community-Based Research at the University of Minnesota Morris: Applied Anthropology in the Undergraduate Classroom – PART 1 [Governors 2]

2-14 POSTER SESSION [Minnesota Pre-Function]

3:15 – 3:30   Break

3:30 – 5:30   Sessions
2-15 Current Research in Oneota Archaeology in the Upper Midwest [Governors 3]
2-16 DISCUSSION: Discussion on Race and Anthropology [Kellogg 1]
2-17 Community-Based Research at the University of Minnesota Morris: Applied Anthropology in the Undergraduate Classroom – PART 2 [Governors 2]
2-18 Migration and Survival [Governors 1]
2-19 Culture and Education: Imagining Ourselves [Governors 4]

5:30 – 6:30   2015 Distinguished Lecture [Great River Ballroom]

6:30 – 8:30   Reception and Hmong Dance and Exhibition [Great River Ballroom]

SATURDAY, April 11, 2015

7:30 – 11:30   Registration [Registration Desk]

7:30 – 4:00   Book exhibit and James McLeod Memorial Reprint Table [Lobby-Prefunction area]

8:00 – 9:45   Sessions
3-01 Archeological and Biological Discovery Across Space [Governors 4]
3-02 Symbolism and Identity: Learning Ourselves [Governors 3]
3-03 Social Media and the Other [Governors 1]
3-04 Representations of Performance and Authenticity at the Margins of "Sport" [Governors 2]
3-05 POSTER SESSION [Minnesota Pre-Function]

9:45 – 10:00   Break

10:00 – 12:00 Sessions
3-06 WORKSHOP – Talking Business: A Workshop for Anthropologists Considering Employment in Business and Industry [Governors 4]
3-07 Derry-Londonderry City of Culture as a Model for Post-Conflict Development [Governors 3]
3-08 Red River Valley Anthropology [Governors 2]
3-09 Metaphors Large and Small: From the Social to the Political to the Physical [Governors 1]

12:15 – 1:15   Business Meeting Lunch ($8.00 advance ticket required) [Windows]

1:30 – 3:30   Sessions
3-10 DISCUSSION: Learning Ferguson: A Group Discussion about our Possible Roles in Confronting Social Justice Issues [Governors 4]
3-11 Queer, HIV and Death: Anthropological Lessons [Governors 1]
3-12 WORKSHOP: Mentoring Initiative—Things They Never Told Us about Graduate School [Governors 2]
3-13 Pedagogy and Practice: Experiential Learning in Anthropological Education [Governors 3]

3:30 – 3:45   Break

3:45 – 5:30   Sessions
3-14 WORKSHOP - Getting off the Veranda and Out of Your Head: Using Theatre Techniques to Enhance Anthropology [Governors 1]
3-15 Ancient Spirits Navigating Contemporary Life [Governors 3]
3-16 To Be Touched: Sentiment to Affect, Wits to Wisdom [Governors 4]
3-17 Ethnography Across Space and Time [Governors 2]

Special Events

All events except the Business Meeting Lunch are free to all registered conference participants.

Student Networking Event and Reception Thursday, 5:30-7:30, Minnesota Ballroom West
   –all students welcome!

Anthropology Bowl –all students welcome! Thursday, 7:30-9:00, Minnesota Ballroom West

2015 Distinguished Lecture by Leith Mullings Friday, 5:30- 6:30 Great River Ballroom
"Doing Anthropology in a 'Post-Racial' World"

Reception and Hmong Dance and Exhibition Friday, 6:30-8:30, Great River Ballroom

Business Meeting Lunch (advance ticket required) Saturday, 12:15-1:15, Windows

James McLeod Memorial Reprint Table Friday 8-5, Saturday 7:30-5:00, Lobby-Prefunction area
Drop off or pick up article reprints, handouts
from sessions, and flyers about programs.

Workshops

 [1-05] Mentoring Initiative – Dissertation Writing Thursday 3:30-5:30, Governors 4

 [2-02] Active Learning in Linguistic Anthropology Friday, 8:30-10:00, State 1&2E

 [2-09] Conference Organizing Friday, 10:15-12:15, Governors 1

 [3-06] Talking Business: A Workshop for Anthropologists Saturday, 10:00-12:00 Governors 4
 Considering Employment in Business and Industry

 [3-13] Mentoring Initiative – Things They Never Told Us Saturday, 1:30-3:30, State 1&2E
 about Graduate School

 [3-14] Getting off the Veranda and Out of Your Head: Saturday, 3:45-5:30, State 2W&3
 Using Theatre Techniques to Enhance Anthropology

Discussions

 [2-16] Race and Anthropology Friday, 3:30-5:30, Governors 1

 [3-10 Learning Ferguson: A Group Discussion about our Saturday, 1:30-3:30, Governors 4
 Possible Roles in Confronting Social Justice Issues

Distinguished Lecture

Friday, April 10, 2015
5:30 – 6:30 p.m.
Great River Ballroom

Leith Mullings

Distinguished Professor of Anthropology
Graduate Center, City University of New York

"Doing Anthropology in a 'Post-Racial' World"

Leith Mullings is one of the more forward thinking anthropologists of modern time. Mullings' research and writing has focused on structures of inequality and resistance to them. Her research began in Africa and she has written about traditional medicine and religion in postcolonial Ghana, as well as about women's roles in Africa. In the U.S. her work has centered on urban communities. Through the lens of feminist and critical race theory, she has analyzed a variety of topics including kinship, representation, gentrification, health disparities and social movements. She has written and edited several books that include New Social Movements in the African Diaspora: Challenging Global Apartheid, editor (New York: Palgrave MacMillan, 2009); Gender, Race, Class and Health: Intersectional Approaches (San Francisco: Jossey-Bass [co-edited with Amy Schulz], 2006); Stress and Resilience: The Social Context of Reproduction in Central Harlem, (New York: Kluwer Academic/Plenum Publishers [with Alaka Wali], 2001); On Our Own Terms: Race, Class and Gender in the Lives of African American Women (New York: Routledge, 1997); Cities of the United States: Studies in Urban Anthropology, editor (New York: Columbia University Press, 1987), which was selected by Choice as an Outstanding Academic Book of 1988-89). With Manning Marable, she has compiled Freedom: A Photographic History of the African American Struggle, (London: Phaidon Press 2002), which was awarded a Krazna-Krausz Foundation Book Prize and Let Nobody Turn Us Around: Voices of Resistance, Reform, and Renewal (Lanham, MD: Rowman and Littlefield 2000). Currently, Mullings is working on an ethnohistory of the African Burial Ground in New York City. Mullings has served on the editorial boards of numerous academic journals and on the Executive Boards of the American Ethnological Society and the American Anthropological Association. She served as President of the American Anthropological Association from 2011 to 2013.

Reception

(Hors d'oeuvres and no-host bar)

Friday, April 10, 6:30-8:30
Great River Ballroom

featuring a performance by

The Iny Asian Dance Theater

The dances that Iny Asian Dance Theater creates cannot be directly compared to any of the more traditional Asian dance genre today. The dance music is remixed from classical and popular Asian music and songs. The dances are mixtures of Bollywood, Chinese, Hmong, Thai, and other Asian origins, even hip-hop. These diverse styles are all integrated together in these visually and rhythmically stunning dance pieces.

There is no specific genre to this type of Asian dance. They are distinctly Asian in very American free style formats. If you have to labeled the genre – let's call it the Asian American fusion classic free style dance.

For our program on Friday, April 10th, the Iny Asian Dance Theater will be presenting a Hmong "fashion show" followed by a traditional Hmong dance program. This year in Minneapolis St. Paul is the Year of Hmong, in which we celebrate the vibrant Hmong Community in the Twin Cities.

Please visit the Iny Asian Dance Theater on YouTube and on their website: at
http://ww2.inyasiandancetheater.org/

All conference participants are welcome to visit free of charge the

Science Museum of Minnesota

The museum is just a short walking distance from the hotel on Kellogg Boulevard (see map below). Just show your conference badge for free admission, including the exciting special exhibit "**Space: An Out-of-Gravity Experience**" (University of Minnesota anthropologist David Valentine was adviser to the project). The museum includes anthropology, ethnology, and archaeology collections. Our contact at the museum is Ed Fleming. Check the museum website for more information: http://www.smm.org

Two special events will take place at the museum during the CSAS conference:

April 9: Social Science (extra charge: $15-$27) opens the Science Museum to adults only (21+ with valid ID) on Thursday, April 9 from 6-11 p.m. At **Fermentational Informational**, put beer under the microscope and celebrate the biology, chemistry and hand-to-mouth physics that delight your senses. With limited beer sampling from local breweries, fermentation demonstrations, beer density experiments, and presentations by experts.

April 11: Making Connections Saturdays celebrates the diversity and creativity in our community. From 12-4 p.m. meet artists, scientists, crafters, fixers and tinkerers from diverse backgrounds, who will share their creations and crafts through hands-on activities and dynamic displays.
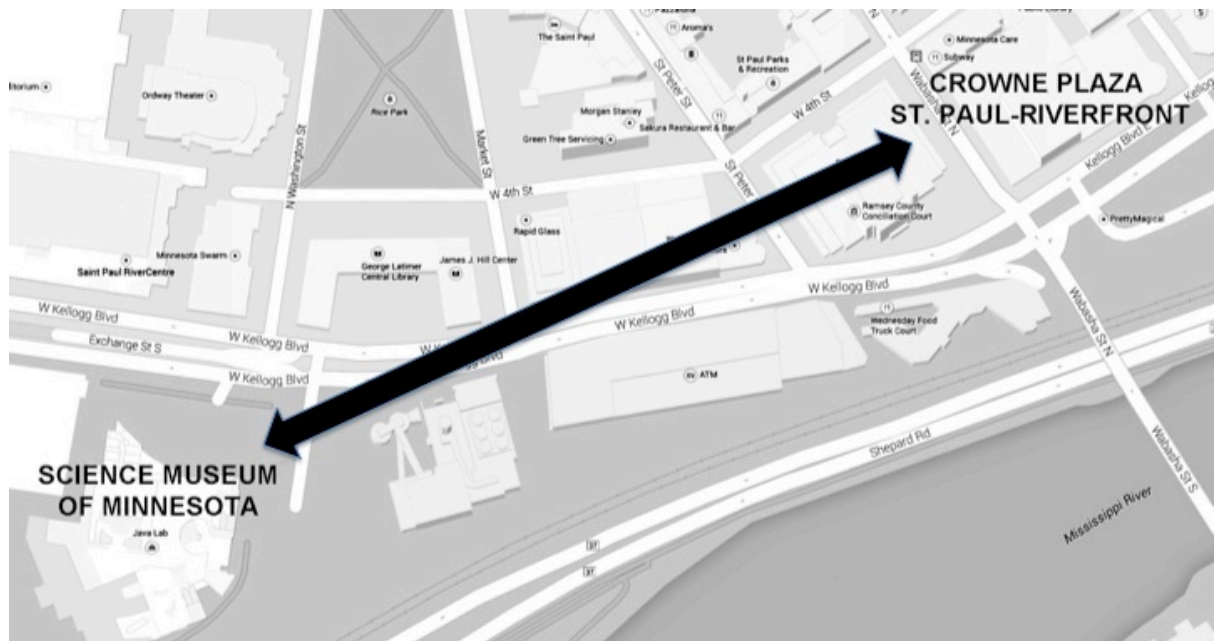
Central States Anthropological Society 2015 Conference

PROGRAM

12:30 – 4:30   Registration [Registration Desk]

1:15 – 3:15   Sessions

1-01   Medical Anthropology and Cultural Perceptions [Governors 1]
Chair: Myrdene Anderson (Purdue University)
1. Emily Bachhuber (Macalester College), Nurse practitioners and the Implications of Prescriptive Authority on Collaboration
2. Julia Wolfe (The University of North Texas), Aging Texas Well.
3. Colin Halverson (University of Chicago), Signs of Disease
4. Natasha Cromwell (Ohio University), Typhoid Fever in Athens County, Ohio from 1867 to 1908: Mortality, Social Networks, and Cultural Status

1-02   The Ethnography of Ritual and Spirituality [Governors 3]
Chair: Claude Jacobs (University of Michigan, Dearborn)
1. Bryant Jacobs (Wichita State University), 'id al Adha: Finding Muslim Practice in Context
2. Troy Linebaugh (Kent State University), All My Relatives: A Discussion of Kinship's Role in Indigenous Ontology
3. Edward Glayzer (Michigan State University), The Commodification of Intimate Relationships within South Korean Dating and Marriage Rituals
4. Claude Jacobs (University of Michigan, Dearborn) Ambiguity and Community: Religion, Religions, and Interreligious Movements in Metropolitan Detroit

1-03   Archaeological World Views [Governors 4]
Chair: Hannah Marsh (University of Central Missouri)
1. Hannah Marsh (University of Central Missouri), Student-Driven Learning as an Effective Hands-Off Approach to Osteological Identification
2. Julia Palmquist (University of Minnesota, Twin Cities), Analysis of Archaeological Features at the Bremer Site (21DK06) using Microarchaeological Methods
3. Hannah Vaughn (Ohio University), Patterns of Mortality Relating to the Development of Health Infrastructure in Historical Appalachian Ohio
4. J Heath Anderson and Emily Kate(Minnesota State University, Mankato) Epiclassic Migration and the Foundation of the Toltec State

1-04   Tourism and Travel in Anthropology [Governors 2]
Chair: Rick Feinberg (Kent State University)
1. Elizabeth Manella (Illinois State University), Measuring Linear Enamel Hypoplasia from Photographs
2. Rick Feinberg (Kent State University), Auto-Experimentation, Part 2: Taumako Navigation

3. Jinkui Huang (International Forum of U.S. Studies), Travel Drama: a Narrative of Leisure-seeking Experience
4. Jonathan Goh (Macalester College), "The Market May Be Small, but the World is Here" The uneven effects of Globalization on Mobilities and Placemaking on Greemarket Square

3:15 – 3:30   Break

3:30 – 5:30   Sessions

1-05   WORKSHOP: Mentoring Initiative—Dissertation Writing: From Impossible to Invaluable [Governors 4]
1. Heather O'Leary (McMaster University)
2. Kristen Nichols-Besel (University of Minnesota)
3. Emily Bruce (University of Minnesota)
4. Ursula Lang (University of Minnesota)

1-06   Documentation as Intervention: Agency and Intent in Tangible Traces of Anishinaabe Heritage [Governors 1]
Organizer and Chair: Cory Willmott (Southern Illinois University Edwardsville)
1. Cory Willmott (Southern Illinois University Edwardsville), Missionary Photographs of the Anishinaabek: Before and After Inside Out
2. Alexandra Taitt (Southern Illinois University Edwardsville), Audio and Video in the GRASAC Database: Bridging Language and Culture
3. Lia Siewert (University of Texas at Austin), The Wooden Indian Speaks: Theatre as Documentation of Self-Representation
4. Crystal Migwans (Columbia University), The Shifting Scrolls of Megasi'awa: Documentation as Transformation in William Jones' Birchbark Scroll Texts

1-07   The Language of Anthropology [Governors 3]
Chair: Michael Wroblewski (Grand Valley State University)
1. Kathryn Fenster (Grinnell College), The "American" and The "Terrorist": George Bush and Khalid Mohammad's Discourse in Conversation
2. Zachary Sapienza (Southern Illinois University), Ways of Speaking Versus Ways of Thinking: Artificial Distinction or Worthwhile Consideration?
3. Cindee Calton (Science Museum of Minnesota), Politics of Identity in ASL Classrooms
4. Thea Strand (Loyola University Chicago), Linguistic Soullessness and Cultural Value in Rural Norway
5. Michael Wroblewski (Grand Valley State University), Redirecting Language Change: Neologizing in a Kichwa Language Classroom

1-08   Subsistence in the Familiar and Strange [Governors 2]
Chair: Christine Hippert (University of Wisconsin – La Crosse)
1. Madison Neece (Augustana College), Familial Foodways: Preparing the Recipes of Our Recent Past
2. Dara Fillmore (Superior Public Museums), Growing Interest in Community Gardens and the Outcome of Participation
3. Ellen Kang (University of Illinois Chicago), Urban Agriculture and Changing American Foodways: Community Gardens and the Non-Profit, Neighborhood Garden Marketing in Chicago

4. Christine Hippert (University of Wisconsin – La Crosse), Cultural Citizenship, Food Security, and the Moral Economy of the Corner Store in the Dominican Republic
5. Tefiro Serunjogi (Grinnell College), Playing Nice: A Study of Corporate Social Responsibility in America's Agricultural Sector and Its Implications for Business Success and the Environment

5:30 – 7:30   CSAS Executive Board Meeting [Governor's Boardroom]

5:30 – 7:30   Student Networking Event and Reception [Minnesota Ballroom West]

7:30 – 9:00   Anthropology Bowl [Minnesota Ballroom West]

FRIDAY, April 10, 2015

8:00 – 4:30   Registration [Regisration Desk]

8:00 – 5:00   Book exhibit and James McLeod Memorial Reprint Table [Lobby-Prefunction area]

8:30 – 10:00   Sessions

2-01   Senior Explorations at SIUE [Governors 3]
Organizer and Chair: Aminata Cairo (Southern Illinois University Edwardsville)
1. Taylor Manley (Southern Illinois University Edwardsville), Organizational Leadership and Community Support in Teen Pregnancy Programming
2. Elizabeth Gombos (Southern Illinois University Edwardsville), Beyond the Binary: Program Development for Transgender Healthcare in the Metro St. Louis Area
3. Jessica Stanley-Asselmeier (Southern Illinois University), The Impacts of Fair Trade: How the Exchange of Goods Links

2-02   WORKSHOP: Active Learning in Linguistic Anthropology [Governors 2]
Organizer: Margaret Buckner (Missouri State University)
1. Kathleen Gillogly (University of Wisconsin-Parkside)
2. Brigittine French (Grinnell College)
3. Thea Strand (Loyola University Chicago)
4. Myrdene Anderson (Purdue University)

2-03   Gaming, Identity and Storytelling [Governors 4]
Chair: Matthew Buttacavoli (Kent State University)
1. Khiana Harris (Kansas State University), Magic is Friendship: Constructing A Positive Subcultural Identity Through A Tabletop Gaming Community of Practice
2. Matthew Buttacavoli (Kent State University), All Hail the Helix Fossil: Lessons Anthropology Can Learn From Twitch Plays Pokémon
3. April Callis (Northern Kentucky University), Slashing the Binary: Fanfiction and Cultural Constructions of Sexual Identity

2-04   Sense Making through Music and Dance [Governors 1]
Chair: Melony Stambaugh (Northern Kentucky University)

1. William Hope (Knox College), "Like a sonorous run one drinks with the ears": Making Sense of Cuban Son Montuno and the Synesthetics of Sabor
2. Kip Hutchins (University of Wisconsin Madison), Twin Chords of the Fiddle: Balancing Anxiety with Solidarity with the Mongolian Morin Khuur in Urban Ulaanbaatar
3. Elizabeth Hartman (Northwestern University), "If you have no music, what do you have?" Sonic Strategies in Midwestern US Gentlemen's Clubs

10:00 – 10:15   Break

10:15 – 12:15   Sessions

2-05   Keeping Faith: Exploring Religious Identity Through Life History Narratives [Governors 4]
Organizer and Chair: Katie Nelson (Saint Cloud State University)
1. Angela Mundis (Saint Cloud State University), Muhammad: The Significance of an Eagle
2. Honalee Gray (Saint Cloud State University), Morality is Not a Dirty Word
3. Molly Lou Pintok (Saint Cloud State University), Becoming Fatuma

2-06   Indian Country Today [Governors 2]
Organizer and Chair: Alice Kehoe (Boasian Anthropology)
1. Chelsea Mead (Minnesota State University Mankato), Relational Understanding and Living Languages in Higher Education Institutions
2. Larry Nesper (University of Wisconsin Madison), Dispossessing the Ojibwe Mixed-Bloods and Capitalizing Nineteenth Century Mining Companies in Wisconsin
3. Nicky Belle (Indiana University, Teaching Lakota to Red Cloud Students
4. Grant Arndt (Iowa State University), Articulating Traditions in Modern Nation-Building: The Politics of Powwows and other forms of Cultural Performance
5. David Posthumus (University of South Dakota), The Social Organization of Contemporary Oglala Lakota Religion

2-07   Ethnography and Applied Anthropology [Governors 1]
Chair: Dianna Shandy (Macalester College)
1. Wayne Babchuk (University of Nebraska-Lincoln), Teaching Applied and Development Anthropology: A Holistic and Interdisciplinary Four-Field Approach
2. Dianna Shandy (Macalester College), Ethnographers in the Library
3. Matilda Stubbs (Northwestern University), From Cavil to Gavel: Reproducing Records and Legitimizing Legality in Child Welfare Hearings
4. Sarah Berndt (Augustana College), Collecting Meaning: Antiques of the Midwest and the Value they Accumulate

2-08   Double-Tongued Discourse: Gender, Sexuality and Music [Governors 3]
Organizer and Chair: Amber Clifford-Napoleone (University of Central Missouri)
1. Chloe Cucinotta (Wheaton College), The Politicized Female Body in Contemporary Performance Practice
2. Scott Swan (Florida State University), Crayon Angels: The Life of Singer/Songwriter Judee Sill as a Challenge to the Male Narrative in Biographical Writing
3. Angela Glaros (Eastern Illinois University), All Our Songs Are Love Songs: The Erotic in the Skyrian Musical Past

4. Amber Clifford-Napoleone (University of Central Missouri), Telos of Transgression: Trans Identity in Heavy Metal

2-09   WORKSHOP: Conference Organizing [Kellogg 1]
Facilitator: Margaret Buckner (Missouri State University)

12:15 – 1:15   Lunch Break

1:15 – 3:15   Sessions

2-10   Race and Social Justice [Governors 4]
Chair: Theodore Randall
1. Theodore Randall (Indiana University South Bend), Afrocentrism: Where is it and Where is it Going?
2. Devin Mandell (Beloit College), "Umi Says, Fuck the Police": How Black Masculinities are coded as Violent in Mainstream Media Using Hip Hop
3. Emily James (Beloit College), A Hierarchy of Goodness: Race, Space, and Social Justice Movements at Fairview University
4. Sophie Kurschner (Macalester College), Tlatelolco Then and Now: The Impact of Ruptured Memory Upon Current Conflict in Mexico

2-11   Thorstein Veblen and the Anthropology of Work [Governors 3]
Organizers and Chairs: Jim Weil (Science Museum of Minnesota) and Marcel LaFlamme (Rice University)
1. Heather O'Leary (McMaster University), Conspicuous Waters: The Performance of Class and Water Wealth among Delhi, India's Water Poor
2. Jim Weil (Science Museum of Minnesota), Artisans and Artists in a Costa Rican Ceramic Cottage Industry
3. Casper Bendixsen (Marshfield Clinic Research Center), Letting the Corn Stand: Veblen and the Ethics of US Agriculture
4. Marcel LaFlamme (Rice University), Reworking Instinct: Unmanned Aviation and the Specter of Negative Transfer
5. Discussant: Gilbert Tostevin (University of Minnesota)

2-12   Looking Back with Fresh Eyes and New Approaches [Governors 1]
Chair: Claude Jacobs (University of Michigan, Dearborn)
1. Alyssa Boge (IUPUI), Museum Representation Matters: The US Dakota War of 1862
2. Josephine Chaet (Grinnell College), Inter-family Violence in Defense of Honor: An Examination of the Literary Representation of the Historical and Social Function of the Practice of Honor Killing in the Middle East
3. Brenton Peck-Kriss (Beloit College), Rituals of the Sword: Armored Combat, History, Status and Chivalry in the Society for Creative Anachronism
4. Katrina Beckloff (The University of Toledo), Fascist Manipulations to the Archaeology of Rome
5. Lilianna Bagnoli (Grinnell College), The Companies Act, 2013: Institutionalized Corporate Social Responsibility and Corporate Strategy in India

2-13   Community-Based Research at the University of Minnesota Morris: Applied Anthropology in the Undergraduate Classroom – PART 1 [Governors 2]
Organizer and Chair: Cristina Ortiz

1. Cristina Ortiz (University of Minnesota-Morris), Introduction to Latinos in the Midwest Research
2. Juliane Chase, Alexandra Marie Regeimbal and Taylor Hill (University of Minnesota-Morris), Morris Intercultural Education Initiative
3. Yessica Zuniga-Tepango (University of Minnesota-Morris), Mothers of Latino Students in the Morris Public Schools
4. Donna Chollett (University of Minnesota-Morris), Applying Active Learning to Support Community Commons: The Native American Organic Garden and Seed Lending Library
5. Allison Wolf, Natasha Myhal (University of Minnesota-Morris), Native American Organic Garden at UMM

2-14   POSTER SESSION [Minnesota Pre-Function]
1. Lois Yellowthunder (Consultant), A Visit to Tikal in the 21st Century
2. Carly Slank (Washtenaw Community College), Sexual Dimorphism of the Talus Among Prehistoric Populations from the Osmore River Valley, Peru
3. Kate Sinnott (Macalester College), CRM Research Along the Mississippi: A Collaborative Approach
4. Glenn Storey (University of Iowa), The Use of Ground Penetrating Radar at Gangivecchio, Sicily: Making Sense of Complex Sub-Surface Imagery
5. Catherine Klesner (Grinnell College), Mineral Based Pigments on Ceramics: An Analysis of Anasazi Black on White Wares Using ICP-MS
6. Emily Tochtrop (University of Central Missouri), Identification of the Functionality of Bifaces in the Chaney Collection
7. Christopher Allen (University of Wisconsin Parkside), Pike Creek – From Critical Resources to Forgotten Relic

3:15 – 3:30   Break

3:30 – 5:30   Sessions

2-15   Current Research in Oneota Archaeology in the Upper Midwest [Governors 3]
Organizer and Chair: Edward Fleming (Science Museum of Minnesota)
1. Ronald Schirmer (Minnesota State University Mankato), Oneota Beyond Silvernale: Red Wing is More Than You Think.
2. Colin Betts (Luther College), Oneota Mounds: A Comprehensive Overview.
3. Jasmine Koncur (Minnesota State University Mankato and Science Museum of Minnesota), The McClelland Site (21GD258) and the Oneota Tradition in the Red Wing Region.
4. Edward Fleming (Science Museum of Minnesota), Oneota in the St. Croix Valley: Revisiting the Sheffield Site.

2-16   DISCUSSION: Discussion on Race and Anthropology [Kellogg 1]
Organizers: Virginia Dominquez (University of Illinois Urbana-Champaign) and Alice Kehoe (Boasian Anthropology)

2-17   Community-Based Research at the University of Minnesota Morris: Applied Anthropology in the Undergraduate Classroom – PART 2 [Governors 2]
Organizer and Chair: Rebecca Dean
1. Megan Schrader, Natalie Hoidal (University of Minnesota-Morris), Seed Lending Library: Beating the System

2. Rebecca Dean (University of Minnesota-Morris), Introduction to the Boerner Family Cemetery Project
3. Madison Hughes, Bridgette Hulse and Kaelyn Olson (University of Minnesota-Morris), Historical Context of the Boerner Family Cemetery
4. Dylan Goetch, Eric Littlewing Miller (University of Minnesota-Morris), Legal Context and Indigenous Perspectives

2-18 Migration and Survival [Governors 1]
Chair: Olga González (Macalester College)
1. Antara Nader (Macalester College), Behind Closed Doors: Female Migrant Domestic Workers in Dakar, Senegal
2. Boonlert Visetpricha (University of Wisconsin), Survival Strategies of Street People in Manila, the Philippines
3. Sara Saltman (Macalester College), The Grass that Grows on Top of Bodies: Women, Genocide and Marriage in Rural Rwanda
4. Rachel Swanson (Macalester College), The Global Crisis of Unaccompanied Child Migrants from Central America Arriving in the United States
5. Olga González (Macalester College), The Scarf of Hope for the Disappeared of Peru: Soft Aesthetics that Strengthen Political Engagement

2-19 Culture and Education: Imagining Ourselves [Governors 4]
Chair: Melony Stambaugh (Northern Kentucky University)
1. Steven Payne (University of Memphis), Praxis as Education, Education as Praxis: Labor Organizing, Anthropology and Popular Education
2. Kyle Scheffler (DePaul University), A Look at Perceptions of Study Drug Usage Among Undergraduates
3. Jared Schmidt (Minnesota State University - Mankato), Little Diaspora on the Prairie: Examining the Influence and Impact of Hmong Culture on Community Identity in Walnut Grove, Minnesota
4. Vang Xiong (St. Cloud State University), Why are you so quiet?: Rethinking Classroom Oral Participation

5:30 – 6:30 2015 Distinguished Lecture – Leith Mullings, City University of New York, "Doing Anthropology in a 'Post-Racial' World [Great River Ballroom]

6:30 – 8:30 Reception and Dance Exhibition - Iny Asian Dance Theater [Great River Ballroom]

SATURDAY, April 11, 2015

7:30 – 11:30 Registration [Registration Desk]

7:30 – 4:00 Book exhibit and James McLeod Memorial Reprint Table [Lobby-Prefunction area]

8:00 – 9:45 Sessions

3-01 Archeological and Biological Discovery Across Space [Governors 4]
Chair: Christopher Barrett (Washtenaw Community College)

1. Christopher Barrett (Washtenaw Community College), Estimates of Short and Long Term Stress Among Prehistoric Populations of the Osmore River Valley, Southern Peru
2. Joshua Moore (Kent State University), Primate Habitat Assessment at Brownsberg Nature Park, Suriname, South Africa
3. Michele Stillinger (University of Minnesota), Archaeomagnetic Dating: Using the record of the Earth's magnetic field stored in fired ceramics as a complementary dating method
4. Lily D Galloway (Grinnell College), Repeated Thermal Stress and Ceramic Tensile Strength?

3-02   Symbolism and Identity: Learning Ourselves [Governors 3]
Chair: TBA
1. Sallie Anna Steiner (University of Wisconsin Madison), Woven Identities: The Evolution of a Heritage Art in Indre Sunnfjord, Norway
2. Tessa Flak (Iowa State University), Transformation and Reinterpretation of Santa María Visitacíon's Mural: An Ethnographic Study
3. Monica Fides Amada Santos (University of Illinois Urbana-Champaign), Ballet Dancing and the Philippine Nation
4. Daniel Walther (Illinois State University), Negotiations of Traditional Practices: The Kimono Works of Itchiku Kubota

3-03   Social Media and the Other [Governors 1]
Chair: Kate Gillogly (University of Wisconsin-Parkside)
1. Miranda James (Beloit College), Online Activism: How Young Adults are Using Social Media as a Platform for Activism
2. Amir-Pouyan Shiva (University of Minnesota), Being Written While Writing: How Blogging Contributes to Thought in the Persian Blogosphere
3. Atley Newlin (Illinois State University), New Perspectives of the Relationship between Cultural Identity, Globalization, and Modern Technology
4. Sarah Monson (Indiana University Bloomington), Ebola and the Discourse of Panic: The Media's Influence on U.S. Perceptions of the Ebola Virus

3-04   Representations of Performance and Authenticity at the Margins of "Sport" [Governors 2]
Organizer and Chair: James Stanlaw (Illinois State University)
1. William Shaw (Illinois State University), Capoeira: Practice and Theory of Authenticity
2. Bryan Jackson(Illinois State University), This is Awesome: Examining the Relationship Between Professional Wrestling and its Audience
3. Ethan Ingram (Illinois State University), Faces of Evil: Performing Villainy in Professional Wrestling
4. Hannah Meyer (Illinois State University), The Body Language of Athletics

3-05   POSTER SESSION [Minnesota Pre-Function]
1. Daniel Bauer (University of Southern Indiana), An Analysis of Home Garden Variability: Insights from the Peruvian Amazon
2. Madison Sommers (University of Central Missouri), Jim Myers' Art Collection
3. Alexandra Engert (University of Central Missouri), Student Involvement in Feminist Campus Groups

4. Mackenzie Miller (University of Wisconsin La Crosse), Talking About the Past: HoChunk Oral Histories
5. Deborah Augsburger (University of Wisconsin Superior), Academic Service-Learning, Cafeteria Food, and Student Empowerment
6. Brittany Blurton (University of Central Missouri), Support for International Students in the Conversation Partners Program

9:45 – 10:00   Break

10:00 – 12:00   Sessions

3-06   WORKSHOP – Talking Business: A Workshop for Anthropologists Considering Employment in Business and Industry [Governors 4]
Organizer and Chair: William Beeman (University of Minnesota, Minneapolis)
Robert Skoro (Olson Advertising, Marketing and Public Communications)
Emilie Hitch (Thinkers and Makers, Ethnographic Strategies for Business)

3-07   Derry-Londonderry City of Culture as a Model for Post-Conflict Development [Governors 4]
Organizer and Chair: D. Douglas Caulkins (Grinnell College)
1. D. Douglas Caulkins (Grinnell College), Development Plans in Derry-Londonderry, Northern Ireland
2. Emma Falley (Grinnell College), Social Sector Organization in Derry: Benefiting from the City of Culture?
3. Allison Walker (Grinnell College), Digital Development Strategies in Derry-Londonderry
4. Courtney Martin (Grinnell College), Strategies of Derry's Museums: A Shared Narrative
5. Emma Andelson (Macalester College), Art as a Social Practice or Art for Art's Sake: Controversies in Derry-Londonderry

3-08   Red River Valley Anthropology [Governors 2]
Organizer and Chair: Erik Gooding (Minnesota State University Moorehead)
1. Erik Gooding (Minnesota State University Moorehead), Sac, Fox, and/or Sac and Fox?: Understanding the Relationship (s) between the Sauk and Meshkwaki Peoples
2. Lee Smalt (Minnesota State University Moorehead), Turn Down for What? A study of the challenges surrounding work in the Electronic Dance Music
3. Angella Voravong, Linnea Dahlquist, Oleana Herron, Darcy Smith, and Carra Strader, (Minnesota State University Moorehead), Kwe and Neniwa: Male and Female in Meshkwaki Culture Linnea Dahlquist, Bret Salter, Darcy Smith, and Cara Strader (Minnesota State University Moorehead), Golf Carts, Hot Pop, and Indian Tacos: An Ethnography of the Blackhawk State Park Powwow

3-09   Metaphors Large and Small: From the Social to the Political to the Physical [Governors 1]
Organizer and Chair: Nobuko Adachi (Illinois State University)
1. Nobuko Adachi (Illinois State University), Nihon no hito, Nihon-jin, and Children of Nihon-jin: Metaphors Used for New Ethnic Classifications in a Japanese Brazilian Community
2. John Blatzheim (Illinois State University), Metaphors of Terrorism: Crime or War?

3. Amanda Miller (Illinois State University), Constructing Women's Criminality: A Textual Analysis
4. James Stanlaw (Illinois State University), Mixing Mass Metaphors for Mass: A Linguistic Anthropological Look at the Animals in the Subatomic Zoo

12:15 – 1:15   Business Meeting Lunch ($8.00 advance ticket required) [Windows]

1:30 – 3:30   Sessions

3-10   DISCUSSION: Learning Ferguson: A Group Discussion about our Possible Roles in Confronting Social Justice Issues [Governors 4]
Organizers: Aminata Cairo (Southern Illinois University Edwardsville) and Margaret Buckner (Missouri State University)

3-11   Queer, HIV and Death: Anthropological Lessons [Governors 1]
Chair: Kate Gillogly (University of Wisconsin-Parkside)
1. Scott Olson (Grinnell College), Police in Leather: Protecting Consent and Queer Politics in BDSM Spaces in Chicago
2. Jessica Sellers (Northern Kentucky University), Sharing a Bed with Death: Necrophilia and Queer Theory
3. Patrick Kinley (Grinnell College), A Queer Anthropology: Identity, Performativity, and 'The Closet' in Social Scientific Research
4. Ryan Carlino (Independent Scholar), The HIV "Miracle Pill": Interrogating the changing forms of gay identity and desire in the era of Truvada
5. Evan Davis, Madison Goering, Thomas Williamson (St. Olaf College), Experiencing HIV Prevention in the Test-and-Treat Era

3-12   WORKSHOP: Mentoring Initiative—Things They Never Told Us about Graduate School [Governors 2]
1. Matthew Buttacavoli (Kent State University)
2. Heather O'Leary (McMaster University)
3. Danielle Tscherne (The University of Toledo)
4. Amir Shiva (University of Minnesota)
5. Joshua Moore (Kent State University)

3-13   Pedagogy and Practice: Experiential Learning in Anthropological Education [Governors 3]
Organizer and Chair: Susan Schalge (Minnesota State University, Mankato)
1. Kathryn Elliott (Minnesota State University, Mankato) Ethnographic Methods and Community Engagement: Connecting Students with Community-Based Elder Service Organizations
2. Bruce Roberts (Minnesota State University, Moorhead) Cellphones, Simba and Selfies: The Impact of Technology on the Study Abroad Experience
3. Susan Schalge, Matthew Pajunen, and Kelli Damlo (Minnesota State University, Mankato) Producing Common Understanding: Service-Learning and Anthropology
4. Rhonda Dass (Minnesota State University, Mankato) Evaluating the Flipped Pedagogy Model in the Anthropological Classroom: Can We Find a Better Way to Learn About Zombies?
5. Jeremy Jaskuloski (Minnesota State University, Mankato) Three Dimensional Imaging: The Face of Technology in Teaching and Learning

3:30 – 3:45   Break

3:45 – 5:30   Sessions

  3-14   WORKSHOP - Getting off the Veranda and Out of Your Head: Using Theatre
          Techniques to Enhance Anthropology [Governors 1]
          Organizer Chair: Aminata Cairo (Southern Illinois University Edwardsville)

  3-15   Ancient Spirits Navigating Contemporary Life [Governors 3]
          Organizer and Chair: Jacquelyn Lewis-Harris (University of Missouri)
          1. Jacquelyn Lewis-Harris (University of Missouri), Ancient Spirits Navigating
              Contemporary Life
          2. Katie Ragland (Northern Kentucky University), Modern Prophecy: The Existence
              of Contemporary Divination Methods
          3. Alma Onate (Northern Kentucky University), AIDS, HIV and Witchcraft in Sub-
          Saharan
              Africa

  3-16   To Be Touched: Sentiment to Affect, Wits to Wisdom [Governors 4]
          Organizer and Chair: Myrdene Anderson (Purdue University)
          1. Myrdene Anderson (Purdue University), Acknowledging Affect in Ethnography
          2. Phyllis Passariello (Centre College), Observations on the Buddhist Unholy: Zombies,
              Corpses, Spirit Houses, and Organ Transplants
          3. Sugata Bhattacharya (Independent Scholar),Emotion in Sports

  3-17   Ethnography Across Space and Time [Governors 2]
          Chair: Willie McKether (The University of Toledo)
          1. Danielle Tscherne (The University of Toledo) School Shootings: The Mind Frame of
              the Shooter
          2. Lucille Coats (Southern Illinois University Edwardsville) The Flood: Voices Washed
              Away
          3. Laura Sain (Southern Illinois University Edwardsville) Welcome to America!: Culture
              Brokering on Behalf of International Students
          4. Reason, Joy (The University of Toledo) Charter Schools: Promoting Diversity or
              Maintaining Segregation? A Qualitative Study of Toledo Charter Schools

Congratulations to 2014 CSAS Paper Award Winners

Graduate division:

Heather O'Leary (McMaster University), *Beyond Pukka Dehliz: Flows of Delhi's Domestic Workers and Water Ethoi* in the Graduate Paper Division and

Undergraduate division:

Elsa Kendal (Beloit College) for *Do You "Like" Me?: College Students' Concept of Self on Facebook.*

Both papers demonstrated detailed and careful ethnography, analyzed within clearly stated theoretical and analytical frameworks. In "*Beyond Pukka Dehliz,*" O'Leary examined the global (climate change) from the very local (domestic workers in Delhi). Her ethnographic descriptions were vibrant and personal; her methodology included not only participant-observation and interviews, but use of drawings of different types of households as a prompt to discuss cleanliness and water use. These discussions about domestic water use and water as a cleaning agent allow O'Leary to scrutinize ideas about modernization among working class women and men. In "*Do You 'Like' Me?,*" Kendal makes astute use of a range of data sources, including interviews, to carry out her analysis. Her theoretical and analytical sources came from psychology, linguistics, media studies, and anthropology, all brought together in that anthropological perspective that takes people's own understanding of their experience seriously. Congratulations to Heather O'Leary and Elsa Kendal for their wonderful papers.

The undergraduate competition was particularly tight this year, and we must also give an informal 'honorable mention' to Richard Powis (Washington University) for his paper "*Purity and Promiscuity: Bodies and Boundaries among Young Men in Dakar, Senegal*" in which he applied Mary Douglas's concept of boundaries and pollution to understanding the construction of masculinity in Senegal. Christina Schneider's (Indiana University – Purdue University Indianapolis) paper "*The Economics of Beauty: Promotional Marketing and Changing Employment Norms*" analyzed the phenomenon of promotional marketing in terms of the 'labor capital,' the beauty and ethnic features of the worker. Both of these papers were based on careful ethnographic fieldwork as well as excellent understanding of the broader analytical issues.

2015 CSAS STUDENT PAPER COMPETITION

Undergraduate and Graduate Divisions

The Central States Anthropological Society (CSAS) awards prizes each year for best undergraduate and best graduate student papers given at its annual meeting. Prize submissions must be research papers based on presentations given at the 2015 Annual Meeting held in St. Paul, MN. The prize in each category is $300, and papers in any area of anthropology are eligible.

Papers should have anthropological substance and not be in some other field of social science or humanities. Research and conclusions should be framed by general anthropological issues. Goals, data, methodology, and conclusions should be presented clearly. Use of original literature is preferred rather than secondary sources. All references should be cited properly. Entries should aim for the style, format, and quality of anthropological journal articles. Papers should be potentially publishable but papers that require some editing or rewriting may still be chosen for the prize. This year's deadline for submission is Friday, May 1, 2015 – three weeks after the meetings, giving entrants time to make revisions based on feedback received at their presentation. Reviewers' comments are returned to entrants, providing each author with feedback on their work.

Application instructions: Papers (not the presentation) should be submitted electronically in Microsoft Word as .doc or .docx files to caulkins@grinnell.edu. Do not use any other file format and follow the formatting requirements below. Please include "CSAS student paper submission" in the subject line. Papers should be no longer than TWENTY-FIVE pages in length (double spaced, 12-point type, with standard one-inch margins), plus bibliography. A submission cover page should be included with the paper, which will indicate the student status of the author (undergraduate or graduate) but not give any identifying information of the author. Within the paper, no headers or footers with author identification information should appear on pages. Include one copy of the applicant submission form. This form will include the author's name, university, title of the paper, student status of graduate or undergraduate, mailing address, email and phone number where they can be reached through August 30, 2015. Incomplete applications will not be considered. Prizes will be announced during the summer.

DEADLINE FOR SUBMISSION IS MAY 1, 2015

Please send complete application packets to:

> Douglas Caulkins, Chair CSAS Student Paper Competition Committee
> Anthropology
> Grinnell College
> Grinnell, IA 50112

Please contact The Student Paper Competition Committee Applications Chair by e-mail at caulkins@grinnell.edu or by phone at 614.269.3136 if there are any questions. Further information can be found at http://www.aaanet.org/sections/csas/?page_id=24
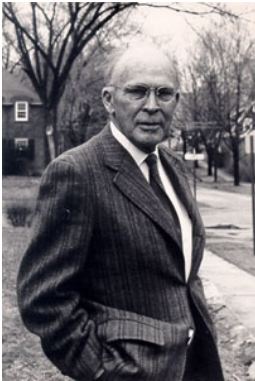
LESLIE A. WHITE AWARD

The Leslie A. White Award was established in 1983 to honor Leslie A. White's contribution to the CSAS and to anthropology. The award was established to enable undergraduate or graduate students to pursue research and publishing in any subfield of anthropology.

Application Deadline: April 27, 2015

Applications for the White Award should consist of the following:

A.   Send to stanlaw@ilstu.edu as email attachments in either Word or PDF format:

(1) Completed application form;

(2) Statement (no more than 1000 words) describing why the award is sought (e.g., to offset

(3) Expenses for fieldwork, travel, equipment, supplies, or food and lodging);

(4) Statement (no more than 1000 words) indicating the importance of the applicant's work to anthropology;

(5) Curriculum vitae (no more than 5 pages in length).

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

> James Stanlaw
> Chair, Leslie A. White Award Committee
> Anthropology 4640
> 332 Schroeder Hall
> Illinois State University
> Normal, IL 61790

The 2015 award will be in the amount of $500.

All application materials – both electronic and mailed- must be <u>received </u>by April 27, 2015. Incomplete applications will not be considered. All applications will be reviewed and a decision made no later than June 29, 2015. For more information, contact Jim Stanlaw at stanlaw@ilstu.edu; or by phone at 309.438.7690 (office) or (309) 454-2151 (home). Application forms can be found at the CSAS website, http://www.aaanet.org/sections/csas/.

BETH WILDER DILLINGHAM AWARD

Application deadline: April 27, 2015

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

Applications for the Dillingham Award should consist of the following:

A. Send to stanlaw@ilstu.edu as email attachments in either Word or PDF format:

(1) Completed application form;

(2) Statement (no more than 1000 words) describing why the award is sought (e.g., to offset expenses for fieldwork, travel, equipment, supplies, or food and lodging);

(3) Statement (no more than 1000 words) indicating the importance of the applicant's work to anthropology;

(4) Curriculum vitae (no more than 5 pages in length).

(5) Documentation indicating that the applicant is currently caring for a child (e.g., statement from pediatrician, child's school, or teacher)

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

> James Stanlaw
> Chair, CSAS Dillingham Award Committee
> Anthropology 4640
> 332 Schroeder Hall
> Illinois State University
> Normal, IL 61790

The 2015 award will be in the amount of $500.

All application materials- both electronic and mailed – must be _received_ by April 27, 2015. Incomplete applications will not be considered. All applications will be reviewed and a decision made no later than June 29, 2015. For more information, contact Jim Stanlaw at stanlaw@ilstu.edu; or by phone at 309.438.7690 (office) or (309) 454-2151 (home). Application forms can be found at the CSAS website, http://www.aaanet.org/sections/csas/.

Organized Session Abstracts

[1-05] Workshop: Mentoring Initiative: Dissertation Writing: From Impossible to Invaluable
Session Organizer: Heather O'Leary (McMaster University)

[1-06] Documentation as Intervention: Agency and Intent in Tangible Traces of Anishinaabe Heritage
Session Organizer: Cory Willmott (Southern Illinois University Edwardsville)
For several hundred years missionaries, fur traders, military officers, government agents, anthropologists, and Amerindian people themselves, have documented Anishinaabe oral and visual traditions through a variety of media, and for diverse purposes. Travel narratives, field reports, dictionaries and written oral traditions, as well as paintings, pictographic inscriptions, artworks, regalia, photographs, sound recordings and video recordings, are now more accessible than ever before through digital media and the world wide web. This panel examines the proposition that such documentary items are never intellectually objective or politically neutral. Rather, these acts and means of documentation are not only embedded in changing worldviews and social networks, but they constitute interventions that impact cultural and social change in specific ways, not always those intended. As physical and digital heritage items, they have roles in negotiating social relationships, while they also carry currency as symbols in the production and circulation of cultural capital. This panel explores the ways in which different producers and consumers of documentary objects, images and A/V recordings have used these poignant cultural productions to effect change in both complementary and radically opposed agendas.

[2-01] Senior Explorations at SIUE
Session Organizer: Aminata Cairo (Southern Illinois University Edwardsville)
We have heard the rumbles that people don't know what you can do with an anthropology major, or that there are no jobs for us available. We however, know that because of the breadth of our discipline we are perfect to function in a multitude of fields and professions. More and more our students are specifically targeting and using their backgrounds to explore meaningful professional fields. Senior Anthropology majors at SIUE will share their senior assignment projects from working with teen moms to addressing transgender health care. In addition to reflecting on the project itself they will share their motivation for their projects and why they consider their studies to be of public and academic significance.

[2-02] Workshop: Active Listening in Linguistic Anthropology
Session Organizer: Margaret Buckner (Missouri State University)

[2-05] Keeping Faith: Exploring Religious Identity Through Life History Narratives
Session Organizer: Katie Nelson (Saint Cloud State University)
The papers presented in this session represent exemplary undergraduate ethnographic research by cultural anthropology students at Saint Cloud State University. The uniting theme of this session is "keeping faith". The life histories presented are rich in ethnographic detail and describe a variety of ways that people negotiate between their religious identities and the cultural values of the dominant culture that surrounds them. The first two essays relate the experiences of two Muslim immigrants living in Minnesota. In the first essay, Angela Mundis presents the life history of her informant Muhammad, a migrant from the Kashmiri region of Pakistan. Using the story of the injured eagle Muhammad cared for as a child as a metaphor for his tumultuous transnational migration experience, Mundis weaves together a gripping and beautiful story of transitions, resilience, longing and faith.

Molly Lou Pintok's life history of her Somali refugee informant Fatuma is equally powerful. Using her informant as a guide, Pintok carefully and thoughtfully interprets what it means for her informant to be a Muslim Somali woman in Minnesota. The final life history by Honalee Gray outlines the story of Minnesota native, Joe and his upbringing in The Society of Saint Pius the Tenth church. Gray details Joe's struggles to maintain his faith while serving in the Marine Corps and describes the various techniques he uses to filter out immoral content in his day-to-day life.

[2-06] Indian Country Today
Session Organizer: Alice Kehoe
Indian Country today is energetically defending its sovereignties, working to maintain and revitalize its languages, customs, religions, and ways of life, and struggling to build economic foundations. This session presents a variety of anthropologists' current researches with American First Nations.

[2-08] Double-Tongued Discourse: Gender, Sexuality and Music
Session Organizer: Amber Clifford-Napoleone (University of Central Missouri)
In her book *Listening to the Sirens*, musicologist Judith Peraino wrote: "As a discursive practice, music is double-tongued, participating in both normalizing and abnormalizing of the subject" (7). In the panel "Gender, Sexuality, and Music" four anthropologists will examine the ways in which music both normalizes and subjectifies performers, listeners, and fans. Panelists will focus specifically on the interplay of gender, sexuality, and musical performance as a means of demarcating identities, gendering performance as produced and remembered, and providing sub spaces where identities are challenged, threatened, or transgressed. Chloe Cucinotta (Wheaton College) will explore the work of performance artists Erica Mott and Anne Teresa DeKeersmaeker through the politics of the body and female movement. In his work on singer-songwriter Judee Sill, Scott Swan (Florida State University) will discuss complexity of gender and sexuality in the male narratives of biography. In her paper, Angela Glaros (Eastern Illinois University) will discuss the erotics of longing in Skyrian music and Carnival performances. Finally, Amber Clifford-Napoleone (University of Central Missouri) will discuss trans* performers and fans of heavy metal music, and the ways in which those fans reach a telos of transgression and extremity of expression. If (as Christopher Small suggested in *Musicking*) *somebody's* cultural values are explored in every musical performance, than what values about gender and sexuality are expressed in such performances.

[2-09] Workshop: Conference Organizing
Session Organizer: Margaret Buckner (Missouri State University)

[2-11] Thorstein Veblen and the Anthropology of Work
Session Organizers: Jim Weil (Science Museum of Minnesota) and Marcel LaFlamme (Rice University)
A century has passed since Thorstein Veblen published *The Instinct of Workmanship and the State of the Industrial Arts* in 1914. Although the book is not well-known as a forerunner to the anthropology of work, Veblen's prescient insights about technology, skill, and the age of mass production anticipate more recent scholarship on work's degradation. If some of Veblen's evolutionist speculations about man's "instinctive" proclivities seem misguided today, his better-known writings have also informed our notions of how identities, including those of workers, are performed and interpreted. In particular, his analysis of "conspicuous consumption" helps us understand how and why much of today's work is associated with the production of cultural capital. This session will examine the experiences of individuals at work in the early 21st century, with case studies of domestic workers India, ceramic artisans in Costa Rica, family farmers in the U.S. Upper Midwest, and drone pilots in North Dakota. Sources of fulfillment and frustration in these workers' lives will be discussed in the context of a close, critical engagement with Veblen's account of social and technological change on the eve of the First World War. In so doing, the participants hope to honor Veblen by: (1) presenting rich, empirical

research that represents the actions, beliefs, and intentions of specific workers, and (2) resisting the degradation of anthropology into yet another fashion industry, preoccupied with the latest trends, by drawing on past scholarship to incorporate and historicize elements of lasting value.

[2-13] Community-Based Research at the University of Minnesota Morris: Applied Anthropology in the Undergraduate Classroom
Session Organizer: Cristina Ortiz (University of Minnesota-Morris)
Community-based research is anthropology for, by, and of local communities, a collaboration between community members and researchers. The Anthropology program at the University of Minnesota Morris (UMM) -- a small, public liberal arts college in the rural western prairie -- incorporates extensive community-based research in our classrooms. Learning through action, and reflection through service, are key tenets of our educational approach. Our students learn method and theory through application, and researchers and community groups together build their capacity to effect the changes they want to see in the world. This session features student papers addressing five different research projects undertaken within classroom contexts at UMM: the development of an organic Native American garden; the organization of a local seed-lending library; excavations to restore a 19th century cemetery destroyed for farmland; working with the local school district to improve services to Latino students; and interviews with immigrant Latino parents.

[2-15] Current Research in Oneota Archaeology in the Upper Midwest
Session Organizer: Edward Fleming (Science Museum of Minnesota)
The papers in this symposium report on current archaeological research into the Oneota tradition of the Upper Midwest (A.D. 1000 to 1700). Most of the papers focus on questions of chronology, land-use, interaction and cultural continuities among the many groups that adopted the tradition archaeologists refer to as Oneota.

[2-16] Discussion: Race and Anthropology
Session Organizers: Virginia Dominquez (University of Illinois Urbana-Champaign) and Alice Kehoe (University of Wisconsin)

[2-17] Community-Based Research at the University of Minnesota Morris: Applied Anthropology in the Undergraduate Classroom
Session Organizer: Rebecca Dean
Community-based research is anthropology for, by, and of local communities, a collaboration between community members and researchers. The Anthropology program at the University of Minnesota Morris (UMM) -- a small, public liberal arts college in the rural western prairie -- incorporates extensive community-based research in our classrooms. Learning through action, and reflection through service, are key tenets of our educational approach. Our students learn method and theory through application, and researchers and community groups together build their capacity to effect the changes they want to see in the world. This session features student papers addressing five different research projects undertaken within classroom contexts at UMM: the development of an organic Native American garden; the organization of a local seed-lending library; excavations to restore a 19th century cemetery destroyed for farmland; working with the local school district to improve services to Latino students; and interviews with immigrant Latino parents.

[3-04] Representations of Performance and Authenticity at the Margins of "Sport"
Session Organizer: James Stanlaw (Illinois State University)
In many of the arts and humanities, notions of authenticity are contested issues, subject to debate and examination. For example, some ask if today's jazz is "authentic" in its connections to older styles—which presumably more accurately reflected jazz's real traditional, cultural and aesthetic values. Such questions rarely arise in sports, where historical validity or genuineness is never in doubt. The

presenters in this panel, however, question such assumptions. Shaw, in his examination of capoeira, asks if a martial art that originally developed in the context of legalized institutional slavery but is now spreading internationally, can be true to its Afro-Brazilian roots. Jackson, in his analysis of "kayfabe" (the continuing built-up backstory behind an American professional wrestling performance), wonders how the audience's suspension of belief can be maintained: is it a shared inside joke, or an actual blurring of reality? Ingram expands on this, showing how constructed wrestling villains actually contest accepted societal roles and stereotypes. Meyer asks if body language and gesture vary cross-culturally by looking at differences between Japanese and American sports. If there are differences, what do they reflect? In all these cases, these sports should be seen as much as a ritualized performance as a contest. Roles and scripting dictate the game to be played out. For example, in capoeira, "if I like you we are dancing; if I dislike you we are fighting." Context is more important than competition. And from this meaning and authenticity emerges.

[3-06] Talking Business: A Workshop for Anthropologists Considering Employment in Business and Industry.
Session Organizer: William Beeman (University of Minnesota)

[3-07] Derry-Londonderry City of Culture as a Model for Post-Conflict Development
Session Organizer: D. Douglas Caulkins (Grinnell College)
The new "UK City of Culture" designation is an opportunity for intensive urban development. Glasgow, for example, was the European Capital of Culture in 1990 and seized the opportunity to redevelop the declining industrial zone along the River Clyde. Similarly, the UK City of culture 2013 nomination gave Derry-Londonderry an opportunity to intensify its arts infrastructure and to reclaim a former army base that encompasses almost as much land as are contained within the iconic walls of Derry. The development was a huge success as the delivery of a cultural program throughout the year that drew crowds of visitors as well as audiences and participants from both the Loyalist and Nationalist communities. In this panel we will explore some of the impacts of the City of Culture and its legacy, which was planned to accelerate the positive developments launched in 2013.

[3-08] Red River Anthropology
Session Organizer: Erik Gooding (Minnesota State University Moorehead)
This panel presents student and faculty research from the Anthropology Program at Minnesota State University Moorhead. Topics range from gender, socio-political organization, and the arts, from local and indigenous communities throughout the Central States area.

[3-09] Metaphors Large and Small: From the Social to the Political to the Physical
Session Organizer: Nobuko Adachi (Illinois State University)
Metaphors have long fascinated philosophers, linguists, and literary critics. George Lakoff, in *Women, Fire, and Dangerous Things*, introduced a cognitive scientist's perspective. In this vein, the papers in this panel examine the use of metaphor in politics, ethnicity, gender, and the language of physicists. Blatzhein looks at the "war" on terrorism and finds there was a rhetorical shift after the 9-11 attacks: what was before a crime is now a war. He compares the current war on terrorism to other labeled American "wars" (the "war on crime,", the "war on poverty," and the "war on drugs"). In each case, these "wars" continued to justify restrictions on American's civil liberties. Miller, in her analysis of the American penal code, tries to explain the exploding female prison population, especially among African-Americans. She argues that ideas about womanhood and criminality are changing. Where women were thought previously to be naturally good citizens, new metaphors of race, class, and gender have drastically altered what it now means to be woman. Adachi examines how three labeled terms—that is, three named metaphors—reflect social structure dynamics in a Japanese Brazilian community. As people shift their social roles, their ethnic labels also shift, even though all else remains static. Stanlaw examines the "rampant linguistic confusion" among scientists on the

interpretation of quantum mechanics and particle physics. He suggests that Malinowski's question—how does meaning emerge out of practical and ritualized events?—remains a contested issue, even within the formal language of mathematical physics.

[3-10] Discussion: Learning Ferguson: A Group Discussion about our Possible Roles in Confronting Social Justice Issues
Session Organizers: Aminata Cairo (Southern Illinois University Edwardsville) and Margaret Buckner (Missouri State University)

[3-12] Workshop: Mentoring Initiative – Things They Never Told Us about Graduate School
Session Organizer: Heather O'Leary (McMaster University)

[3-13] Pedagogy and Practice: Experiential Learning in Anthropological Education
Session Organizer: Susan Schalge (Minnesota State University, Mankato)
This session explores the results of a variety of ongoing research projects anthropological pedagogy and the relationship among theory, education, and practice. In particular, we examine the potential for experiential learning to effectively teach about anthropology. We argue that education is a central component of our mandate as anthropologists. The American Anthropological Association recently explored questions of how our discipline produces and communicates anthropological knowledge. Although we have much to offer, anthropologists have not always been successful at engaging the public and communicating the relevance of anthropology. As a result, we must critically examine how we go about the work of teaching anthropology. How can we engage the public, particularly students, to effectively demonstrate the significance of Anthropology for understanding the world in which we live? The papers in this session explore teaching and learning in the experiential classroom. We explore how to best teach others about anthropology, communicate core principles in the discipline, and prepare future anthropologists. Such innovative practices as flipped classrooms, teaching with technology, and service-learning are evaluated. We also explore how the traditional methods of participant-observation and fieldwork can be applied in new contexts to make anthropology relevant, accessible, and vital within university communities and beyond. If we are to make Anthropology relevant beyond the academy, it is important to not only consider our own history, training and understanding of the canon, but to also understand our audiences and actively investigate new methods for teaching in a rapidly changing world.

[3-14] Workshop: Getting off the Veranda and Out of Your Head: Using Theatre Techniques to Enhance Anthropology
Session Organizer: Aminata Cairo (Southern Illinois University Edwardsville)

[3-15] Ancient Spirits Navigating Contemporary Life
Session Organizer: Jacquelyn Lewis-Harris (University of Missouri)
In many parts of the world, including the United States and Europe, people face contemporary problems through the consultation of ancestral and/or nature spirits. Court cases, marital problems, financial woes are all addressed through the consultation of priests and priestesses who maintain both rural and urban-based shrines. This session will discuss the contemporary use of customary spiritual practices to handle modern day stresses and the possible ramifications of such practices.

[3-16] To Be Touched: Sentiments to Affect, Wits to Wisdom
Session Organizer: Myrdene Anderson (Purdue University)
Three previous symposia involving some overlapping participants set sites as it were on the visual, our privileged sense, on hearing, and on Peircean Secondness. Here we mop up even more of the senses, capacities channeling external stimuli to perception and taken at face value as objective data, and the subjective senses and emotions more obviously the consequence of interpretation, as capta. While

senses and emotions are classified for us by the various linguïcultures, the former are finite, perhaps even 7 plus-or-minus 2, while emotions (without organs, other than bright spots on brain images), are more nebulous. After sight and hearing, the lesser-specified and more-focused senses in English, for smell, taste, and touch, carry even more weight in their associations with emotion and with memory. Feelings of satisfaction arise with landscape views and hearing a tune, but most intense nostalgia is fed by aroma and gustation, while all surfaces serve as the organ for touch. Other senses beyond the basic five (or six) include balance, temperature, time, movement, and proprioception. This rendition ventures beyond the outside-body monitoring tied to sense organs and the more ephemeral ambient and body-internal sensing that can show signs of contagion across bodies, to full-blown but nonetheless culturally-shaped emotions themselves implicating cognition. Here, waves for light, sound, and aromatics combine with other media connecting outsides with insides, seeking to establish some of the quantum entanglements of sensation, perception, cognition, consciousness, kinds and degrees of awareness, mindfulness, feeling, emotion, memory, empathy, and, not least, synesthesia.

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Individual Paper Abstracts

Adachi, **Nobuko (Illinois State University), Nihon no hito, Nihon-jin, and Children of Nihon-jin: Metaphors Used for New Ethnic Classifications in a Japanese Brazilian Community (3-09)**. In this paper I examine metaphors used to classify people in a Japanese Brazilian commune (which I call Kubo). Kubo people refer to Japanese nationals as *Nihon no hito* (lit. a "person of Japan"), while they refer to themselves as *Nihon-jin* (lit. a "Japanese person"). When a native Kubo member married an outside Japanese Brazilian, this new person was also identified as *Nihon-jin*. However, when another Kubo man married a Japanese American, she was called a *Nihon-jin no ko* (lit. a "child of Japanese"). How are Japanese, Japanese Brazilians, and Japanese Americans seen as different ethnicities in the commune? Why are they different, even though they all share a common ancestry? Since its foundation in 1935 the Kubo Commune has been almost self-sufficient, for about a hundred people. Living close to nature and eschewing financial rewards, they claim a cultural and moral pureness that they believe has been lost by Japanese in Japan (who they think now seek only economic achievement,). How are these cultural practices expressed in these ethnic labels and metaphors? What does it mean to be a "child" of Japan? The British sociologist Kevin Robins claims that what we usually label as tradition is an attempt to restore former purity and to recover the unities and certainties which are felt as being lost. In analyzing these metaphors of Japanese-ness, I attempt to understand the meanings of the traditions that are trying to be maintained in the community.

Allen, Christopher (UW Parkside), Pike Creek – From Critical Resources to Forgotten Relic (2-14). This poster describes my research into social history and present-day status of Pike Creek, a buried urban river in the post-industrial Great Lakes town of Kenosha, Wisconsin. Though many residents have little or no knowledge of the river, it possesses significance to the city in both the past and the present. As part of a mixed-methods research project on Pike Creek, my team and I have conducted oral-history interviews with current and former residents with the intent of understanding the part that this river has played in their lives. These recordings will be incorporated into public presentations on Pike Creek and will be deposited in the UW-Parkside archives as a resource for other historians and researchers. As well as our oral history work, this poster includes the results of several approaches. I have conducted archival research with plat maps and tax records, early written histories of the city, noted planner Harland Bartholomew's 1925 comprehensive city plan, and other sources. I have explored and photographed remaining portions of the waterway. I have also performed GIS-facilitated spatial analysis, highlighting the number of people living within the watershed and the wide array of cityscapes that it connects. The urban development that reshaped Pike Creek from the center of Kenosha's major industries into a fragmented series of streams and drainage channels offers insight into understandings of, and relationships with, waterways on scales from individual to regional. I trace the historical geography of the river's transformation from critical resource, to development nuisance, to forgotten relic.

Andelson, Emma (Macalester College), Art as a Social Practice or Art for Art's Sake: Controversies in Derry~Londonderry (3-07). Derry~Londonderry has recently begun to make a new name for itself, evidenced by its status as 2013's City of Culture. This award, as well as other developments of the city's cultural sectors, have spurred debate amongst the local artists and city officials concerning future directions of arts support in the city. Greg McCartney, editor of "Abridged," a local art magazine, is a proponent of the city's exploratory art movement. Along with other local artists, Greg wishes to focus on the city's professional arts, what he calls "art for art's' sake." In contrast, many of the city's officials desire a use of art to bring the historically divided community together, a building block for social capital. The struggle within the city's arts sector raises

the question, If both are not economically possible, is it more important to subsidize the professional arts or use the arts to bridge social differences within a community? This paper addresses the tensions found within Derry~Londonderry's world of art, as well as some of the solutions being proposed by artists and city officials alike. (179)

Anderson, Jonathan (Minnesota State University, Mankato), Emily Kate (Minnesota State University, Mankato) Epiclassic Migration and the Foundation of the Toltec State (1-03) The Tula region was the seat of power for the Toltec state, a political development that was the second episode of a three-pulse cycle of state formation in Central Mexico beginning with Teotihuacan and ending with the Triple Alliance of the Aztecs. While scholarly interest in the collapse and, latterly, regeneration of complex societies has waxed in the last 25 years, the Tula case has only recently begun to enter into this discussion. The crucial centuries leading up to the formation of the Toltec state, a period called the Epiclassic, have the potential to clarify and enrich archaeologists' understanding of the reformulation and reconstitution of centralized political power. In this paper, we consider the evidence for migration to the Tula area during this crucial time period and discuss its implications for future research into the regeneration of complex society after the decline of Teotihuacan.

Anderson, Myrdene (Purdue University), Devika Chawl (Ohio University), Acknowledging Affect in Ethnography (3-16). Ethnography as an open-ended and mutual performative exploration cannot but problematize the interplay of emotion and memory, especially as this surfaces in affect. On occasion affect more than the cognitive may shape ethnographic encounters. Affect draws on the sensorium, often on the elemental senses that cannot be ignored—smell, taste, and touch. These analogue senses associate directly with emotion and memory. Whereas humans may exert control over the gaze, and close off the ears, rendering them more cognitive and digital, those other analogue senses play huge roles in the emergence of meaning-making. Because ethnography goes beyond a two-way exchange, we and our interlocutors come each to share the emotions of the moment, saturated with the past and tugged by anticipations of the future, even when none of these are translated into language. Beyond that baseline, conversation may reveal inferable affect and/or excavate explicit affect. Finally, empathy (in kinds and degrees) may color the lived experience of investigator and others, even emerging as a subject of research in itself.

Arndt, Grant (Iowa State University), "Articulating Traditions in Modern Nation-Building: The Politics of Powwows and other forms of Cultural Performance" (2-06). In a 1994 article in the Ho-Chunk Nation's newspaper, the *Ho-Chunk Wo-dluk*, Nancy Oestreich Lurie argued that "the warrior tradition" had been a key part of Ho-Chunk strategies "to survive and still maintain…identity and values in relation to the larger encompassing non-Indian society." Ho-Chunk military service in the two world wars had revitalized the warrior role in the twentieth century, and veterans had been at "the forefront of efforts begun about 1948 to take organized action in the tribal interest," providing leadership throughout the decades of efforts that culminated in the reorganization of a tribal government in1963. Lurie was an active participant in the reorganization effort, and built on her experiences in a series of articles (1967, 1968, 1971) that theorized nation-rebuilding projects as "articulatory movements" that created new institutions of self-government and economic development but also inspired the "renascence" of "traditional institutions of kinship, clan, moiety, and chieftainship." My paper draws on Lurie's long-term observation of Ho-Chunk nation-rebuilding efforts and her theorization of articulation to more extensively investigate the role of tradition in political projects, focusing on the politics of warrior traditions in Ho-Chunk powwows since the 1960s. Bringing Lurie's work into dialogue with other approaches to Indigenous activism, I explore how performances of tradition provide a way for Indigenous peoples to give the contingencies of history the form of necessity for themselves as autonomous and self-determining peoples, asserting values that can both articulate and differentiate them amid and against the encompassing system and its imperatives.

Augsburger, Deborah (University of Wisconsin Superior), Academic Service –Learning, Cafeteria Food, and Student Empowerment (3-05). An anthropology course undertook an academic service-learning research project with the campus food service in the role of community partner. Their question posed by the food service was why students asked for healthy food but did not eat it. Students in the class practiced fieldwork techniques such as food recalls, interviews, observations of dining spaces, and crafted a project involving observation of students dining, analysis of menus and actual offerings, and administering a survey that explored students' notions of healthy eating, the obstacles they saw to healthy eating in the cafeteria, and whether or not they were getting the foods they wanted and needed. This was compared with food service representations of healthy eating as evidenced in cafeteria offerings, menus, and brochures. Much was learned about student conceptions of healthy eating in the cafeteria, and reasons for lack of interest in the "healthy options" offerings. However, the project was complicated by the inherent tension of collaborating with a corporation that profits from students themselves and leaves some satisfied and others feeling dissatisfied and powerless. In the midst of a Request for Proposals for a new food service contract, researchers reframed their project as giving voice to student concerns and serving the public interest rather than the for-profit "client". What began as an academic service-learning project serving a community partner became a step towards greater empowerment of students to voice concerns and effect changes on campus.

Babchuk, Wayne (University of Nebraska-Lincoln), Teaching Applied and Development Anthropology: A Holistic and Interdisciplinary Four-Field Approach (2-07). Applied anthropology has traditionally been defined as the application of anthropological theory and methods to address contemporary social problems and concerns. Applied anthropology is sometimes referred to as development anthropology due to its focus on the cross-cultural study of development challenges such as poverty, hunger, disease, healthcare, and environmental issues to help people and communities solve the myriad of problems they face in contemporary settings. While historically many applied and development anthropologists have been sociocultural anthropologists, biological anthropologists, archaeologists, and linguists, as well as those in other academic fields (e.g., agriculture, economics, medicine, geography, nutrition, political science, etc.), have long been actively engaged in applied work. These social scientists bring a holistic and systemic perspective crucial to the understanding of the interrelationships within and among societies, environments, economies, institutions, and belief systems and practices. This inquiry incorporates this wide range of perspectives and approaches in the design and delivery of a four-field approach to teaching applied and development anthropology at the undergraduate/graduate level at a Division 1 research institution. Whereas most applied anthropology courses and textbooks focus primarily on the work of sociocultural anthropologists, we argue that this approach is dated and not reflective of the current state of the field with regard to theory or practice. We present a more inclusive four-field approach and discuss how we are incorporating it in the classroom to better meet the needs of a new generation of anthropology students and practitioners.

Bachhuber, Emily (Macalester College) Nurse Practitioners and the Implications of Prescriptive Authority on Collaboration (1-01). With an expanding aging population and increased healthcare affordability through health care reforms such as the Affordable Care Act, there is high insistence for Nurse Practitioners (NPs) to meet the increase in demand for primary healthcare services. Not only does the government favor NPs, but they also produce high patient satisfaction outcomes. In addition to ordering and interpreting diagnostic tests, NPs are authorized to diagnose and treat disease, and perform many tasks once reserved for Medical Doctors (MDs). One of these tasks is prescriptive authority in which nurse practitioners have varying levels of authorization depending on the state. In many primary care facilities, NPs and MDs work on a team and are encouraged to collaborate. In this presentation I will argue that the increasing autonomy and growing preference for NPs, defies NP/MD class power differentials and therefore, limits their collaboration. Collaboration is crucial to prevent burnout among health professionals and is imperative to effective patient care. Through ethnographic

evaluation of NPs and MDs in states with more and less restrictive policies concerning prescriptive authority, I will analyze and interpret the extent of collaboration between NPs and MDs.

Bagnoli, Lilianna (Grinnell University), The Companies Act, 2013: Institutionalized Corporate Social Responsibility and Corporate Strategy in India (2-12). The phenomenon of corporate social responsibility has made its way across the globe, influencing the way corporations frame their public image and, in some cases, their corporate strategy. CSR has typically been a voluntary activity with spending amounts decided upon internally by individual corporations. In 2013 India changed this voluntary aspect of CSR and became the first country to mandate spending on Corporate Social Responsibility (CSR) through the implementation of the Companies Act, 2013. The Act requires corporations to spend a percentage of their net profits on CSR activities within a broadly defined group of categories. Given how recently the Act was passed, little is known about implementation of the legislation or the potential impacts of institutionalized CSR activity. The spending requirement may have enormously positive impacts on the nation's development, but poor implementation of the Act could lead to CSR spending without development. Based on participant observation in the headquarters of transnational corporation India Tech, Ltd., implementation of the Companies Act by India Tech, Ltd. is discussed. Barriers to implementation of the Act and its implications on corporate strategy are examined through a series of development intervention case studies. The study finds that compliance with the Act requires collaboration with development experts and the use of CSR as a corporate strategy-- two issues not addressed in the Act-- to fulfill the spending requirement meaningfully. Potential obstacles to implementing the Act are discussed and concerns for mismanagement of CSR spending considered. Suggestions for improved implementation of the Act are provided.

Barrett, Christopher (Washtenaw Community College), Estimates of Short and Long Term Stress Among Prehistoric Populations of the Osmore River Valley, Southern Peru (3-01). Asymmetry of crown diameters and interruption to the formation of enamel in the form of hypoplastic defects provide insight into the adequacy of biological and cultural responses to stress. Here we examine a small sample (n=23) of individuals from two populations from the coastal region of the Osmore river valley of southern Peru: Roca Verde, a formative period population (1000 BC to 500 AD) and the Chiribaya Baja, a late intermediate period population (1000 AD to 1450 AD). Periodicity of short-term stress episodes (in days) was estimated by counting perikymata within enamel defects, multiplied by the average duration for such defects as reported in previous publications. Long-term stress was estimated with an index value for fluctuating dental asymmetry as the size-corrected difference between right and left buccolingual crown dimensions of the permanent dentition. Dental abrasion prevented estimates of short-term stress for the Roca Verde sample, but for the Chiribaya Baja average periodicity was 52.2 days. An index value of fluctuating asymmetry was calculated for four teeth (C^1, C_1, PM_3, PM_4). Of these teeth, three (C_1, PM_3, PM_4) displayed a marked reduction in fluctuating asymmetry in the Chiribaya Baja population when compared to the earlier Roca Verde. Estimates of both long-term and short-term stress from the Chiribaya Baja were less than published estimates for prehistoric populations from North America and Pleistocene Europe. Though preliminary, these results suggest that populations living in the Osmore river valley became better adapted to local stressors through time, possibly through greater reliance on cultigens in the diet.

Bauer, Daniel (University of Southern Indiana), An Analysis of Home Garden Variability: Insights from the Peruvian Amazon (3-05). Home gardens provide an important, but often overlooked component of food security and income in both rural and urban areas. Extensive studies on home garden use exist for such diverse geographic areas as SE Asia, Central America, and South America and in all cases, studies on home garden use provide valuable insights relating to human/environmental interaction as well as species diversity and distribution. Home garden use in Amazonia represents an important avenue of inquiry with the majority of the literature on Amazonian

home gardens coming from the fields of botany and ecology. Important contributions include the works of Coomes and Ben (2004), Lamont et al. (1999), Padoch and de Jong (1991), and Wezel and Ohl (2005). This presentation attempts to build on the established literature on home gardens in Amazonia while focusing not only on species diversity, but also on intercommunity variation. Research for this project was conducted in the summer of 2014 and focused on documenting the variation of production in three Amazonian communities. While the project initially aimed at addressing the impact of acculturation on homegarden variation, it was found that environmental factors are the biggest factors influencing production in variability. This presentation attempts to address those factors while also providing insights into the overall diversity of plants utilized in the homegardens of study communities.

Beckloff, Katrina (The University of Toledo), Fascist Manipulations to the Archaeology of Rome (2-12). Benito Mussolini while in control over Italy manipulated Roman archaeological remains to advance his reign and to spread the doctrine of fascism. The fascist reign of Mussolini left numerous marks on the face of Rome, marks which can still be seen today. This presentation incorporates my first hand experiences while studying abroad. For the month of July 2014, I lived in Rome, Italy and took an on-site archaeology lecture which framed my choice in topic. This is a literary analysis in which I utilize primary and secondary sources that discuss how fascism affected Roman archaeological remains. Benito Mussolini destroyed buildings in order to "isolate" the excavated sites which he deemed the most important. These sites usually linked back to the height of Imperial Rome and the reign of Caesar Augustus. Mussolini's goal was to tie Ancient Roman strength to the newly created Fascist Italy. This idea of Romanitá sought to place Mussolini as the incarnation of Augustus and at times, even compared Mussolini to Jesus Christ. The fascist reign paved new roads winding close to ancient monuments, and founded numerous spectacles and museums for the general public. All of these contributions to Rome heavily contained Fascist elements which enabled this government to propagandize the importance of their ideology, and connect it to the glory of Ancient Rome. This presentation will evaluate the effects of Mussolini on the city of Rome and the remains of her ancient past.

Belle, Nicholas (Indiana University), Ma?píya Lúta Wóu?spewi?hakhiyapi: Teaching Lakota to Red Cloud Students (2-06). In the summer of 2008, the American Indian Studies Research Institute at Indiana University entered into a partnership with Red Cloud Indian School, which is located on the Pine Ridge Indian Reservation in South Dakota. Red Cloud has been teaching Lakota language courses since 1969, and in that time has produced no fluent speakers of the language. The goal of this collaboration was to create a comprehensive K-12 Lakota language curriculum that is designed to teach students to speak, read, and write Lakota and to achieve fluency in the language. For the first three years of this project, I was in residence at Red Cloud Indian School serving as on-site teaching assistant and assistant project coordinator. This paper explores my experiences as a graduate student working in the field and current efforts in Native language revitalization among the Lakota.

Berndt, **Sarah (Augustana University), Collecting Meaning: Antiques of the Midwest and the Value they Accumulate (2-07)**. It is said that the bulk of American cultural material is managed by the antiques trade. The antique collecting subculture is a rich venue for broadening an understanding of how monetary or sentimental value can be placed on material objects. This presentation will feature a study of the antiques market in Western Illinois and Eastern Iowa. The study addresses ideas of how antiques are appraised, collected, and traded in The Midwestern United States, and who participates in this process. To accomplish this goal I will explore factors that determine the monetary value assigned to an antique, including provenance, historical context, geographic context, physical characteristics, sentimental value, and availability of similar items. Through interviews and participant observation, data was collected from individuals involved in the antiques trade. Incorporating Pierre Bourdieu's

notion of the habitus and interpreted through a Marxist lens, this paper explores notions of exchange and aesthetic taste as they relate to antiques.

Bendixsen, **Casper (Marshfield Clinic Research Foundation), Letting the Corn Stand: Veblen and the Ethics of US Agriculture (2-11)**. American agriculture is heterogeneous but normally consists of family, labor, environment, technology, and business. It's also seen as a sanctuary for social ethics, but also ridiculed for sometimes lacking morality in regards to its food, animals, and workers. It's an ethical object prime for ethnographic inquiry. That is, what it takes to be ethical in agriculture is reflected in their care of livestock, land, and kin. These ethical practices seem timeless, but they must also accommodate the contemporary. This balance requires unique social-cultural beliefs and practices that define what it means to be a farmer or rancher today. This paper will demonstrate how Veblen's ideas and dichotomies are helpful in describing the tension between the farm as an ethical place to live and work versus a profitable business. Agriculture has grown and become more dangerous. Owners have become more managers of people than livestock and sometimes emblematic of Veblen's absentee owner. Agriculture has also recently flourished within the local food movements. This provides an opportunity for comparing the instincts of workmanship at many levels to different ends, all of which have significance for contemporary theory as well as applied research. In this regard, my recent efforts have been to aid health and safety experts translate agricultural injury preventions by aligning injury preventions with cultural and ethical beliefs. This is especially necessary because of OSHA's inability to understand or legally inspect the numerous small farms and ranches. These points will be illustrated through ethnographic fieldwork with dairy farmers in central Wisconsin.

Betts, **Colin; Henning, Dale (Luther College), Oneota Mounds: A Comprehensive Overview (2-15).** The relationship between the Oneota tradition and mound ceremonialism has constituted a longstanding paradox. From its inception the Oneota cultural manifestation has been distinguished from the preceding Woodland period by the absence of earthen mound construction. Despite this seemingly clear taxonomic distinction, Oneota materials have had the temerity to repeatedly appear in mound contexts. A comprehensive assessment of the temporal, spatial, and cultural dimensions of the occurrence of mounds construction and use among Oneota and related groups indicates that it was a wide-spread phenomenon that varied significantly in intensity and form across time and space. An examination of these varying contexts provides clues to the continuing purposes of mound ceremonialism among Oneota tradition groups.

Bhattacharay, Sugata (Purdue University), **A Study on the Impact of Emotions in Sports (3-16)**. This paper will focus on the role of emotions in sports which help a person to enjoy a sport as a participant and an observer. In particular, it will discuss the impact of sports at a workplace, and the factors influencing why certain sports are only discussed, others that are only viewed and other sports that are played by people at a workplace. It will review how the concepts of "hyperreality" and "simulation", drawn from the works of Jean Baudrillard apply to sports. It will analyze how haptic feedback works in selecting a chosen sports activity, factors influencing the display of emotion, and the limitations imposed by the magic number, "seven plus minus two", on the size of the group that participates in the activity.

Blatzheim, John (Illinois State University), Metaphors of Terrorism: Crime or War? (3-09). In this paper I argue that the primary metaphor now used to describe terrorist acts in the United States has shifted from "crime" to "war." It has been claimed (e.g., Lakoff and Johnson 1980) that metaphors structure the ways in which we conceptualize and understand the world. This power to construct reality makes metaphors exceedingly powerful, particularly in the hands of elites. Lakoff (2008) notes that in the wake of the September 11th attacks, George W. Bush and those in his administration began to rely on a TERRORISM IS WAR metaphor. I will show that while terrorism was most often framed

as a crime before the September 11th attacks, it is now framed as an act of war, as in, for example, the frequent use words like "attack" and "assault" during media coverage of the Boston Marathon Bombing. I demonstrate this shift by examining various American media sources referring to acts of terrorism both before and after September 11th. As the "War on Terrorism" continues to justify restrictions in American's civil liberties and continuous military aggression abroad it is important to understand how Americans have conceptualized and understood acts of terrorism. This paper outlines the changes in the use of metaphor from the pre to post-9/11 worlds and suggests some areas on which future research might focus.

Blurton, Brittany (University of Central Missouri), Support for International Students in the Conversation Partners Program (3-05). The Conversation Partners is a program designed to help International students learn conversational American English and expose native students to new cultures. In this program, International students are paired up with local students and assigned to meet at least one hour, once a week, to talk with one another. I hypothesize the Conversation Partners program is being offered too early for International students who are early in the development of their English language skills. I will conduct a program evaluation of Conversation Partners at UCM through interviews with Intensive English Program staff and instructors, surveys of participants, and observation in English as a Second Language classes. I will explore the varied levels of language acquisition among ESL students at UCM, and evaluate how well the Conversation Partners program meets the needs of those students. International students have several needs while studying abroad, "To become fully integrated into the mainstream curriculum, these newcomers must learn to adapt to the linguistic, sociocultural, discursive, and academic norms and practices...and various kinds of accommodation on the part of the school community are also required" (Duff 2001). The Conversation Partners program has the potential of being a means to meet these needs for International students. With the data from my evaluation, I hypothesize that the Conversation Partners program will improve to help support all ELS students and their varying levels of development with the English language, both at UCM and other universities who participate in the program.

Boge, Alyssa (IUPUI), Museum Representation Matters: The US Dakota War of 1862 (2-12). Museums represent people and events. As they maintain a high level of public trust, it is imperative they consider the issues of representation carefully. While museums have a problematic history of displaying people, culture, and events, many are working to improve representation. What does good representation look like and how can museums do a better job? An important step to answering these questions is fostering a larger conversation about representation. As part of a special project under the direction of Dr. Larry Zimmerman, I have been investigating how the US Dakota War of 1862 is represented. Originally, the press and historic monuments reflected only European American perspectives that focused on how settler families were "massacred" by Dakota people. However, this story has begun to change to include Dakota perspectives which explain the reasons for the war and the devastating effects of the war on Dakota peoples. For this project I visited museums and historic sites and am interviewing museum professionals who have worked on representation related to the war and those who are being represented. Using the information from these sources, I will explore the issues that affect representation, how museums can improve, and what that involves. Anthropologists working in museums, and in general, must realize that the choices we make are not value neutral and we must think carefully about them. In order to explore this, we must all engage in a larger conversation about representation.

Buttacavoli, Matthew (Kent State University), All Hail the Helix Fossil: Lessons Anthropology Can Learn From Twitch Plays Pokémon (2-03). On February 12, 2014, video streaming site Twitch launched a crowdsourcing campaign to attempt to play and complete Nintendo's Pokémon Red Version. The project, called Twitch Plays Pokémon, enrolled 1.16 million participants and lasted 16 days. This paper explores the lessons that anthropology can learn from this unique event. Twitch Plays

Pokémon provides a rare, finely detailed view of a community-driven creative project, offering insight into how communities coordinate and achieve complex goals without central leadership. While the end-goal of Pokémon was clear to the entire community, the game offered many minor decision making events as well as various pathways to completion that had to be negotiated between all members. Additionally, this paper examines the outpouring of creative work produced and inspired by Twitch Plays Pokémon. From artwork to storytelling, this event demonstrates how cooperative work can influence creative expression and ideological models within and beyond the community. The results of this survey will be applied to current questions in anthropology and archaeology which are beginning to challenge age-old notions about social organization and labor. Twitch Plays Pokémon demonstrates that a central leader is not required in order for a determined community to complete a complex task. All hail the helix fossil.

Callis, April (Northern Kentucky University), Slashing the Binary: Fanfiction and Cultural Constructions of Sexual Identity (2-03). This paper will offer both historic and theoretical analyses of portrayals of sexuality in fan-created transformative works, focusing specifically on fanfiction works positing a romantic and/or sexual relationship between Star Trek's Kirk and Spock. These works, known as "slash," have existed since the 1970s, and thousands of stories have been published since, both in print zines and online. This paper asks two questions. First, and most broadly, "What is the utility of analyzing slash fanfiction through a queer studies and/or anthropological approach?" Second, "What can an analysis of slash reveal about cultural constructions of sexuality?" Through interviews with members of the Kirk/Spock (K/S) community, as well as close readings of over 3,000 pages of K/S fiction written by fans of the show, this paper will illuminate the ways that these works mirrors changing U.S. constructions of sexuality while simultaneously breaking down hegemonic categories of the sexually possible. I will first offer a comparative analysis of K/S fiction written from 1978 to 1987 with that written within the last ten years. This analysis will highlight the utility of using fanfiction as a location through which to track fluctuations in sexual mores and identity visibility. I will then examine K/S fanfiction through the theories of Michel Foucault, analyzing slash sexualities as post-identity, moving beyond compulsory speciation and the sexual binary and challenging current models of Western scientific/medical sexual identification.

Calton, Cindee (Science Museum of Minnesota), Politics of Identity in ASL Classrooms (1-07). This paper examines the opinions that college teachers of American Sign Language (ASL) have about the identity of ASL teachers in comparison with the opinions that other college language teachers have about the identity of language instructors. The particular identity that I examine is the instructor's "native speaker" status. Among the instructors I interviewed, there is a stark contrast between most language teachers and ASL teachers. In general, ASL teachers argued that it is preferable for ASL teachers to be deaf; other language teachers felt either that it did not matter if the teacher was a native speaker or that non-native speakers actually have an advantage. I argue that this difference is rooted in differences in how teachers view "language," and in subtle yet important differences in teachers' goals.

Carlino, Ryan (Independent Scholar), The HIV "miracle pill": Interrogating the changing forms of gay identity and desire in the era of Truvada (3-11). This paper explores the complex ways in which gay men in New York City are negotiating the concept of "safe" sex and subsequently reconceiving gay male identity and desire in the wake of Truvada. In July 2012, the FDA approved the pill Truvada, the first-known form of pre-exposure prophylaxis (PrEP) that tested to be nearly 100% effective in preventing the transmission of HIV in uninfected individuals. The FDA recommends that individuals who engage in "high-risk" sexual activities include Truvada in their HIV prevention strategies. Government agencies and HIV/AIDS advocacy organizations throughout the United States lionize the FDA's approval of Truvada, calling the drug a "miracle pill" that heralds the end of HIV transmission. However, more than two years later, Truvada continues to be met with extreme criticism

and uncertainty, especially from gay men. In this context, I investigate the discourses that gay men employ on virtual hookup platforms, such as Craigslist and Scruff (a location-based hookup smartphone app), to construct sexualized bodies and desirable forms of sexual activity. Despite major advances in methods of HIV prevention, gay men (both HIV-negative and HIV-positive) regularly utilize HIV-phobic rhetoric to champion the idealized sexual partner: "clean," "masculine," "healthy," "sane," "safe," and "in-shape." I argue that while emerging forms of safer sexual practices, such as PrEP, allow gay men to eschew homophobic and HIV-phobic conceptions of safe sex and attractive bodies, gay men's identities and desires remain largely constructed through the anti-gay, anti-HIV medical and political discourses generated in response to the AIDS crisis.

Caulkins, Douglas (Grinnell College), Development Plans in Derry-Londonderry, Northern Ireland (3-07). The UK City of Culture 2013 proved to be a major success for the city of Derry-Londonderry by creating hundreds of events, large and small, appealing to a wide variety of interests and tastes. Some events mobilized local talents in the visual arts, performing arts, and education. Others brought in talent from different parts of the world, interacting with the local population. The responsibility for the production of the year of events and their coordination was divided among diverse organizations, the Derry City Council, the Culture Company, which drew together a group of experts to design and schedule the events, and ILEX, an urban regeneration corporation that had the responsibility for transforming the former military base at Ebrington and Fort George into new development areas to meet the need for "creative industries" which are seen as the economic growth engine for the region. In addition there was a "Digital Champion" who encouraged the development of digital businesses and organized a digital festival to draw a variety of entrepreneurs and tech-savvy youth to the city. The planned legacy fell short in a number of ways that will be explored in detail in the other papers of this panel. However, a growing sense of collective self-confidence is one important outcome on which there is wide agreement.

Chaet, Josephine (Grinnell University), Inter-family Violence in Defense of Honor: An Examination of the Literary Representation of the Historical and Social Function of the Practice of Honor Killing in the Middle East (2-12). The objective of this research was to explore the extent to which the contemporary practice of honor killings throughout the Middle East, and in Jordan specifically, has impacted the traditional understanding of honor and shame. This was done to determine the validity of the notion that the gendered construction of those concepts contributes to the formation of a social apparatus that justifies the use of violence in an effort to control the behavior of the members of a particular community. The following paper details the use of primary ethnographic interviews and media information from Jordan, as well as reference to particular passages taken from Fadia Faqir's novel My Name is Salma (2007). Interviews focused first on the understanding of honor and shame, as well as the act of honor crimes themselves, and secondly on the academic perception of the novel as a whole. The results of this research found that crimes of honor allow members of a community to outwardly sustain a culturally-valued presentation of masculine dominance, familial integrity, and social standing, highlighting the importance of perception in the construction of social value and status.

Chase, Juliane; Regeimbai, Alexandra; Hill, Taylor (University of Minnesota-Morris), Morris Intercultural Education Initiative-- Educator Study (2-13). This paper concerns the research methods, preliminary findings, and recommendations of the Morris Intercultural Education Initiative (MIEI)-Educator Study. The thriving agricultural businesses in West-Central Minnesota has led to an increasingly diverse community in Morris; in particular a growing Latino demographic. The MIEI Educator study was developed to assess how the local public school system was accommodating and adapting to the needs of an increasingly diversifying student body. In particular, we asked: Did teachers feel prepared to work with Spanish-speaking students and their families? What resources/assets did they have and what did they need/want? Do K-12 educators in the Morris school

district feel they have the necessary skills, information, and support to serve a diverse student body? In the Fall of 2013, the students in our senior capstone course on Ethnographic Methods collaborated with the University of Minnesota Morris Office of Community Engagement and an AmeriCorps VISTA to conduct 14 classroom observations, map out the elementary and high schools along with other local spaces utilized by Latino organizations, run 2 focus groups with 12 different teachers, and interview 16 individual educators in the Morris Area. The following spring, 9 individual interviews were conducted with faculty and educators. This paper will cover the findings and recommendations we were able to make after the aforementioned methods of gathering data within the Morris Area school district.

Chollett, Donna (University of Minnesota-Morris), Applying Active Learning to Support Community Commons: The Native American Organic Garden and Seed Lending Library (2-13). A course on Culture, Food, and Agriculture at the University of Minnesota-Morris incorporates service learning projects founded on principles of shared community commons and community engagement. At this former Native American boarding school, students learn the histories and significance of Native American gardening through research, planning, design, and implementation of projects designed to revitalize the values of Native seeds and gardening. Service learning empowers students to better understand historical processes, to appreciate Native traditions, and to create alternatives to the industrialized agro-food system. By putting this knowledge into practice students established the Native American Organic Garden and Seed Lending Library at UMM to share the bounty of their harvests and seeds with the campus and broader community. Community outreach forms a significant component of the project. Working with community stakeholders, these efforts ensure the preservation of Native seeds adapted to local microenvironments and provide the community with healthy foods that contribute to environmental sustainability.

Clifford-Napoleone, Amber (University of Central Missouri), Telos of Transgression: Trans* Identity in Heavy Metal (2-08). In recent years, the "coming out" of trans* musicians across the spectrum of popular music has gained a great deal of attention. Stories of jazz performers such as Billy Tipton, new attention to the stories of Jayne County and 1980s pop star Pete Burns, and the recent explosion of attention on punk singer Laura Jane Grace's interview with Rolling Stone and subsequent transformation are a few examples. While performers in jazz and rock genres receive such attention, trans* performers and fans of heavy metal are largely misunderstood, ignored, or supposed as non-existent. In actuality, heavy metal has provided a scene and sonic expression of trans* fans and performers for decades without issue. Heavy metal, in all its subgenres, is a music based on the concepts of extremity and transgression. Even the most extreme genres of heavy metal are intended to transgress cultural norms and values, and to embrace extremity of expression, vocality, sound and imagery. Unlike other genres of music, heavy metal's extremity and transgression provides trans* folks with a site of expression. Using ethnographic data collected from trans* heavy metal fans, with published interviews of trans* metal performers, I will present trans* metal fans and performers as folks who locate a telos for transgression in heavy metal.

Coats, Lucille (Southern Illinois University), The Flood: Voices Washed Away (3-17). In 1993, the small town of Valmeyer, Illinois fell to one of the greatest natural disasters in U.S. history. The Mississippi River broke through a levee in the Great American Bottom and took out everything in its path. The entire town was relocated on top of a nearby bluff after the levee broke to keep the townspeople safe from the river in the future. To this day, it is the most expensive relocation in U.S. history. After all of the destruction, only a few homes were left in the American Bottom, one of them being the house I grew up in. I watched my entire family lose everything, including their voice. There is only one account of what happened on August 1, 1993. This made me wonder, "Has anyone even asked everyone else what happened?". And thus my project idea was born. I was going to interview community members, observe discussions, and collect information about what happened to these

people. This paper presents a project on preserving the voices and stories of "Old Valmeyer", and is a collaboration between myself and the Valmeyer Heritage Society. This project is about preserving the human spirit and making our stories immortal so that generations to come can understand their ancestors and have a window to the past.

Cromwell, Natasha (Ohio University), Typhoid Fever in Athens County, Ohio from 1867 to 1908: Mortality, Social Networks, and Cultural Status (1-01). Typhoid fever is a disease that has plagued humans for centuries. As populations increased, the rates of infection and transmission rose as well. Although typhoid fever itself is well researched e.g. Duthie and French, 1990; Cirillo, 2000; Pierce, 2007, historical studies focused on specific regions that offer cultural explanations and the possible effects of familial ties have not been conducted. This study aims to examine the effect of typhoid fever in Athens County, Ohio between 1867 and 1908. Industry and migration to the area brought waves of typhoid which swept through communities periodically. Individual rates of typhoid fever and possible causes of transmission are explored. Specific age groups, occupations, sex and place of residence are analyzed and used to determine those most at risk for contracting typhoid fever. This analysis demonstrates the spread of disease as well as the environment typhoid fever existed in, and the age group most affected (very young,50). With this information, individual vital records are combined with mortality records in order to create a comprehensive analysis of the area. Specifically, we look at an individual's place in their social or familial networks and how that position impacted survival.

Cucinotta, Chloe (Wheaton College), The Politicized Female Body in Contemporary Performance Practice (2-08). My paper will explore the female body as the primary site of research for navigating the perceptions and politics of movement. Placing the female body within new sites, materials, and social constructs, the body's movement, capabilities of transformation, and cultural knowledge are both privately and politically mandated, and the politicized female body has been a site of research for Erica Mott and Anne Teresa De Keersmaeker, both of whom will be looked at in this paper. Chicago is home to feminist performance artist Erica Mott, whose innovative performance and installation titled *3 Singers* combines live and recorded music, movement, and technology in order to raise awareness and expand knowledge about issues faced by female laborers in the global textile industry. Anne Teresa De Keersmaeker is a modern dance choreographer who has achieved international success for choreography that challenges the politics of gendered movement. Her work is dark and political, an exploration of the relationship between gesture and music, and overall highly innovative. Both of these artists employ both different and also overlapping performance strategies that employ objects as extensions of the body, as supports, and as a tool in deciphering the thoughts and physical patterns of the performers. I think that the work of both Erica Mott and Anne Teresa De Keersmaeker are microcosms for dissecting the accepted, ascribed, seen, and experienced politics of female movement in the contemporary local and international social sphere.

Dahlquist, Linnea (Minnesota State University Moorhead), Bret Salter (Minnesota State University Moorhead), Darcy Smith (Minnesota State University Moorhead), Carra Strader (Minnesota State University Moorhead), Golf Carts, Hot Pop, and Indian Tacos (there may have been a powwow as well): An Ethnography of the Blackhawk State Park Powwow (3-08). On Labor Day 2014 Minnesota State University's Meshkwaki Research Group experienced the Blackhawk State Park Powwow. This paper discusses the Group's fieldwork among Sauk and Meshkwaki peoples in relation to the Blackhawk State Park Powwow. We will present a brief history of this cultural event, discuss the role of both the Sauk and Meshkwaki peoples in it, as well as provide an ethnographic overview.

Dass, Rhonda (Minnesota State University Mankato), Evaluating the Flipped Pedagogy Model in the Anthropology Classroom: Can we find a better way to learn about Zombies? (3-13). While

we push forward to provide students with contemporary topics in Anthropology, we must examine how we deliver those topics to modern-day learners. . Effectiveness of the flipped model has been shown in math and physical science courses, but has not been evaluated when applied to a cultural classroom. Through the iSALT (The Institute of Scholarship of Assessment, Learning, and Teaching) I set out to examine how effective flipped pedagogy has been in my Anthropology course – ANTH 260: Vampires, Werewolves, and Zombies: The Folklore of Fear. Having taught the course as both a traditional lecture course and subsequently as a flipped classroom model, I had the opportunity to look at how effective the model was compared to traditional pedagogy and also to evaluate how students perceived the classroom experience through comparisons of teaching evaluations and a student survey. This paper presents the results of my study.

Davis, Evan; Goering, Madison; Williamson, Thomas (St. Olaf College), Experiencing HIV Prevention in the Test-and-Treat Era (3-11). In the summer of 2014 the two of us performed client-based ethnographic research on HIV prevention in Minnesota. Working under the guidance of a local non-profit and an anthropology professor, we attended public meetings focusing on AIDS/HIV, interviewed key actors in public health, and reviewed relevant literature in the field. We produced a report that examines the effectiveness of biomedical, behavioral, and structural approaches to limiting the spread of HIV. This presentation explores the ethnographic questions that arise from such work. For example, being based in a non-profit gave us insight into the bureaucratic aspects of HIV prevention, but made it more difficult to understand how people in Minnesota perceive and experience the services provided. Public meetings offered us access to the official script of state prevention work, but not always the complicated politics behind them. Our interviews with public health officials and the literature we reviewed tended to emphasize biomedical and behavioral interventions rather than the structural issues that shape the prevalence of the disease. Throughout our work, we learned much about public policy, public health, and the practical and ethical challenges that arise from participant-observation research. By showing the insights and limits provided by a client-based study, we aim to discuss the strengths and weaknesses of ethnography as a mode for exploring pressing public problems such as those presented by infectious disease.

Dean, Rebecca (University of Minnesota-Morris), Introduction to the Boerner Family Cemetery Project (2-17). In 2012, the Boerner Family Cemetery was bulldozed, destroying all surface indications of its existence. Dating to the last quarter of the 19th century, the cemetery represented one of the earliest Euro-American settler families in the area, a family that continues to be prominent in the region today. Descendants of the Boerner family approached the University of Minnesota Morris Anthropology program for help, and for the last two years, excavations to relocate the graves have been included as a hands-on learning and service project in the major's required Introduction to Archaeology class. Students are given the opportunity to experience field methods first-hand, while the many legal and social controversies surrounding the project also gave the students an education in the ethics and political meaning of the past.

Elliott, Kathryn (Minnesota State University Mankato), Ethnographic Methods and Community Engagement: Connecting Students with Community-Based Elder-Service Organizations (3-13). This presentation focuses on teaching students how to use ethnographic, qualitative methods to engage with community-based elder-service organizations as service-learners and interns gaining core off-campus educational experiences and as researchers seeking to analyze qualitatively the ways in which elder-service organizations are integrated into and contribute to local communities. Teaching strategies and materials will be shared that introduce students to key ethnographic approaches, including participant-observation, keeping ethnographic field notes and journals and open-ended interviewing, as well as mapping social networks and identifying collaborations among community organizations in the service of elders. The presenter will also share teaching strategies and materials that help students using these ethnographic approaches learn how to analyze their service learning/internship experiences

and research data in ways that set these into the real-world context of day-to-day life in local communities. An ongoing ethnographic research project being conducted by the presenter with a major volunteer elder-service organization in her own local community will be used as an example to illustrate the ethnographic methods and modes of analysis discussed.

Engert, Alexandra (University of Central Missouri), Student Involvement in Feminist Campus Groups (3-05). Campus groups and organizations are a way for students to influence their own education and environment while in college. Additionally, they help students develop their political stances and learn about activism. This project will consider reasons for student involvement, or lack thereof. It will also study student views on feminism, political activism, and campus inclusivity. This project will analyze student involvement in groups focused on issues of gender equality, with a particular interest in SAGE, Students Advocating Gender Equality, on the University of Central Missouri campus. I hypothesize that students are reluctant to join a gender equality group due to perceptions of feminism or perceived opposing political beliefs. To address this, student beliefs and adherence to traditional gender roles, and to feminist and political stances will be assessed with an online survey. The survey respondents will be students at the University of Central Missouri (UCM), recruited online by social media and email. UCM has approximately 13,000 students, 46% male, 54% female. The survey will incorporate the BEM Sex-Role Inventory as well as well as qualitative questions and quantitative demographic data. This project will have broader implications about student political beliefs and forms of activism, as well as implications about student influence of the campus environment.

Falley, **Emma (Grinnell College), Social Sector Organizations in Derry: Benefiting from the City of Culture? (3-07).** City reports and citizens claim that the City of Culture was a "widely successful event" but for whom? The tourism sector flourished during the year with an influx of people coming to Derry-Londonderry and arts organizations basked in the abundance of attention and resources. Since one of the goals of the City of Culture was to create a" new narrative" of a self-confident and thriving post-conflict society, we can ask how successful the effort was in supporting and encouraging the civil sector voluntary organizations that have supported cross-community engagement and reconciliation. Organizations focused on cross community engagement started booming in the mid-1990s. Since this time organizations have been emerging everywhere in the city, from both the Loyalist and the Nationalist communities in this most segregated city in Europe. To what degree did the volunteer sector organizations benefit directly or indirectly, from the activities of the City of Culture? This survey of the leadership in some of the most visible and active social sector organization will show both the positive outcomes of the City of Culture and some of the current gaps in resources for these organizations, which find much of their funding from a variety of sources, including planned social enterprises that will develop revenue streams from selling services and products.

Feinberg, Rick (Kent State University), **Auto-Experimentation, Part 2: Taumako Navigation (1-04).** In 2007-08, I spent nine months with people from the Polynesian island of Taumako, exploring local seafaring techniques. My objective was to study non-instrument navigation as a participant observer. However, no voyaging canoes were operational during my time in the field. Therefore, instead of watching navigators as they plied their trade, I spoke with them at length and later tried to test my own ability to implement what I had learned from my instructors. At the 2014 CSAS meeting, I described my attempts to master indigenous techniques for handling non-outrigger dugout canoes--the most common means of transportation--on Taumako's reef flat. For the 2015 meeting, I propose to explore the second part of my project: to recount my efforts, when traveling out of sight of land on cargo ships and motor canoes, to estimate my heading and location by tracking the movements of stars, the sun, and wind and wave patterns. I will then consider my own level of success and what it might suggest about the effectiveness of methods imparted to me by my interlocutors.

Fenster, Kathryn (Grinnell University), The "American" and The "Terrorist": George Bush and Khalid Mohammad's Discourse in Conversation (1-07). In this paper, I perform a discourse analysis of two of George W. Bush's speeches, and two sets of Khalid Sheikh Mohammad's statements released from Guantanamo Bay. I do so in order to argue that their statements should be read as a conversation. The presidential speeches which I consider are Bush's September 11th 2002 address at the Pentagon, and his 2008 Pentagon Memorial dedication speech. The first of Mohammad's statements which I analyze is a statement which he made at a pretrial hearing in Guantanamo in October 2012. The second is the first section of his manifesto, *An Invitation to Happiness* which his lawyer leaked to the press last year. I focus on the leaders' polysemic deployment of the first person plural subjective and objective pronouns, their entextualized biblical references, their explicit use of the concept of God, and their polysemic meanings of the identifiers "American" and "Terrorist." I argue that when read in conversation with one another, these statements reveal numerous analytic connections between Bush and Mohammad's essential ideologies. However, their biased perceptions of one another impair the men's abilities to instigate a peaceful resolution between their respective sides. Therefore, in performing a discourse analysis of these statements, I reveal the existence of an underappreciated conversation between Bush and Mohammad.

Fillmore, Dara (Superior Public Museums), Growing Interest In Community Gardens and the Outcome of Participation (1-08). Community gardens -- commonly believed to encourage civic engagement, bring down crime, produce a sense of place, and bring people together for a common cause – are increasingly of interest to anthropologists (Sokolovsky 2011). In the fall of 2013, a senior student teamed up with an undergraduate Political Science class to engage in local conversation about community gardening in Superior, Wisconsin. In one part of the study, students surveyed residents in a low-income "food desert" about previous gardening experience and their opinions of the benefits and disadvantages of community gardens. These individuals expressed positive attitudes toward the possible benefits of community gardens, including getting to know the neighbors, eating healthy food, and saving money, but they also feared vandalism, theft, and lack of time. In the other part of the study, the senior student interviewed members of existing local community gardens to learn their motivation for participation. Often they were proud of their accomplishments, enjoyed their produce, and wanted to get others involved. However, some faced struggles such as lack of accommodation for disabilities, insufficient gardening knowledge, little ability to preserve produce, and issues with fees and memberships for the community gardens. By creating connections to local gardeners and community members, and increasing understanding of their perspectives, this study broke ground for future community-university partnerships around gardening and food justice issues in Superior, while providing a valuable opportunity for students to engage in meaningful research.

Flak, Tessa (Iowa State University), Transformation and Reinterpretation of Santa María Visitacíon's Mural: An Ethnographic Study (3-02). For decades, the effects of globalization on the Mayan indigeneity have been thoroughly studied. An important example of such effects can be seen in one small Mayan community's younger generation. For over 400 years, Santa María Visitacíon (S.M.V.), Sololá, Guatemala, formerly known as Aj Tz'ulú Juyú, has been a closed-off community, allowing the local population, Tz'utujil people, a chance to continue practicing and embracing their Mayan ancestral roots. In 2011, a local artist, Rene Chavajay, created a mural called 'The Thing of Life for the Tz'utujil People' in the S.M.V. town square, in order to preserve the local culture. It is split up into four sections based on historical context, from abstract images of the start of the S.M.V. community to their future. Most citizens have a basic understanding of the mural's contents, however, many contest how the mural represents S.M.V. and the historical context. Drawing on ethnographic research in 2014, my paper examines discussions of the S.M.V. mural in order to explore a current generational shift in local attitudes toward S.M.V. history, Tz'utujil heritage, and indigenous identity.

Fleming, Edward (Science Museum of Minnesota), Oneota in the St. Croix valley: Revisiting the Sheffield Site (2-04). The Sheffield site is the only known intensively occupied Oneota site in the St. Croix valley. Since Lloyd Wilford first excavated a refuse mound there in the 1950s, the site has long been understood to be a small village or campsite on the northern fringe of the Oneota range. Geophysical survey and excavation in 2013, as well as an assessment of a large unstudied collection housed at the Science Museum of Minnesota is leading to a better understanding of the nature of the site and spread of the Oneota tradition into the valley during the 14th century A.D.

Galloway, Lily D. (Grinnell University), Repeated Thermal Stress and Ceramic Tensile Strength? (3-01). Schiffer et. al. (1994) describe the thermal expansion ceramics undergo during sudden temperature changes, and the possible loss of tensile strength after repeated thermal changes. Though evidence to support this loss of strength was not found in their samples, it was suggested that reheating cycles beyond the ten they completed be done in a future study. This experiment addresses the gap in research with up to 40 repetitions of heat cycles as opposed to just 10. The goal was to investigate the relationship between the thermal stresses associated with ceramic use in cooking and the tensile strength of the ceramics in question. A three point flexural test was carried out on reheated samples, as well as a control group, to measure tensile strength. The samples did not perform as anticipated, with the tiles that had undergone the most thermal stress retaining the greatest amount of tensile strength. It is possible that even greater repetitions of thermal stress must occur for ceramics to exhibit loss of strength due to thermal expansion.

Gray, Honalee (Saint Cloud State University), Morality is Not a Dirty Word (2-05). This paper presents an intimate portrait of the life history of my informant Joe Tipton. On the surface, Joe seems to be no different than any other "Joe" in Western culture. In fact, Joe Tipton is a man who identifies as belonging to a form of Catholicism called The Society Of St. Pius the Tenth, in which morals and values from the First Vatican Catholic Church are actively practiced today. Joe Tipton faces choices in his daily life about how to preserve his faith in a world that no longer puts much value in the path of his particular brand of Catholic morality. The paper explores the formation of his religious identity as well as the techniques he uses to preserve his faith and filter out immoral interactions and content in his day-to-day life.

Glaros, Angela (Eastern Illinois University), "All Our Songs Are Love Songs": The Erotic in the Skyrian Musical Past (2-08). This paper explores how a sense of the erotic informs the discourse surrounding traditional song on the Greek island of Skyros. A small community of 3,000 people, Skyros is best known for its yearly Carnival masquerading tradition, which, like Carnival performances in many world regions, complicates notions of gender, sexuality, and community identity. Less well known are the island's unaccompanied and highly ornamented songs, whose lyrics speak of desire and unrequited love. While Skyrians told me that "all our songs are love songs," they did not verbalize so easily the sense in which such erotic longing frames their very sense of connection to their island, and to what they sometimes described as its fading musical traditions. I illustrate this erotically framed longing and belonging with examples drawn from the narratives of several Skyrian singers, who discussed musical performances in everyday settings, as well as ritualized contexts, such as Carnival. From the *Korella*, a male masquerader dressed as a bride, who sang a now-rare and intricate melody in admiration of her male counterpart, the Yeros—and who danced and moved in sexually provocative ways for the benefit of male onlookers—to a man whose voice could draw reputable housewives out onto their balconies to hear him sing, the discourses Skyrians expressed about their musical past reveal a deeply erotic approach both to song and to gendered social subjectivity.

Glayzer, Edward (Michigan State University), The Commodification of Intimate Relationships within South Korean Dating and Marriage Rituals (1-02). As in many agricultural societies,

marriage in South Korea's recent past has been commodified in the form of dowries and an elaborate gift exchange system based on extended kinship networks (Abelmann 2003). In today's globalized South Korea, dating and marriage rituals often strike outsiders as superficial because of this commodification. Besides yearly and monthly anniversaries, every 100th day together is cause for celebration, often with lavish gifts. Anthropologists have increasingly argued that the commodified nature of personal and intimate human relationships is on the rise around the world due to globalization and the spread of consumer-driven markets. Commodification has brought aspects of close human relationships such as sexual pleasure, intimacy, and love into the globalized marketplace where they can be bought and sold according to supply and demand, mirroring the global capital flows that are the hallmark of modernity (Constable 2009). However, there have been few studies in which the commodification of intimacy has been the main focus. My proposed dissertation research would add nuance to previous studies by tracking how globalization intersects with and changes preexisting forms of commodification, culture, and gender equity. Globalization is now frequently blamed for causing the capitalist market logic to seep into more areas of our lives in both popular and academic discourse. Alternatively, commodification may have always taken place in intimate relationships, but the degree to which it is masked or hidden may vary among cultures and merely appear to be on the rise due to new communication technologies.

Goetch, Dylan; Littlewing Miller, Eric (University of Minnesota Morris), Legal Context and Indigenous Perspectives (2-17). This paper compares the federal and state laws that govern the destruction and excavation of historic Euro-American graves, and compares them to the laws that apply only to Indigenous graves. Working on the Boehner Family Cemetery to restore the gave us valuable experience and further insight into laws that protect burials. As two men with an Indigenous background, we brought our own beliefs into our fieldwork. Working on a non-native burial site, while also learning about federal laws such as NAGPRA (Native American Graves Protection and Repatriation Act) we were able compare and contrast how laws work for different sites while trying to restore a burial site that dates back to the late nineteenth century.

Goh, Jonathan (Macalester College), "The market may be small, but the world is here." The uneven effects of Globalization on Mobilities and Placemaking on Greenmarket Square (1-04). Issues of Mobility and Placemaking have emerged with current discourses on Globalization. This study uses a life history approach to examine the role of mobilities in shaping Greenmarket Square, an informal tourist market in the Central Business District of Cape Town, South Africa. Greenmarket Square is a site for the comingling of multiple mobilities as well as the production and performativity of transnational networks and identities, which are linked to power-laden practices of structure and agency on multiple scales. The mobilities on Greenmarket Square are a critical dimension that is being overlooked in Cape Town's development as a global city.

Gombos, Elizabeth (Southern Illinois University), Beyond the Binary: Program Development for Transgender Healthcare in the Metro St. Louis Area (2-01). Traditional values such as men and women as "opposite sex," and the gender binary are being challenged, and modern values that put health and safety as a priority over outdated policies are being brought forward. This shift in cultural values and policies in the past few decades makes this project fascinating, in that transgendered individuals are experiencing increasing attention across all areas of our society, including appropriate healthcare for non-gender-conforming individuals. My presentation reports on a project that addressed transgender healthcare issues in the St. Louis area. I worked in partnership with a St. Louis based transgender organization that offers support to transgenders in the St. Louis Metro area. Data on transgender health and health care issues collected in a previous anthropology class were analyzed and used to assist in the development of local trans health care trainings. The importance for understanding local and regional trans health care needs against the back drop of general LGBTQ needs is addressed.

González, Olga (Macalester College), The Scarf of Hope for the Disappeared of Peru: Soft aesthetics that Strengthen Political Engagement (2-18). Since the Truth and Reconciliation Commission completed its final report in 2003, Peruvian society has been entangled in battles over memory and battles with silences. The relatives of the estimated 15,000 disappeared during Peru's internal armed conflict (1980 to 2000) have been challenging this culture of silence. In this paper I examine an innovative memorialization and protest initiative known as the *Chalina de la Esperanza*, the Scarf of Hope. This project involved the participation of women from urban and rural areas from all over the country and solidarity groups abroad from November 2009 to January 2011. The promoters drew their inspiration from witnessing relatives of the disappeared trying to identify their loved ones through patterns or stitches of remains of clothing at exhumation sites. The approximately one kilometer long "Scarf of Hope" was the result of knitting sessions (also known as knit-athons) held in public spaces to demand truth and justice. I suggest that the simplicity, colorfulness and warmth of the scarf draws viewers usually indifferent to human rights activism to take a closer look to inconvenient truths. Its aesthetic qualities tend to soften protest in the sense of making it more welcoming to different publics who in turn strengthen the protest by showing their willingness to learn, reflect and consider taking action against impunity. Thus, I argue that the Scarf of Hope has the potential to engage viewers in what Ann Kaplan calls an "ethics of witnessing," a response that can change the viewer in a positive pro-social manner.

Gooding, Erik (Minnesota State University Moorehead), Sac, Fox, and/or Sac and Fox?: Understanding the Relationship(s) between the Sauk and Meshkwaki Peoples (3-08). This paper explores the relationship between two Native American groups, the Sauk (Sac) and the Meshkwaki (Fox). In the early 1800s the United States government recognized these two groups as one confederation. Because of this, today there are three 'Sac and Fox tribes', the Sac and Fox Nation of Missouri in Kansas and Nebraska, the Sac and Fox Tribe of the Mississippi in Iowa, and the Sac and Fox Nation of Oklahoma. Drawing upon ethnohistorical research and contemporary fieldwork, this paper considers the question of 'why' the United States government incorrectly considered these two groups as one, as well as explores the actual relationship(s) between these two distinct peoples.

Halverson, Colin (University of Chicago), Signs of Disease (1-01). When a patient comes into the clinic for genomic testing, she carries with herself an enormous variety of potential signs. As her case moves through the testing process - from intake interview to sample collection to analysis to results disclosure - the types of material-semiotic existents that serve as evidence for the clinicians and scientists working on her case change dramatically. The object of their analysis may be – *inter alia* – a speaking subject; a physical body; peripheral blood; a DNA strand; or a printed report of Gs, Cs, Ts, and As. Because of the diversity of qualia thrown up by these divergent avatars of the patient's case, significant semiotic labor has to be undertaken in order to maintain the coherence of the object of reference across sociotechnological time. I discuss the 'transduction' of patient's case in terms of both signifiers (naming practices) and signifieds (physical and verbal objects). I describe the political and ethical ramifications of the process on the patient's healthcare. I look specifically at how these objects get sieved into narratives of disease (as 'signs of disease') and how the patient's 'body multiple' is signified as singular while erasing the multiplicity inherent in these acts of semiosis.

Harris, Khiana (Kansas State University), Magic is Friendship: Constructing A Positive Subcultural Identity Through A Tabletop Gaming Community of Practice (2-03). Magic: The Gathering is a popular, international trading card game. Over the course of a semester, fieldwork was conducted with a small gaming community in Manhattan, KS. Through participant observation, videography, photography, and conversation analysis, the strategies that these Magic players employ to create community and a positive sense of self were explored. Expertise is a source of shared repertoire that is enculturated through learning the specialized lexicon as well as the social norms. This is reinforced through "collaborative competition" which involves a set of practices (hypotheticals,

evaluations, politeness, redirecting blame, and empathy) that create a goal of continually improving as a Magic player rather than simply taking advantage of your opponent. Community and solidarity were also fostered through aspects of nerd identity such as nonconformity and punny jokes. Overall, it was found that by participating in this community of practice, players were able to highlight positive aspects of their subcultural identity as a Magic player, and subvert negative ones present in mainstream American culture.

Hartman, **Beth (Northwestern University),** "**If you have no music, what do you have?" Sonic Strategies in Midwestern US Gentlemen's Clubs (2-04).** Imagine you are a strip club patron, and upon entering the club, you encounter silence: no music is playing over the sound system. How might that alter your experience? Conducted in sonic stillness, the exchange of a sexualized dance for money—an intimate, body-to-body transaction occurring between strangers—could become even more awkward than it may already be, drawing unwanted attention to the exchange itself. Performers and audience members might feel uncomfortable without aural guidance, and in the absence of musical cues, dancers may need to alter their movements, mannerisms, and interactions with individual clientele. In short, sound is a key but taken-for-granted component of dance-based sexual commerce, and anthropological research that attends to the sonic aspects of the stripping industry is needed. In this paper, I analyze the soundscapes (Schafer 1977) of gentlemen's clubs in the Midwest, focusing on the role of male strip club DJs and the effects of musical and sonic decisions on female exotic dancers. Drawing on fieldwork conducted in Minneapolis/St. Paul, Minnesota between 2011 and 2014, I reveal the ways that music/sound can create the right (or wrong) "vibe" in the room, facilitate financial transactions and increase profits, influence dance styles and on- and off-stage behavior, and shape encounters between performers and audience members. I argue that sound is integral to the functioning of gentlemen's clubs, and by attending to the "intimate economies" (Wilson 2004) of sonic choice, anthropologists will have a better understanding of how female striptease labor is produced and consumed today.

Hippert, Christine (University of Wisconsin – La Crosse), Cultural Citizenship, Food Security, and the Moral Economy of the Corner Store in the Dominican Republic (1-08). Over the last 10 years, food prices throughout the Dominican Republic have skyrocketed, and gaining access to in-store credit (called *fiao*) has become an increasingly pervasive and commonplace economic strategy to secure household food needs. Recent scholarship on food security in the Dominican Republic has focused on strategies Dominicans use to access food on credit through social networks. But there has been little research to date discussing household food security among Haitians living and working in the Dominican Republic. The gap in this literature is all the more noteworthy because of the broader contemporary social, cultural, political, and economic context of an increasing number of Haitians living and working in the Dominican Republic. This paper examines the strategies people use to establish social networks that help them gain access to in-store credit to buy food at neighborhood corner stores in the Dominican Republic. Fiao links Dominicans and Haitians in extensive social networks that are predicated upon borrowers' reputations of being "*gente responsable,*" (responsible people, those who are good to their word and pay off their debt). Fiao provides a cultural site in which Haitians and Dominicans establish networks so that they can garner household food needs at neighborhood corner stores. Research results suggest that participating in fiao is an everyday act of resistance as people build social networks, negotiate citizenship, and undermine long-standing explanations of Dominican-Haitian relations.

Hoidal, Natalie; Schrader, Megan (University of Minnesota Morris), Seed Lending Library: Beating the System (2-17). Seed lending libraries are an important part of community history and togetherness. The implementation of the Seed Lending Library by the students in the Culture, Food, and Agriculture class at the University of Minnesota Morris had this in mind in the creation of a seed lending library on campus for students and the Morris community. The organization of a local seed

lending library engaged students in working together with the community. The development of this library not only involved research into seed libraries but also outreach into the community to make the seed library possible. The seed library not only gives the opportunity to bring the community together but also give power to the community in the form of their food.

Hope, William (Knox University), "**Like a sonorous rum one drinks with the ears": Making Sense of Cuban Son Montuno and the Synesthetics of Sabor (2-04).** Music making in Cuba has long occupied a privileged role in constructions of *cubanidad* – the sense of Cuban-ness. Based upon ethnographic research in Guantánamo and Havana, Cuba, this presentation examines the musical tradition of Cuban *Son Montuno* in relation to the aesthetics, as well as the synesthetic dynamics, of *sabor* – a concept translated as both taste and feeling. Through an exploration of localized performance practices and body techniques that are situated in the "sense-scapes" and rhythms of everyday life, I suggest that *sabor,* as a discursive anchor, is key to understanding social fields of cultural production and experience. *Sabor* constitutes a vital inter-sensorial frame within which Cuban musicians and dancers conceive, assess, and engage aesthetic qualities and social values in and through performance. In turn, these techniques affectively articulate senses of self, of place, and of cultural identity.

Huang, Jinkui (The University of Illinois), Travel Drama: a Narrative of Leisure-Seeking Experience (1-04). Anthropologist Victor Turner developed a social drama model consisting of the four phases of separation, schism, redress and reintegration. Although originally used to analyze social conflicts, this model was metaphoric and could be extended to wider applications, as he argued. As opposed to Turner, anthropologist of tourism studies, Edward Bruner focused on tourist narratives and found an infinite and recurrent tourist story-telling narrative mechanism sifted through the temporal process of travel: the imagined, the lived, the experienced, and the told and retold stories. This paper, based on combining both of these two theoretical frameworks, presents two mini-ethnographies: The Travel stories of Fèngsh?n, China and of Champaign, Illinois, in an attempt to reveal a special social drama in the realm of leisure with an emphasis on tourism. This travel-based social change pattern can be defined with a new term: Travel Drama. The recognition of travel drama is helpful to further explore the inner mechanism of leisure-seeking experiences where people engage in leisure through travels articulated through a narrative perspective. On top of that, In order to clarify the value of the travel drama model, the following discussion will not just be confined to the two mini-ethnographies, but will also engage other classical cases of tourism studies.

Hutchins, Kip (UW Madison), Twin Chords of the Fiddle: Balancing Anxiety with Solidarity with the Mongolian Morin Khuur in Urban Ulaanbaatar (2-04). The morin khuur, or horse-head fiddle, is a two-string spike fiddle played in a variety of musical styles in Mongolia. Over the course of the 20th century, the morin khuur came into prominence as a symbol of Mongolian nationalism (Marsh 2009). This paper examines this role of the horse-head fiddle as a symbol of national and ethnic solidarity and how this solidarity is constructed, reproduced, and taught alongside musical practices and aesthetics in the conservatory context in urban Ulaanbaatar, Mongolia's capitol. However, this paper further complicates the narrative of the horse-head fiddle as a positive symbol of national sovereignty by drawing upon vitriolic institutional discourse surrounding the Chinese government's attempt to claim Mongolian music as intangible national heritage through UNESCO and xenophobic violence centered around the instrument itself. "Twin Chords of the Fiddle" argues that the *morin khuur* additionally operates as a symbol of the anxiety of the disconnection many urban Mongolians feel from nomadic pastoralist ways of life that are becoming more and more threatened by mining, global climate change, and general neoliberal shifts in Mongolian society.

Hughes, Madison; Hulse, Bridgette; Olson, Kaelyn (University of Minnesota Morris), Historical Context of the Boerner Family Cemetery (2-17). This paper presents the historical context of the

Boerner Family Cemetery, from the European wars that likely caused the family's emigration, to the conditions through which the Boerners and countless other emigrants persevered in rural Minnesota. Historical research helped to guide the archaeological excavations, through a better understanding of the burial practices of early Euro-American settlers. Additionally, the historical context helps to better relay the importance of the cemetery to the family and the surrounding community of Herman, providing a deeper understanding of the project.

Ingram, Ethan (Illinois State University), Faces of Evil: Performing Villainy in Professional Wrestling (3-04). Scholars have defined professional wrestling as a signifying practice wherein social and political struggles are framed in a theater of physical violence. Wrestling villains—specifically characterized to offend audiences and incite anger—have been particularly visible as representatives of societal foes and are often seen to portray problematic stereotypes that defy "acceptable" social, national, and gender roles. This paper surveys previous research on professional wrestling villains and suggests an interpretation of villainous portrayals during the WWE's "Attitude Era." The Attitude Era, a period of WWE (World Wrestling Entertainment) programming marked by a shift towards "edgier" content matter and a subsequent spike of interest in professional wrestling, has been relatively unexamined and presents interesting narrative conflicts that differ from previous subject matter. Through an analysis of televised WWE content and related materials, I will demonstrate how WWE management (particularly CEO Vince McMahon) took advantage of audience disdain towards the business to construct a conflict where good and evil were framed in terms of labor struggles—a decision which proved lucrative for the promotion. Finally, I will also present data from observations of independent professional wrestling in central Illinois to compare content from small-scale and large- scale wrestling promotions.

Jackson, **Bryan (Illinois State University), This is Awesome!: Examining the Relationship Between Professional Wrestling and Its Audience (3-04).** This paper will examine the relationship between professional wrestling - in its various styles, forms, and cultural contexts – and its audience, both that which is in person and the so called internet wrestling community (IWC). I will explore the tools and tropes that professional wrestlers use to elicit reactions from their live audience as well as the ways in which the audience reacts and responds. In regard to the IWC, I will examine the ways in which the portion of the audience that is active in online communities interprets and interacts with the show, specifically how these fans respond to scripted developments in professional wrestling programs and where those developments intersect with the audience member's perception of the "backstage" reality of professional wrestling production. Professional wrestling is a unique genre of performance which makes use of choreographed fights exaggerated characters and scripted feuds. Professional wrestling almost universally necessitates a live audience, as much of the performance relies on the ability of the performers to draw their desired reaction from the audience at the proper moments so as to create the most compelling show. Professional wrestling also houses the concept of *kayfabe*, which is the idea that everything presented during the performance of professional wrestling is reality. Occasionally the lines between *kayfabe* and reality will be blurred and even those fans with the deepest of insider knowledge will be questioning if they are getting "worked". These two characteristics are the foundation of professional wrestling's unique relationship between performance and audience.

Jacobs, Bryant (University of Kansas), 'id al'Adha: Finding Muslim Practice in Context (1-02). In the United States of America, Islamic discourse is far removed from its original context in which Muslims practiced. Although it is a place where people are free to go about their religious observance, it is predominately Christian in discourse. In this regard, Muslim practicing in the US may find themselves out of place and in need of establishing themselves within an Islamic context. That being said, the opportunity for such formations may be drastically limited depending on where they live and who else are located within a given area. These spatial and temporal attribute have the possibility of

leaving Muslims completely out of rhythm within their religious framework, at which point they must come to adapt, transform, or reconstruct their practice to the context they live in today to accommodate for the demands of their religious discourse. To come to a better understanding of these implications, this research examined the Islamic ritual Eid al-Adha, or Feast of Sacrifice, to help reveal how Muslim's practice is (re)constructed in their immediate and emergent contexts. In doing so, this study will focus on a local community in Wichita, Kansas, the Islamic Society of Islam.

Jacobs, Claude (University of Michigan, Dearborn), Ambiguity and Community: Religion, Religions, and Interreligious Movements in Metropolitan Detroit (1-02). Ambiguity and community are fundamental concepts in contemporary anthropology. While they may appear to be in such opposition that empathy across boundaries (race, ethnicity, and religion) is problematic if not at times impossible, the recent work of Adam B. Seligman and Robert P. Weller reexamines pluralism in contemporary society and suggests that this does not have to be the case. For them, boundaries that human form, based on rules and categories embedded in culture, are challenged and crossed by ritual. It is through participation in ritual that people can live together socially while acknowledging that which separates them from one another. The need for such ritual becomes increasingly important in a globalized and interconnected world. This paper examines religion, religious diversity, and interreligious movements in metropolitan Detroit in the context of the work by Seligman and Weller. It will discuss the production of ritual by people who strive for community in situations where ambiguity is a constant part of reality.

James, Emily (Beloit University), A Hierarchy of Goodness: Race, Space, and Social Justice Movements at Fairview University (2-10). Since the student demonstrations of the 1960s, student activist groups from Greenpeace to the Young Republicans have found a home at American universities. At Fairview University, a small, Midwestern liberal arts college, many of these student groups share a common concern for social justice. Despite this commonality, these groups are often very diverse in terms of both members and methods and are often racially and ethnically segregated. These divisions have existed since the discursive invention of "social justice" itself, and attempts at coalition building across racial and ethnic lines have been misguided at best and harmful at worst. However, in the wake of the recent media attention to the systemic police brutality against people of color, we are reminded of the continued importance of recognizing the ubiquity of the often-violent effects of the operation of whiteness in our society. These effects are evident everywhere, even in spaces that are designed to interrogate and subvert racism and white privilege. Using data from participant observation in activist group meetings and the narratives of students at Fairview University, some of whom are members of these activist groups, this paper will examine the operation of whiteness in social justice-oriented student groups. I seek to understand the cultural logic underlying the homogeneity within these groups as well as the ways in which imperialist notions of whiteness complicate the efforts of white activists to engage in productive dialogue about race. Ultimately, this project will contribute to scholarly conversations on activism, whiteness studies, and social justice.

James, Miranda (Beloit University), Online Activism: How Young Adults are Using Social Media as a Platform for Activism (3-03). The increasing use of the internet is affecting day-to-day life from changing the way people share knowledge and news as well as how they shop for food and clothing. The internet is also quickly becoming the key platform for 21st century activists. Online activism uses new media platforms (Facebook, Twitter, Tumblr, etc.) as its basis for disseminating information. New media is digital content with on-demand access anytime, anywhere, and on any digital device and includes but is not limited to, computers and smart phones. Social media sites have changed the face of activism; who is considered an activist, what activism looks like, and its effects, as new media increases accessibility and availability. How is the way young adults (19-23) understand social justice activism affected by the use of social media as a primary platform for education and

outreach? This ethnography draws upon research from communication theory, media, and new media studies to examine the ways in which people understand themselves in relation to their online communities and their activism. In addition to engaging with scholarly texts, formal and informal semi-structured interviews, and new media participant observation has been analyzed in order to understand the uses and effects of new media activism. Using the narratives of 10 interlocutors on a Midwestern college campus, this research seeks to identify the parameters of online activists and activism. This research will contribute to emerging scholarly conversations about new kinds of activists and activism in the field of anthropology, media, new media and communication studies.

Jaskuloski, Jeremy (Minnesota State University Mankato), Three Dimensional Imaging: The Face of Technology in Teaching and Learning (3-13). A demonstration of technology, methods and modalities of learning, and how adaptations in the classroom are capable of using three dimensional technology to benefit students and teachers within the field of anthropology. This study uses qualitative methods to determine the differences between learning styles without the technological advancements and if there is augmentation of learning with an interactive three dimensional presentation of the same material. Along with examining the usefulness for students, the idea of implementation in the subfields of anthropology will be explored, as will the methods of teaching anthropology.

Kang, Ellen (University of Illinois at Chicago), Urban Agriculture and Changing American Foodways: Community Gardens and the Non-profit, Neighborhood Garden Market in Chicago (1-08). Urban agriculture has traditionally been studied as a subsistence strategy practiced by impoverished (mostly) women in peri-urban areas of developing nations. According to UN data, as of 2008 the majority of the world's population had become urban. Thus, in developed nations, like the US, urban agriculture has gained momentum as a sustainability strategy. A particularly popular form of urban agriculture, in Chicago, is the community garden. Several community gardens on the West Side grow organic vegetables and fruits for consumption by the garden members, and to supply to the monthly, garden market, run by the neighborhood community council. This is especially significant, because the neighborhood is a food desert, an area of limited access to fresh, healthy foods, as the main food sources are fast food restaurants and convenience stores. Community gardening also transforms neglected vacant lots, often rife with criminal activity, into green spaces with a documented decline in crime rates. Thus, public and private support have been channeled to community gardens. Most alternative food movements in developed nations are consumption based, e.g., organic food, vegetarianism, Slow Food, etc. In contrast, community gardening is a production-oriented movement, and as such, involves a more demanding commitment from its members. Producing food for one's own consumption and to share with one's community are significant departures from the for-profit market participation, which neoliberalism promotes. This ethnographic study explored the motivations, of employed urban dwellers, for participating in agricultural activities, via community gardening; as they mark a significant shift in American foodways.

Kinley, Patrick (Grinnell University), A Queer Anthropology: Identity, Performativity, and 'The Closet' in Social Scientific Research (3-11). The body of theoretical literature known as Queer Theory has deeply critiqued the binary constructions of gender and sexuality that underpin many of the identity claims available to social actors today, and even a brief analysis of the acronym LGBTQ, which is commonly found in social scientific and anthropological literature, illustrates these critiques. Namely, this acronym is exclusionary, as similar acronyms list additional gender expressions, such as intersex in the acronym LGBTQI, so as to not exclude individuals who subscribe to this identity. Yet, will any acronym ever succeed in enumerating the diversity in sexuality and gender expression that exists in the world today? How do anthropologists study the social worlds of those who express non-normative sexualities without reproducing the problematic categorizes of identity within the research process? How do anthropologists understand historically and culturally specific tropes of sexuality,

such as the closet, in cross-cultural contexts? These are the questions that motivate this paper, which synthesizes a theoretical framework from Judith Butler's *Gender Trouble* and Eve Kosofsky Sedgwick's *Epistemology of the Closet* to critique how the trope of the closet and the cultural category of the homosexual function socially today. I suggest that anthropologists should embrace a queer politics when studying 'gay and lesbian culture' by doing away with identity-based research and, instead, develop new analyses based on understandings of how desire and intimacy are performed in daily life. Such a theoretical approach will be useful in motivating innovative ethnographic projects that take into account the diverse relations, experiences, and identities that exist between people.

Klesner, Catherine, Mineral Based Pigments on Ceramics: An Analysis of Anasazi Black on White Wares Using ICP-MS (2-14). The chemical signatures of pigments used to decorate pottery can lead to insights into the production and trade of ceramics. This is especially true for Anasazi Black on White Wares from the American Southwest. Pigments made from minerals collected in the Flagstaff area of Arizona and fired onto ceramics were tested by Inductively Coupled Plasma Mass Spectrometry (ICP-MS) and Atomic Adsorption (AA) to determine if they were distinguishable based on their trace heavy metal concentrations. Analysis of the mineral paints on ceramics resulted in a statistically significant difference in the mean concentration of iron between the different pigments. The black paint on the Anasazi ceramics from archaeological contexts were tested using ICP-MS. Results indicate that in the Sinagua region of the American Southwest, the concentration of heavy metals in the black pigment on Anasazi Black on White Wares, particularly iron, increase throughout time. Different types of Anasazi Black on White Wares, Little Colorado and Tusayan, are partially distinguishable based on their chemical signatures.

Koncur, Jasmine (Minnesota State University Mankato), The McClelland Site (21GD258) and the Oneota Tradition in the Red Wing Region (2-15). There is a long history of Oneota studies in the Red Wing, Minnesota, region, but most have been closely intertwined with the Silvernale phase, either because of site location or actual cultural linking. This has created a literature rife with speculation about the relationship between Silvernale and Oneota. While there are some Oneota sites known to exist near sites with Silvernale phase materials, there are many others away from Silvernale sites that have not yet received detailed analysis. The McClelland site (21GD258) is one of many single component Oneota sites in tributary valleys outside the Mississippi trench. The McClelland assemblage can be used to help construct the framework for a better understanding of the Oneota tradition within the Red Wing region separate from the Silvernale phase. This analysis will help develop a more comprehensive understanding of the unique characteristics of Oneota tradition in the Red Wing Region.

Kurschner, Sophie (Macalester College), Tlatelolco Then and Now: The Impact of Ruptured Memory upon Current Conflict in Mexico (2-10). Mexico has erupted once again. The September 2014 disappearance of 43 university students from the city of Iguala stands as a breaking point, exposing a Mexican government corrupted by authoritarian power and continual drug cartel influence. The kidnapped students, who attended a rural teaching university in the smaller town of Ayotzinapa, further underscore the government-sanctioned violence inflicted directly on Mexico's poor and rural populations ill-equipped to revolt. These sources of violence intermixed with political corruption reignite the interest in the uncertain outcome of events that revolved around the massacre of 1968 at Tlatelolco, occurring only 10 days prior to the Mexico Olympic Games. The resolution of this atrocity was abandoned with no justice. This impunity produced an unhealed wound that transformed into a "ruptured memory" that continually emerges through a series of traumatic traces that affect Mexican society. Without losing the historical specificity of each event, this paper explores the tangible interrelationship that exists between the massacre of 1968 and the 2014 disappearances, which further creates a time collapse effect that envelops both cases in the governmental inflicted terror at hand.

Additionally, I argue that this eminent interconnection of trauma does not paralyze the individuals affected, but heightens the mobilization for the search of truth and justice within Mexico.

LaFlamme, Marcel (Rice University), Reworking Instinct: Unmanned Aviation and the Specter of Negative Transfer (2-11). If instinct, for Thorstein Veblen, was a fact of humanity's species being, more recent scholars of affect and embodiment have shown how experiences of the instinctual, for all their visceral urgency, are nonetheless molded by culture. This paper draws on ethnographic research with unmanned aircraft operators to examine how changing technologies elicit the reconstruction of instinct in contemporary workers. More specifically, it examines the crash of CBP 159, an unmanned aircraft operated by US Customs and Protection until its plunge into the Pacific Ocean in January 2014. The subsequent investigation determined that the crash had been caused by an onboard generator failure and exonerated the flight crew of any wrongdoing. But, drawing on interviews and a review of the accident report, this paper explores how the flight crew's previous experience in manned aircraft made it more difficult for them to ditch the aircraft as directed. The instinct to save the aircraft, always bound up with self-preservation in manned aviation, actually proved to be an obstacle in the case of CBP 159. The paper seeks to explore the implications of this finding for pedagogies of unmanned aviation and for our theorization of instinct.

Lewis-Harris, Jacquelyn (University of Missouri), Ancient Spirits Navigating Contemporary Life (3-15). In many parts of the world, including the United States and Europe, people face contemporary problems through the consultation of ancestral and/or nature spirits. Court cases, marital problems, financial woes are all addressed through the consultation of priests and priestesses who maintain both rural and urban-based shrines. This session will discuss the contemporary use of customary spiritual practices to handle modern day stresses and the possible ramifications of such practices.

Linebaugh, Troy (Kent State University), "All My Relatives:" A Discussion Of Kinship's Role In Indigenous Ontology (1-02). This paper explores the intersection of animistic and totemistic ontological principals with contemporary Lakota understandings of kinship organization. This represents a large part of Mr. Linebaugh's M.A. thesis research on shamanism and draws upon recent theoretical advances (within the last two decades) including Morten Pedersen's understanding of animism and totemism as indigenous ontologies. The inclusion of kinship organization in this discussion of Lakota spirituality should demonstrate a movement towards a more holistic understanding of indigenous spirituality. Furthermore, the thesis subsequent to this review seeks to expand this discussion to include the potential occurrence of shamanic traditions in North America. The author posits that shamanism is in fact a useful cross-cultural tool for studying religious traditions (much like the terms animism and totemism).

Mandell, Devin (Beloit University), "Umi Says, Fuck the Police": How Black Masculinities are Coded as Violent in Mainstream Media Using Hip Hop (2-10). This project will examine how hip hop culture is used to portray black male bodies as violent and criminal in the dominant and normative white media. I will analyze the racial attitudes that persist and shape discourses about black bodies, personhood, and violence by examining how these are coded onto black bodies in and through the media. These understandings require the constant surveillance of black cultural production like hip hop as well as the surveillance of black bodies and communities. Using the work of Toni Morrison, Angela Davis, and bell hooks I will contextualize and analyze understandings of blackness in the United States and the position of whiteness as the normative experience through which blackness is coded. I will connect this with historically constructed and reaffirmed ideas of "dangerous black men" and critically analyze how black identities are often distorted, seen as lacking complexity and diversity, and thus only understandable as violent and criminal. Working with these theories I will elucidate how these specific ideas of black men are being evoked through particular discourses. I will

utilize discourse analysis, conduct interviews, and analyze and the work of two hip hop artists, Yasiin Bey, formally known as Mos Def and Lil Boosie. This project addresses the complexities of the power of language to ascribe particular meanings to blackness. This research will participate in interdisciplinary conversations in anthropology on race relations in the U.S., particularly understandings of blackness, media studies, and gender studies particularly of masculinities.

Manella, Elizabeth; Smith, Dr. Maria (Illinois State University), **Measuring Linear Enamel Hypoplasia from Photographs (1-04)**. This project tests whether accurate measurement of Linear Enamel Hypoplasia (LEH), developmental defects of dental enamel on the permanent dentition, can be collected from looking at either digital images or two-dimensional drawings on standard dental score sheets (i.e., Buikstra and Ubelaker). This determination is important because the trend toward repatriation of skeletal materials means original skeletal material may no longer be available for data collection. The reliability of archival data recorded on score sheets or photographs needs to be determined. Sixteen individuals (16/46, 34.8%), both adults and subadults, from the Schroeder Mounds site (11He177) from west-central Illinois, have been identified as exhibiting LEH. The analysis measures the location of LEH on maxillary and mandibular central and lateral incisors (left and right side) and canines (left and right side) as a percent of total crown height as drawn on dental score sheets, and measured (with a ruler) from facial/buccal views of dentition. These results are compared to the actual crown measurements (total crown height) and location of LEH on the teeth (distance from the cemento-enamel junction). The similarity/dissimilarity of the percent location is tested between score sheets and dental measurements, digital images and dental measurements, and score sheets and digital images using the z-test for two sample proportions. Preliminary data, from left and right mandibular canines of burial 105, shows a 67% accuracy rate.

Manley, Taylor (Southern Illinois University Edwardsville), Organizational Leadership and Community Support in Teen Pregnancy Programming (2-01). Teenage pregnancy continues to be a problem in the United States, and there are many programs that have been developed to assist teenage mothers with developing strong parenting and life skills. The City of St. Louis has a relatively high population of adolescent mothers, with a teenage birthrate that exceeds state and national averages. One United Way sponsored organization dedicated to families and children in the St. Louis area holds a specific program for teenage mothers. This organization is dedicated to inner city families and thrives on community support and involvement. This particular teen program uses the evidence based *Changing Scenes* teen outreach program. As an anthropology student interested in medical anthropology and non-profit organization leadership I spent a semester learning the ins and outs of this teen support program through an internship. While learning about the administration of a community based program I also looked at the outcome and effectiveness as perceived by its clients.

Marsh, Hannah (University of Central Missouri), Student-Driven Learning as an Effective Hands-Off Approach to Osteological Identification (1-03). During the summer of 2014, my colleagues and I ran a 6-week Archaeological Analysis course, teaching the students to identify, catalog and rehouse archaeological and osteological remains stored in the University of Central Missouri museum. With a short course, we had limited time for instruction and identification work. This constraint created an instruction conundrum: how to quickly prep students, some with no osteological knowledge, to correctly identify? For identification of the fragmentary human remains, I directed the students to begin with general bone categories, and then to find morphology that could possibly pinpoint the bone. Students identified the fragment as being from a long, short, flat or irregular bone, and then characterized grooves, crests, articulations, and other morphology. Working with partners, they consulted books, professors, plastic replicas, and real bones, and then filed paperwork for review and rehousing. With this system, students achieved a high accuracy with well over 80% of identifications being confirmed by my review. The short time frame did not lend itself to full osteological instruction, and yet students achieved an excellent grasp of the material within two

weeks. Osteology is frequently taught as a lecture course with accompanying lab time, but this may not have the greatest learning impact. With the proper tools, in this case the students' textbooks and comparative materials, osteological training can be guided by the professor and driven by the students, instantly tailoring the experience to each student and possibly speeding the work itself.

Martin, Courtney; Caulkins, Douglas; Walker, Allie; Falley, Emma (Grinnell College); Andelson, Emma (Macalester College), Strategies of Derry's Museums: A Shared Narrative? (3-07). Derry-Londonderry's museums each seek to represent the city's rich but contentious heritage. The Museum of Free Derry focuses on Bloody Sunday to explore the Catholic population's struggles while the relatively new exhibition in Derry's historic Guildhall reaches back to the Plantation of Ulster to present a seemingly bipartisan narrative of the city's troubled past. The recent opening of the Aras Colmcille Heritage Center's focuses on the 6th century life of Saint Colmcille, a man who supposedly represents both Catholics and Protestants through biblical traditions. The scope and variety of museums in Derry suggests that efforts to thoroughly commemorate the city's past while moving towards a shared and "post-conflict" future may be going smoothly (Van Til, 2008). In particular, the events of the City of Culture 2013 were viewed and promoted by many as an opportunity for Derry to benefit socially, politically, and economically. However, a closer look at the museums' individual reactions to the City of Culture celebrations highlights the discrepancies between peace-building rhetoric and the actual intentions of each institution. In particular, did the City of Culture designation have a meaningful influence on the strategies of Derry's museums? This review of local museums explores the actual impact of the City of Culture celebrations to evaluate Van Til's claims that Derry is moving towards a post-conflict status.

Mead, Dr. Chelsea (Minnesota State University Mankato), Relational Understanding and Living Languages in Higher Education Institutions (2-06). Starting in 1969 and the early 1970s, a small number of universities in the Midwest began offering language courses in Anishinaabemowin. Along with the rise of American Indian Studies programs, these course offerings brought community elders, Anishinaabeg culture, and Indigenous languages into educational institutions. This ethnohistoric paper explores the creation and development of these programs, the challenges they often faced, and their early evolutions as they strove to create safe linguistic space to rekindle relationships with their mother tongue.

Meyer, Hannah (Illinois State University), The Body Language of Athletics (3-04). Body language is an unspoken language of gestures that an individual uses to express their thoughts or feelings throughout many situations. Does a person's cultural background have any effect on their body language? In order to address this I will examine people from the United States and Japan. When pursuing this study I will assess the impact of nationality and the surrounding elements that can affect them. By understanding the process of how people present themselves through body language; I will be able to examine if these gestures are the same within the sports environment. I analyzed existing literature on the cultural differences of how adults and children express their body language in the private and public spheres. By recognizing the importance of body language in the sports realm, we will be able to see if there are any changes from one area to the next or from culture to culture.

Migwans, Crystal (Columbia University), The Shifting Scrolls of Megasi'awa: Documentation as Transformation in William Jones' Birchbark Scroll Texts (1-06). Mesquakie anthropologist William Jones (Megasi'awa) set out for the north shores of the Great Lakes in 1903 on a mission to document and save the traditions of his Anishinaabe relations. Jones was then a student in Linguistic Anthropology at Columbia University under Franz Boas. He was trained according to Boas' paradigm of salvage ethnography, and this and several subsequent trips to the Great Lakes were specifically collecting excursions for the American Museum of Natural History in New York City. His collection at the AMNH includes sacred birchbark scrolls, medicine bags, and ritual songs -- things which were

given to him willingly, yet which today have come to represent a broader theft and desacralization of Native spiritual life under colonization. Jones understood well how collection and documentation fundamentally altered objects and oral histories; fixing their fluidity and context-specificity into standardized forms. His own history and correspondences show that he had experienced firsthand the destructive and alienating forces of colonization, and felt that adapting old ways to new conditions would fortify his people against "disappearance." This paper discusses Jones' salvaging of Anishinaabe birch bark scrolls as an attempt by an Indigenous anthropologist to perpetuate Indigenous knowledge through translation into colonial formations.

Miller, Amanda (Illinois State University), Constructing Women's Criminality: A Textual Analysis (3-09). The process through which ideas of citizenship and criminality are constructed can help us better understand how the state operates and can be approached ethnographically through the workings of its institutions; where policies and practices meet and are produced. Presently, in the U.S. there is significant popular tension over the criminalization of large portions of the population according to race, class, and gender categories. In particular, the last ten years has seen a dramatic increase in the incarceration of women, particularly African American women. This may indicate that ideas about womanhood and criminality are changing, to be more compatible in the eyes of a U.S. penal system. As a prelude to a larger ethnographic examination of women's lives and their treatment in prison that asks how race, class, and gender intersect with ideas of criminality and its inverse, citizenship, I will begin by examining written documents detailing prison policies and practices. Textual analysis of training manuals for prison guards, prison policies regarding treatment of women, and even documents detailing IRB process for prisoners will take place. Analysis of these documents is in partial answer to my larger research question: How has the disproportionate increase in incarceration rates for women impacted institutionalized policies and practices in the daily operations of U.S. women's prisons?

Miller, Mackenzie (University of Wisconsin La Crosse), Talking About the Past: HoChunk Oral Histories (3-05). Oral Histories can express a culture's beliefs and relate to how they came to be. Each culture has beliefs that were shaped by past events occurring within the community and by external forces working upon the culture. By knowing how the beliefs came to be, one has a better understanding of current actions taken. These beliefs are often upheld by stories told to the younger generations, such as fairy tales or mythology. While there are two tribes who call Hooc?k their native language, there are currently only about 200 fluent speakers. This language loss is largely occurring due to the monolingual English ideology fallowed by the larger American Society. This requires one to look at how and when Hooc?k is being used in modern society to help preserve the language, thus the culture. This also places need to record any oral histories in the attempt to identify information about the past that has been passed on through this traditional medium. This information should shed light on how members of the Ho-Chunk Nation view their language and today, in addition to acting as another tool for research since there is a bias in much of what was historically documented.

Monson, Sarah (Indiana University), Ebola and the Discourse of Panic: The Media's Influence on U.S. Perceptions of the Ebola Virus (3-03). Prior to the 2014 Ebola outbreak (with the exception of Boko Haram), West Africa was not on most Americans' radar. Now in late 2014 West Africa has become synonymous with Ebola. Two major events in the 2014 Ebola timeline have marked significant shifts in the American media coverage of Ebola. The first occurred on August 2, 2014 when American doctor Dr. Kent Brantly arrived at Emory University Hospital from Liberia for treatment. The second occurred on September 30, 2014 when the CDC confirmed the first "travel-associated case of Ebola" in the United States: Thomas Duncan. Since these two events, the discourse surrounding Ebola has surged. Stories steeped in fear, criticism, and hysteria have saturated U.S. and Western media, from how one contracts the virus to who are to blame for its transmission. Drawing from news and social media sites, public panels on Ebola as well as interviews with medical

personnel, scholars, and African nationals, I examine the U.S. discourse surrounding the Ebola virus (and its evolution) since the first confirmed case in the U.S. I particularly investigate how the media engenders and circulates discourses of panic, race and otherization, and ignorance about Africa. I argue that such discourses lead to discrimination and stigmatization and ultimately obscure other important voices.

Moore, Joshua (Kent State University), Primate Habitat Assessment at Brownsberg Nature Park, Suriname, South America (3-01). Anthropogenic deforestation due to gold mining and logging is on the rise throughout the world. This is especially true in the Guiana Shield which is home to a diverse array of primates and other wildlife. Brownsberg Nature Park (BNP) is home to eight species of primate: *Alouatta macconnelli*, *Ateles paniscus*, *Cebus olivaceus*, *Saguinus midas*, *Sapajus apella*, *Chiropotes satanas*, and *Pithecia pithecia*. Miners have long exploited the gold and bauxite reserves on the plateau and surrounding areas of BNP, but in recent years the focus has been on gold. The practices employed by miners has released mercury into the stream beds, as well as increased deforestation in the construction of roads and test pits while pursuing additional gold reserves. These methods have endangered miners and destroyed primate home ranges within the park. Remote sensing affords researchers the ability to gage the extent of damage to primate habitats. This study employs IDRISI Selva (17.02) to show the percent of change to the forest and the change in the health of the trees through the past ten years. Thus providing a better assessment of changes to the primate habitat at BNP.

Mundis, Angela (Saint Cloud State University), Muhammad: The Significance of an Eagle (2-05). Muhammad is a migrant from Pakistan. He works 12-hour shifts in a restaurant in Minnesota and sends much of his money home. Muhammad's journey to the United States took many years and through many countries. His life history pivots around the story of an injured eagle he helped bring back to health when he was a child. He found the eagle in the woods near his home and his mother's helped him wrap the bird's wing. *For many months the bird stayed with us and we fed him wheat and sunflower seeds. Sometimes he would even sleep with me. When he started to fly, he would fly away and then come back. The eagle would sit in the tree and watch me. My brother also had a small bird as a pet and that eagle never tried to kill or eat my brother's bird. He respected our family.* The idea of respect and the symbol of the repaired and free eagle are important for Muhammad. He thinks his bird had great significance for him and that it could have been a sign of his future. In this paper I explore the life history of my informant Muhammad. By tracing the narratives of freedom and respect I discuss how he has formed a sense of belonging in the context of a country and culture that he feels often misunderstands him. Muhammad's is a powerful story of faith and resilience.

Myhal, Natasha; Wolf, Allison (University of Minnesota Morris), Native American Organic Garden at UMM (2-13). In the spring of 2011, students in Dr. Donna Chollett's Culture, Food and Agriculture class began a Morris Healthy Eating (MHE) Service Learning project to research and design a Native American traditional garden. Students soon recognized the project's complexity, as they began to consider the history of the land of what is now the University of Minnesota, Morris as a Native American Boarding School and the numerous culturally-based food traditions practiced for many years by Native American tribes across the country. UMM's Native American Organic Garden planting was based on the 'Three Sisters' of corn, beans and squash and also a Medicine Wheel portion was added to the garden. The Medicine Wheel is an interconnected system of teachings relating to the seasons, directions, elements, colors and the cycle of life. The goal of implementing the Native American Organic Garden at UMM is to decrease the health disparities within the surrounding community and for Native American and Alaskan Native students. This goal is in response to the MHE comprehensive community assessment survey, to which Native American students responded that they had challenges affording and accessing healthy foods.

Nader, Antara (Macalester College), Behind Closed Doors: Female Migrant Domestic Workers in Dakar, Senegal (2-18). In Senegal's capital of Dakar, one in four women works as a domestic servant. The majority of this labor force comes from Senegal's rural regions, filling a demand for domestic labor that grows as more urban women enter the formal economy. Despite the magnitude of this field, the private nature of the domestic sphere renders it largely unregulated as a workspace, often subjecting maids to difficult work conditions and exploitation. The maid's status as poor, female, and a migrant predisposes her to accepting and keeping undesirable work conditions in the city, allowing an inexpensive and widely obtainable labor force to urban dwellers. While domestic work in Senegal used to operate on a division of gender, in Dakar it is now increasingly delegated between women on the basis of socioeconomic class. This paper draws largely upon ethnographic research that I conducted between two visits to Senegal: one during fall of 2013 and one in the summer of 2014. During this time I conducted over thirty semi-structured interviews with maids, employers, and activists. Based on field and literary research, I argue that domestic labor manifests today as a line of work in which inequality is central, inherently producing a power structure and operating on a stage that has been crafted by the dominant group. The establishment of hierarchy within the home is not a one-time event, but is instead maintained through a series of arrangements that are rehearsed and reinforced in the daily interactions between the employer and employee.

Neece, Madison (Augustana College), Familial Foodways: Preparing the Recipes of Our Recent Past (1-08). Shared between members of a family, meals are prepared and consumed with a collective sense of identity and togetherness. Based on ethnographic fieldwork, my research examines how families in the Midwest construct generational memories through the practice of preparing family recipes at home. Sitting down for a meal together may become an increasingly rare habit as the way we express ourselves and our food culture changes. The intimate, yet performative actions of daily cooking and special event cooking reveal how our bodies are used to tell stories about our food and our family history. In this paper I examine how the process of cooking elicits stories. Through a lens of Jacksonian phenomenological anthropology, I build an analysis around how a *Lebenswelt,* a lifeworld, is built around certain dishes, and how individuals experience their reality through the process of cooking, eating, and sharing food and stories together.

Nesper, Larry (University of Wisconsin-Madison), Dispossessing the Ojibwe Mixed-Bloods and Capitalizing Nineteenth Century Mining Companies in Wisconsin (2-06). This paper explores the great disparity between the intentions of Congress and the outcomes in realizing the provision of an mid-nineteenth century federal Indian treaty that guaranteed mixed blood people "belonging to the Lake Superior Chippewa," 80-acre parcels of land in the lands ceded in previous land cessions treaties. Though the Congress had been quite concerned with the issue of the alienability of lands held by Indian and mixed blood people, manifesting this concern in various ways in the text of a series of federal treaties over a number of years, many of the mixed blood allotments became the property of emergent iron mining companies within a few years of the implementation of this provision. The paper has implications for how ideas of citizenship were changing as well as the ways in which the relationship between federal and state jurisdictions were in conflict over matters dealing with Indians and associated peoples. The issue is salient currently because Gogebic Taconite is proposing to mine these lands that were once held by these Ojibwe mixed bloods.

Newlin, Atley (Illinois State University), New Perspectives of the Relationship between Cultural Identity, Globalization, and Modern Technology (3-03). It is important to shed a new light on how technology has changed the way we perceive one another in the sense that we can communicate with virtually anyone at any time. This has an effect on how an individual may identify themselves within a given group created by technology such as social media websites, cell phones, and computers. In the broad sense, globalization plays a key role in creating an international social group that may function by the exchange of cultural values. Due to modern technology one may identify with a social group

that may not necessarily take place on face to face terms. Instead this socially identified group may interact, exchange ideas, and share experiences all using the means of technology. Integrating technology with cultural identity influences people on a micro level and must be interpreted to understand how we create and label our digital social groups, and how these technological groups create a sense of belonging within a given society. It will be important to investigate the process of shared values and ideals between cultures through technology such as social media because it may give an individual a new sense of identification within a given group of individuals from different culture spheres. Through investigation and comparison of personal social groups within media such as Facebook, Twitter, and LinkedIn, a better understanding of how globalization creates a new sense of cultural identity will be established.

Heather O'Leary (McMaster University), Conspicuous Waters: The Performance of Class and Water Wealth among Delhi, India's Water Poor (2-11). As the millions that live in Delhi's underserved water communities burgeon daily with new in-migrants seeking India's middle-class dream, many must grapple with the new urban culture which mediates their relationships among other people and the natural world. Urban culture is fashioned and refashioned by not only those with uncontested membership to the city, but also by those who construct urban culture from the periphery or the unacknowledged core. The negotiations of class and urban membership are in no place more contested than in the interstitial places of the city. This paper traces the performance of class in these interstitial places through the display of water wealth by members of the urban water-poor. It draws on eighteen months of fieldwork among in-migrants that grapple with water poverty in a city that continually develops water infrastructure technologies to supplement the water of those who need it least. Tracing the water narratives that mark people's stratified relationships to their employers and neighbors, reveals that integration into larger circuits of the urban economy is dependent on the conspicuous consumption of water. This greatly affects those that work for the water-wealthy, particularly, domestic workers, who are more fully integrated into the lives of the water-wealthy as agents of water-based cleaning and allocation. To these workers, water serves as a proxy for development at large, showing the systemic failures and innovations that lead to increasingly selective accumulation of wealth and status. However, workers do not simply adopt overt signs of water wealth, instead, reinterpret, reject, and re-incorporate them. In the contemporary era of water insecurity, unequal development and the disproportionate threats of climate change, conspicuous consumption within the working classes could not be more critical to the understanding urban water cultures and the mitigation of water insecurity.

Olson, Scott (Grinnell University), Police in Leather: Protecting Consent and Queer Politics in BDSM Spaces in Chicago (3-11). This paper assesses the importance of certain police figures in leather and BDSM spaces—doormen, bartenders, dungeon masters—to the viability of the subversive queer project in which these spaces are engaged. Specifically, the paper examines the role of these figures in preserving consent in the sexual interactions between BDSM practitioners in the space, and the essential nature of consent to a politically queer BDSM. Without negotiated consent, BDSM and leather practice not only becomes a particularly insidious form of violence, but its disruption of a normative matrix of sex, gender, and desire is thwarted, as at least one partner is denied the ability to participate freely in this radical subversion of identity. Even though most practitioners of BDSM adhere very strictly to a safe, sane, and consensual or risk-aware consensual model of sexual practice, practitioners who violate consent or otherwise take a cavalier attitude toward the sexual limits of their partner(s) do exist within these spaces. By exploring leather and BDSM spaces in Chicago and interviewing the practitioners who frequent them, the policing mechanisms which protect a space and the people within it from violators of consent reveal themselves as both robust and complex, interacting with the diverse practices, histories, and aesthetics of Chicago's public BDSM spaces. I argue that these policing mechanisms protect spaces from violators of consent, who not only inflict

harm onto the bodies and minds of their partners, but threaten the viability of public leather and BDSM spaces, and the queer project these spaces promote.

Onate, Alma (Northern Kentucky University), AIDS, HIV, and Witchcraft in Sub-Saharan Africa (3-15). As a pre-med student, I have become interested in how ethnographic information on non-western cultures can strengthen the global medical communities approach to epidemic disease. To this end, this paper will focus on the Link between HIV and witchcraft beliefs among different sub-Saharan cultures. In the early 1980's, the HIV epidemic broke out in Africa. With a rapid method of spreading, a lack of knowledge about the disease, and no treatment or cure, HIV quickly became lethal. Many African cultures turned to explanations that included witchcraft and sorcery in their quest to cure, treat, and even prevent HIV, in contrast with many global institutions that sought to combat HIV with science. This paper will first analyze the way that witchcraft is constructed by the Akan, Lugbara, and Ndebele people. Then these beliefs will be linked to their understanding of disease, specifically illuminating how these beliefs impact the perception, spread, and treatment of HIV in these cultures. I will juxtapose Western and the sub-Saharan cultures' responses to HIV, noting both the similarities and differences. Finally, and most importantly, I will delve into the lessons that this epidemic can provide for a global medical system, allowing better healthcare for people of all cultural practices and beliefs.

Ortiz, Cristina (University of Minnesota – Morris), Introduction to Latinos in the Midwest Research (2-13). Students in a number of UMM Anthropology classes since fall of 2013 have had the opportunity to contribute to local research about how different parts of the Morris community have experienced a recent increase in Latino residents. Students in courses on Anthropological Methodology, Latinos in the Midwest, and the Anthropology of Education contributed to a constellation of ongoing, interconnected, and interdisciplinary projects. The service-learning components of these classes allowed students to gain practical skills while contributing usefully to the community. This experience presents an opportunity for students to consider the relationship of the University to local stakeholders and encourages students to view their learning process as a potential resource for their community.

Palmquist, Julia; Monnier, Gilliane; Feinberg, Joshua (University of Minnesota); Edward Fleming (Science Museum of Minnesota), Analysis of Archaeological Features at the Bremer Site (21DK06) using Microarchaeological Methods (1-03). The Bremer site is a multicomponent pre-contact site located in southeastern Minnesota. The site was excavated from 2011 to 2014 as a joint effort between the University of Minnesota and the Science Museum of Minnesota. As part of the ongoing analysis of the site I conducted the analysis of the archaeological features that were excavated. I used ethnohistoric accounts of Native American activities as well as archaeological data to create a set of expectations for identifying features at the site. This information allowed me to create models for specific feature categories, and to aid in identifying activities that would create the features. I then applied a microarchaeological approach to better understand the nature of the features. Specifically, I used flotation to recover micro-artifacts and charcoal present in the features, and magnetic susceptibility of sediments to understand soil formation processes. This paper demonstrates the usefulness of approaching feature analysis from a new perspective, using a combination of traditional and nontraditional methods.

Passariello, Phyllis (Centre College), Observations on the Buddhist Unholy: Zombies, Corpses, Spirit Houses, and Organ Transplants (3-16). Drawing on a variety of ideological and ethnological aspects of Buddhism, this paper investigates when and where the concept of 'the living dead,' and its hangers-on, intersect with, not only the formal tenets of Buddhism, but also with its folk practice, particularly in Southeast Asia. Animism in its widest sense is implicated. Historical and contemporary literature and examples are included, as well as some on-site field data compiled

recently by the author, from Thailand and Cambodia.

Payne, Steven (University of Memphis), Praxis as Education, Education as Praxis: Labor Organizing, Anthropology and Popular Education (2-19). Both popular education and critical applied anthropology share many of the same tools including participant observation, valuing emic perspectives and ethnographic writing. They also both favor working in or with marginalized communities. Popular education, however, focuses explicitly on anti-capitalist organizing, while such concerns have been relatively peripheral to anthropology until recently. Following in the footsteps of Paulo Freire, labor unions and social movements in Brazil have long embraced popular education. Today, in the face of the collapse of the U.S. labor movement, some labor unions take inspiration from Brazilian unions' popular education model. In this paper I review the anthropology and history of popular education. I also propose next steps for an ethnographic study of an organizing partnership that involves transmission of popular education practices from Brazil to the United States.

Peck-Kriss, Brenton (Beloit University), Rituals of the Sword: Armored Combat, History, Status, and Chivalry in the Society For Creative Anachronism (2-12). This project is an ethnographic investigation about the history and development of armored combat in the Society for Creative Anachronism (SCA), one of the world's largest historical re-enactment societies. Armored combat, as both a sport and symbolic performance, serves a series of cultural and ritual purposes within the SCA, from acting as a part of the selection of ritualized Kings and Queens, to helping set the rhythm of the society's year. While armored combat is frequently considered the least historical part of a society that already freely blends the fantastical and the theatrical with the historical, the centrality of the sport to the society can hardly be overestimated. In this paper I investigate through interviews, observation, and textual research, how the society's history, material culture, rituals, and performances have discursively shaped each other, and the formative effects they have on the relationship of individuals to the larger society, and to the mundane world beyond. I discuss the ways in which the ritual of combat becomes a space to embody the virtues of chivalry and honor, as these fighters understand them, and through their performance construct and reproduce the larger meanings of the society. This ethnography draws upon theories of performance, tradition, ritual, masculinities, and material culture to more fully understand the complex structures of this subculture within the SCA. This work deepens understandings of the interactions between tradition, ritual, and material culture in a wider cultural context, and contributes to scholarly conversations in both anthropology and history.

Pintok, Molly (Saint Cloud University), Becoming Fatuma (2-05). In this paper I present the life history of my informant Fatuma, a Somali refugee and Minnesota resident. Being a refugee for Fatuma represents never quite belonging anywhere and never being fully understood. Unfortunately, for many locals in Willmar, the small town where she lives, the status of refugee is nothing more than a title that grants free handouts to those undeserving immigrants who wield it. It is a discriminatory perspective that many around her hold and is one that weighs heavily on Fatuma and her sense of belonging and identity. During her early years, Fatuma remembers being associated with a number of labels. She was a Somalian refugee, she was a Muslim, she ?was a girl, and she was Hawiye. But she never felt that one label or another really fit her. For her family she was Fatuma. But Fatuma was not sure who Fatuma was or wanted to be. She merely existed in the world she was born into. Meeting her husband was a turning point in Fatuma's identity. As an Arab he was not who her parents expected her to marry. In a way this freed her to explore who she wanted to be and how she wanted to live in this world. These are issues I explore in this paper.

Posthumus, David (Indiana University), The Social Organization of Contemporary Oglala Lakota Religion (2-06). For many Oglala Lakotas of Pine Ridge Reservation in southwestern South Dakota ritual structures life. The contemporary religious landscape consists of a number of ritual

groups, which I refer to as ritual *thiyóšpaye*s, after the Lakota word for band or lodge group, the extended family and historical basic unit of kinship. At the center of these groups is a religious practitioner, a symbol of group identity and solidarity. Ritual *thiyóšpaye*s are social units consisting of a core group of usually male followers of a specific practitioner and their families. These groups also include a number of sub-core members and their families who regularly attend rituals and other corporately sponsored social events. The cohesion of a ritual *thiyóšpaye* is based largely on equality, mutual help, participation, and one-mindedness. The relationship between a practitioner and his ritual *thiyóšpaye* is dynamic, characterized by reciprocity, mutual influence, and exchange: the practitioner shapes the religious beliefs, worldview, and identity of his followers, symbolizing the group to both members and nonmembers, while simultaneously being shaped by his followers as a representative of their social, psychological, and religious needs, beliefs, and values. Although patterns of social interaction have changed dramatically since the dawn of the reservation period there remains a distinct and undeniable continuity with and fidelity to past traditions. In this paper I examine continuity and change in Lakota religious belief and ritual practice, focusing on the social organization of contemporary Oglala religion.

Ragland, Katie (Northern Kentucky University), Modern Prophecy: The Existence of Contemporary Divination Methods (3-15). Humans are bound to the future; a relationship that encourages a practice such as divination, which seeks to erode the separation between the perceivable and unknown. Eternal reliance on the events of the future creates the need for methodologies that strive to, ultimately, eliminate the uncertain. Traditionally, divination has been thought of as synonymous with non-western cultures, departed historic traditions, and religious belief. However, this paper explores types of divination that are modern, Western, and secular in nature. By modernizing divination, humans have disguised these traditional methods and created a spirit-science. This paper will analyze two modern forms of divination: Meteorology and Phrenology. These are examples of predictive-science that have been accepted as truth by intellectuals within modern day academia. Meteorology, the scientific investigation of the sky and weather patterns, can be seen as comparable with ancient techniques of divination that included predicting future events through weather anomalies. Phrenology is a prophetic exploration of the skull as a way to predict human undertakings correspondent to skeletal formations. Though no longer widely accepted, it can be argued that similar methods are being used in neuro-science and personality tests today. As an important part of modern scientific thought, these examples provide a multifaceted examination of divination in the modern West.

Randall, Theodore (Indiana University South Bend), Afrocentrism: Where is It and Where is It Going? (2-10). The following presentation discusses Afrocentrism's transition over the past 40 years from a more academic endeavor to one more non-academic in expression. This is accomplished by describing the positions of Afrocentrism's major writers. The major positions briefly discussed here include the African origins of Ancient Egypt and Western Civilization, the African presence in Early Asia and the Americas, the acknowledgement of the impact racism/White Supremacy on the contemporary social psychological and political economic status of African Americans, and the advocacy for the development of an Afrocentric curriculum to counter the present mainstream/Eurocentric curriculum with a more balanced Afrocentric curriculum to diminish self-hate and empower the African community. The particular positions of these Afrocentric writes are at minimal perceived controversial, resulted in the ostracism if not downright expulsion of themselves and their related African/Black Studies Programs from academia. Nevertheless, a substantial presence of Afrocentric teaching remains if not flourishes outside the academy in the form of public lectures, DVDs, radio programs, books and other forms of literature, and YouTube videos. Given the pervasiveness of Afrocentric materials outside of the academy and its associated lack of peer review, an analysis of the content is warranted. The presentation concludes by providing this critique of Afrocentric content and it major proponents.

Reason, Joy (The University of Toledo), Education in America: Promoting Diversity or Maintaining Segregation? A Qualitative Study of Toledo Charter Schools. (3-17) Schooling in America has always been valued and in current times it is a somewhat contentious topic. Reformers of K-12 education have criticized an increase in spending yet little noticeable gain in test scores along with the fact that American students are typically behind their foreign peers on standardized tests. Charter schools are seen as a possible positive alternative to public schools as they have the flexibility and individualization of a private school but are available to all children at low or no cost. Through observations, qualitative interviews with administrators and though some secondary analysis the researchers focused on the demographics and backgrounds of the students from three different charter schools in Toledo, Ohio. The results indicate that some of the charter schools in Toledo, although perhaps not intentioned, appear to be segregated as they do not reflect the demographics of the Toledo population at large. The researchers studied a predominately Black, predominantly Latino and predominantly Muslim school that either cater to the specific population though specific courses offered or just happened to be made up of a minority population. The results indicate that parents tend to be more satisfied with the charter school for their children as opposed to their designated public school despite there not being a huge difference in test scores or state report card scores.

Roberts, Bruce (Minnesota State University Mankato), Cellphones, Simba and Selfies: The Impact of Technology on the Study Abroad Experience (3-13). Study abroad programs offer students multiple opportunities for meaningful experiential education outside their home country. From an anthropological perspective there can be little doubt that this kind of opportunity has enormous pedagogical potential. In reality though numerous variables can and do impact the quality of the study abroad experience. This paper considers one of those factors – technology – and examines the effects it can have upon the study abroad experience. It begins with an examination of the current literature on this new topic and then moves on to consider the author's experiences in East Africa, first as a graduate student twenty years ago and then later as the faculty leader of multiple study abroad programs to Kenya and Tanzania from the late 1990s to the present. The paper concludes by offering a few suggestions for those who either participate in or lead study abroad programs.

Sain, Laura (Southern Illinois University), Welcome to America!: Culture Brokering on Behalf of International Students (3-17). Welcome to America! We are a diverse university, welcoming all students regardless of their country of origin. Now that you are here, speak English clearly, dress like we do, change your culture and beliefs to fit in with ours, and enjoy your stay. Is this the message we are sending to our international students? According to the feedback from the surveys that have been done in universities across America, it is. International students are a financial asset to our economy; they enrich our learning with their perspective, and give us a chance to promote goodwill to other countries. International students struggle with speaking and understanding spoken English. This hinders them in many ways, making friends, understanding their professors, participating in class discussions, and generally feeling left out of campus life. This presentation will report on an internship at a small college in southern Illinois that is developing support services for international students. Whereas the primary goal was to assist international students in their adaptation to social, cultural and linguistic challenges, there was an equal need to assist the host culture in their adaptation to host and welcome internationals.

Salter, Bret; Dahlquist, Linnea; Smith, Darcy; Strader, Carra (Minnesota State University Moorehead), Golf Carts, Hot Pop, and Indian Tacos (there may have been a powwow as well): An Ethnography of the Blackhawk State Park Powwow (3-08). On Labor Day 2014 Minnesota State University's Meshkwaki Research Group experienced the Blackhawk State Park Powwow. This paper discusses the Group's fieldwork among Sauk and Meshkwaki peoples in relation to the Blackhawk State Park Powwow. We will present a brief history of this cultural event, discuss the role of both the Sauk and Meshkwaki peoples in it, as well as provide an ethnographic overview.

Saltman, Sara (Macalester College), The Grass that Grows on Top of Bodies: Women, Genocide and Marriage in Rural Rwanda (2-18). *The 1994 Rwandan genocide had a deep impact on many social institutions, including that of marriage. The gendered mortality effects of conflict resulted in a demographic situation in which there were more women than men, more wives than husbands in Rwanda immediately following the genocide. These women found ways to maintain families and households in the absence of their husbands. My project draws upon ethnographic fieldwork that I conducted in 2014 with a rural women's collective in the Southern Providence of Rwanda. The women's collective comprises women survivors and wives of perpetrators who came together to form one of the first reconciliation initiatives. My project explores: What was the experience of women who lived through genocide in Rwanda? How was the institution of marriage transformed through genocide? How does the women's collective supplant some of what is provided to women through marriage? And how do women narrate these realities?*

Santos, Monica Fides Amada (University of Illinois), Ballet dancing and the Philippine Nation (3-02). In this paper, I examine how ballet practitioners in the Philippines, through their discourses and practices, imagine the Philippine nation. Ballet dancing became firmly entrenched as part of the repertoire of expressive cultures in the Philippines as the 20th century progressed, with the expansion of a local performance repertoire and growth of local ballet schools. Drawing on my ethnographic research conducted mostly in Manila, Philippines, from 2010-2013, I study how notions of nationhood are embedded in these developments. Guided by Anthony Smith's (2005) notions of 'civic-territorial nationalism' and 'ethnic-genealogical nationalism' with their attendant concerns rising out of the consequences of contact with other nations, I discuss how strongly held perceptions about training and performance of the ballet, such as the use of foreign-based ballet syllabi and training methods, are informed by a ubiquitous and un-reflexive/uncritical sense of globality. My findings suggest that local ballet practitioners express a sense of Philippine nationhood through a dialectical tension between the assertion of Filipino interiority (i.e. looking inwards) and the desire to be equals with their global contemporaries. Too often, these desires are expressed through the racial and social inferiority of Filipino bodies, mostly a consequence of *being* in the Philippines. I explore these ideological constructs in tandem with narratives of Philippine nationhood in during the Marcos era, when the arts became a tool for the search for the "Filipino soul," as well as in the context of Filipinos in diaspora.

Sapieaza, Zachary A. (Sothern Illinois University), Ways of Speaking Versus Ways of Thinking: Artificial Distinction or Worthwhile Consideration? (1-07). Utilizing Dan Slobin's (1996) conception of "thinking for speaking" as a framework of theoretical consideration, this paper will propose that there are multiple ways of thinking that influence and even dictate an individual's way of speaking in any given communicative event. Both ways of speaking and ways of thinking are essential components in determining an individual's communicative competence, the total number of possible communicative acts available at one's disposal, and to a lesser extent, how the categories of talk are conceptualized by the individual. Additionally, this paper will position Slobin's "thinking for speaking" as the primary way of thinking in most speech communities (with the possible exception of the Deaf community), but it is by no means the only way of thinking. In examining the relationship between ways of thinking and ways of speaking, this essay will offer new and unique insight into phenomena such as imagined interactions, self-talk, and notions of the inner voice. Finally, this essay will explore how speech acts can go "awry" when ways of thinking do not correspond with the available ways of speaking in a particular speech community and/or communicative event.

Schalge, Susan; Pajunen, Matthew; Damlo, Kelli (Minnesota State University, Mankato), Producing Common Understanding: Service-Learning and Anthropology (3-13). Experiential education techniques such as service-learning and community-based research are gaining ground as important pedagogies for producing anthropology, knowledge about anthropology, as well as future anthropologists. Key to the success of these techniques, developing and maintaining meaningful

partnerships are crucial to facilitating student learning in the community. Here we examine the reciprocal relationships established through service-learning partnerships, the various needs of different stakeholders, and how these needs intersect. In short, we explore key aspects of the relations of production in service-learning. We employed a mixed method, multi-perspective approach, combining interview data and participant-observation with students, faculty, and community partners. During analysis, we examine how each constituency balances their needs against the needs of others. We go on to investigate the significance and impact of common understandings within service-learning experiences. Faculty and students' perspectives have been well-studied. Conversely, community partners and their associated sites have often been overlooked because they exist outside of the academy, despite the fact that they are primary sites of learning. Evidence shows that community partners' interests, needs, and understanding can differ markedly from faculty and students'. Additionally, we explore how the costs and benefits of using service-learners affect community partners programs and how community partners implement strategies to optimize service-learning within their programs.

Scheffler, Kyle (DePaul University), A Look at Perceptions of Study Drug Usage Among Undergraduates (2-19). Drawing on interview and anonymous survey data, perceptions of both harm and benefits derived from prescription 'study drugs' (Adderall, Vyvanse) usage among undergraduates at a large Midwestern private university are analyzed. Both interviewees and survey respondents who reported study drug usage rarely had a prescription to the drug. Motivation for using study drugs stemmed from the desire to succeed academically, with many admitting to using it as a crutch for when their course load becomes overwhelming. Societal pressures to land a successful career out of college were widely cited as incentives for using study drugs to enhance academic performance. Students reported a wide variety of troubling mental and physical symptoms as a result of study drug usage such as lack of sleep, lessened appetite, and increased irritability; however, most knew very few long term health consequences of taking the drugs. Students interviewed were largely unaware of the close chemical relationship between the active drug in study drugs and the illicit drug Methamphetamine. Most interviewees who reported study drug usage also proclaimed they would not use many illicit drugs. Study drugs were conceived to be safer than illicit drugs due to their legal status. These nonmedical prescription drug users demonstrated a mental dependence on study drugs to maintain an advantageous academic career.

Schirmer, Ronald C. (Minnesota State University Mankato), Oneota Beyond Silvernale: Red Wing is More Than You Think (2-15). Since Oneota manifestations in the Red Wing region were first described in the 1940s they have been almost invariably treated as an adjunct to the Mississippian-related Silvernale phase. Yet there are many more sites that only have Oneota components than have Silvernale or Silvernale and Oneota components. A separate and full consideration of Oneota beyond Silvernale is badly needed and can help inform debates about the nature of the relationship between the two entities.

Schmidt, Jared (Minnesota State University – Mankato), Little Diaspora on the Prairie: Examining the Influence and Impact of Hmong Culture on Community Identity in Walnut Grove, Minnesota (2-19). Walnut Grove, Minnesota has become famous as result of the *Little House on the Prairie* book series by Laura Ingalls Wilder and the 1974 NBC television show. This presentation will firstly demonstrate the degree to which Walnut Grove has embraced the pioneering heritage of Laura's life and the childhood nostalgia centered on it as an internationally exported identity. This will then be followed by a critical examination of the influx of a Hmong ethnic enclave which began in 2000 and has impacted the face of this rural, predominantly Caucasian, agriculturally focused community. Currently one third of the Walnut Grove's 871 residents claim Hmong ethnicity. In order to understand the impact this distinct culture is having on the identity and heritage of Walnut Grove, the theoretical framework of diaspora will be utilized. Through diaspora theory this

presentation will demonstrate how Hmong culture has been shaped following the American war in Vietnam in relationship to world events and their continued narrative of forced relocation. This theoretical lens will allow for an examination of how Hmong identity is being shaped and represented as a result of traditional kinship structures, artistic expressions and cultural representation in Walnut Grove. This presentation will demonstrate the degree of identity formation and reformation present as Walnut Grove seeks to not only continue the tradition of a heritage focused on Laura Ingalls Wilder, but negotiate and incorporate the diversity brought by the Hmong diaspora.

Sellers, Jessica (Northern Kentucky University), Sharing a Bed with Death: Necrophilia and Queer Theory (3-11). This paper analyzes necrophilia, a topic not often approached in academia. Specifically, the author will focus attention on the different types of necrophilia, the qualities of a necrophile, and the theories that attempt to explain the disgust many people find in the thought of sexual attraction to corpses. Throughout, it is made clear that there is currently an insufficient amount of evidence on necrophilia to provide accurate theorization regarding this fetish. Overall, the author concludes that the lack of necrophilic research and data has hindered researchers' abilities to appropriately determine the causes of and treatment for necrophilia. This paper then goes on to apply Foucault's theories of sexuality to necrophilia, specifically examining his ideas of sexual speciation and bio-power. Based on Foucault's philosophies of sexual labeling and governmental power over the body, this paper seeks to explain how the necrophile has been classified as a sort of sexual leper in Western society. The author considers how medical, scientific, and governmental control over sexuality may be the cause of the diminutive quantity of examined necrophiles in the Western world, robbing the scientific community of critical research opportunities to explain necrophilia.

Serunjogi, Tefiro (Grinnell University), Playing nice: A study of corporate social responsibility in America's agricultural sector and its implications for business success and the environment (1-08). Corporate Social Responsibility (CSR) is often treated as a public relations tool that businesses only resort to in order to restore or build their reputations. However, CSR amongst commercial agriculture firms in the United States is taking on a new form with businesses choosing to more actively align their CSR efforts with their core business goals. Commercial agriculture has long been criticized for its impact on the environment. The growing dead zone in the Gulf of Mexico is one of many examples of how commercial agriculture has had detrimental impacts on the natural environment. The development of Genetically Modified Organisms (GMOs) as well as the growing use of fertilizers and pesticides have been singled out as being some of the primary drivers of these negative effects. Using official data from the United States Department of Agriculture (USDA), I show that the increased alignment of CSR with core business objectives among commercial agriculture companies may be helping to mitigate environmental degradation. This is particularly apparent for corn cultivation where nitrogen application rates have remained relatively constant over the course of the last 30 years while yields have continued to grow. This progress can in part be attributed to the creation of sustainable and nutrient-efficient corn varieties as well as the adoption of better farming methods that are largely a result of commercial agriculture companies building a greater sense of sustainability into their products and processes.

Shandy, Dianna (Macalester College), Angi Faiks (Macalester College Library), Ethnographers in the Library (2-07). The role of anthropologists in user-centered research has gotten a lot of attention in recent years. Most of this focus has revolved around anthropologists working in the corporate sector. Another small, but growing sector in which user-centered research is gaining traction is the library. In fact, a growing number of institutions are carving out positions for ethnographers embedded in libraries. Librarians take great pride in their expertise in user-centered design and services. Yet, many library assessment strategies are insufficient to determine whether or not their services are indeed meeting user expectations. In the past decade, librarians have increasingly turned to ethnographic studies to more fully understand how library patrons are

interacting with library spaces, staff, services, and materials. In this paper we discuss a pilot project in which we engaged undergraduate students in an ethnographic study of our institution's campus library to better understand how students, faculty, and staff use the library. Through participant observation, key stake holder interviews, focus groups, and auto-ethnography, students not only provided valuable information and feedback to library staff, they also gained experience using a range of ethnographic techniques. The paper concludes with some observations about the potential for anthropology to be a tool to understand the transforming domain of higher education.

Shaw Jr., William (Illinois State University), Capoeira: Practice and Theory of Authenticity (3-04). Capoeira is a multidimensional art form that encompasses music, dance, martial arts, songs, language, culture, history, and sometimes even a spiritual element. The purpose of my study is to understand the meaning of authenticity and how individuals come to create, obtain, or acknowledge their authentic selves by researching this process within capoeira. I wish to understand what authenticity means to Denis Chiaramonte, who is a São Paulo native visiting professor of capoeira at the University of Illinois at Champaign-Urbana with 25 plus years of experience. The first part of this paper primarily examines Charles Lindholm's work on authenticity explaining origin and content along with John Lowell Lewis' prior ethnographic research on capoeira. The second part of this paper uses these studies to understand what authenticity means to Denis in changing his group's recent focus from a contemporary to traditional style under Mestre João Grande. The importance of authenticity to people and cultures gives them a connection to something bigger then themselves gaining social, cultural, or even spiritual sustenance that may alleviate negative symptoms of the human condition.

Shiva, Amir-Pouyan (University of Minnesota), Being Written While Writing: How Blogging Contributes to Thought in the Persian Blogosphere (3-03). Testimonies of 'finding oneself' abound in the discourse of Iranian bloggers who use writing as a means to craft selves. These testimonies call into question the dominant approach to studying the Persian blogosphere. This approach considers the Persian blogosphere as a representation of bloggers' already-made, fully constituted, and ideally dematerialized inner selves or an externalization of their already-thought ideas. Contrary to this view, this paper shows that writing in blogs is enfolded in a specific technological medium that contributes to the formation of the self it claims to innocently represent. Drawing on fieldwork research, I examine how Iranian bloggers use blogging as a technology of the self—a method that allows them to bring about change in their thoughts and conducts. I argue that Iranian bloggers expand the locality of thinking to their blogs and the blogging community as they let technologies outside them process, sort, and store information for them.

Siewert, Lia (University of Texas), **The Wooden Indian Speaks: Theatre as Documentation of Self-Representation (1-06).** The Debajehmujig Creation Centre, an Anishinaabe theatre collective on Manitoulin Island, seeks to represent the Anishinaabe people in accordance with community priorities, and in refusal of settler colonialist, Canadian categories. Debajehmujig strives to address, among other concerns, Anishinaabe language revitalization, experience, and representation. By video recording live performances, Debajehmujig documents explorations of identity and history that orient to Anishinaabe values and community narratives. This theatre documents self-representation through performance in plays such as *Please Do Not Touch the Indians*, which examines perceptions of First Nations peoples as non-human objects to be observed. The play breathes life into "wooden cigar store Indians" who share personal stories with the audience about their lives as Anishinaabe people, thereby transforming the static object into a dynamic subject. This and other plays written and performed by Debajehmujig aim to intervene in colonialist representations of Indigenous peoples that often dehumanize and deny contemporary relevance to Indigenous subjects. Debajehmujig's video recordings of traditional narrative performance and original plays in both Anishinaabemowin and English create an archive of self-representation that works against settler colonialist accounts that endeavor to encourage nationalist objectives rather than benefit and accurately represent the communities to whom they refer.

Sinnott, Kate (Macalester College), CRM Research Along the Mississippi: A Collaborative Approach (2-14). A team of undergraduate students, faculty, and a professional archaeologist conducted a Phase I archaeological survey at Macalester College's Katharine Ordway Natural History Study Area (KONHSA) in Inver Grove Heights, MN. This poster describes the collaborative nature of the project from its beginnings in the classroom, execution in the field, analysis in the lab, and reverberation throughout academic and professional communities. In the spring 2013 academic semester, students in an Introduction to CRM course were tasked with performing a literature review of the archaeological history surrounding KONHSA. Completion of the literature review, which eventually formed a large portion of the final project report, put students in contact with the State Archaeologist of Minnesota and representatives of the State Historic Preservation Office, MN Historical Society, MN Indian Affairs Council, and professional archaeologists. In the summer of 2013, a team of five students from the CRM course, a Macalester faculty member, and a professional archaeologist executed the Phase I survey at KONHSA, funded by a Minnesota Historical and Cultural Heritage Grant from the MN Historical Society. 100 shovel tests were placed across KONHSA, 19 of which were positive for precontact materials in three concentrations throughout the property. A fourth site, in the form of lithic surface scatter, was also identified. The material was processed at Macalester. Completion of the project was marked by the submission of a final report and archaeological site forms to the Office of the State Archaeologist, and artifacts were accessioned to the Science Museum of Minnesota.

Slank, Carly (Washtenaw Community College), Sexual Dimorphism of the Talus Among Prehistoric Populations from the Osmore River Valley, Peru (2-14). Measures of sexual dimorphism as derived from skeletal remains can be used to estimate trends in overall health of a population over time. Here we evaluate sexual dimorphism of the talus in a small sample of individuals (n=25) from two prehistoric populations from the Osmore River Valley of southern Peru: the Roca Verde (1000 BCE to 500 CE) and the Chiribaya Baja (1000 CE to 1450 CE). Three measurements of each talus were collected: length, width, and height, using a mini osteometric board. Differences between sides were not found to be significant, and right and left measurements were pooled to increase sample size. Sexual dimorphism was estimated both as the difference between average measures by sex divided by the average male measurement, and as the reliability of the talus to classify individuals by sex using a logistic regression. The average measure of sexual dimorphism was 9.9% for Roca Verde and 11.1% for Chiribaya Baja. A logistic regression using each of the three talus measurements classified individuals correctly by sex between 81.8% and 100% among the Roca Verde and between 78.6% and 85.7% among the Chiribaya Baja. A step-wise logistic regression that combined all three measures correctly classified 100% of individuals from Roca Verde and 92.9% of individuals from Chiribaya Baja. These results suggest that sexual dimorphism changed over time among the two populations. As the environment of the Osmore River Valley remained relatively constant over time, differences in health are likely a result of cultural changes.

Smalt, Lee (Minnesota State University Moorhead), Turn Down for What!?: A Study in the Challenges Surrounding Work in the Electronic Dance Music (3-08). The bar and club atmosphere is where a large portion of the world's population goes to mingle, imbibe, and dance their stresses away, particularly if they are young and unattached. Behind all of the lights, music, excess, and energy is an industry that has its own subculture of accepted norms and expectations for it's professionals. I interviewed musicians, also known as artists, as well as the promoters responsible for hiring them, as way to get firsthand accounts of life within EDM. I also do some supplemental content analysis of both EDM periodicals, and academic articles that relate to this subject, in order to cross-reference my data. My data sources are primarily people, but also included websites and magazines. Additionally I cross-reference my findings with 23 of the subjects themselves in order to add validity to my conclusions. I'd like to know what are the most pressing challenges of working within the Electronic Dance Music (EDM) industry, and how do those professionals manage those expectations.

Sommers, Madison (University of Central Missouri), Jim Myers' Art Collection (3-05). Jim Myers (1958-2013) was a Warrensburg artist, who has been recognized in regional and international art fairs. His vast collection of folk art has never been cataloged and is currently under the care of his family. Jim Myers is known for his use of mixed media and his work ranged from paintings and pottery, to huge sculptures. He studied at Hollywood Art Center School and the Paris American Academy of Art. The materials used in the production of the art are as varied as the subjects, most pieces are assemblages of items he found or bought. Some of his art works are functioning household items including lamps, chandeliers, and chairs. The collection of Folk Art can share a vast variety of techniques and methods that were utilized within each piece. My project is to create a visual catalog to aid in collection management and future exhibitions. My poster will describe the catalog's categories and lay out; as well as, some of the common challenges of cataloging vast collections of varied objects. Once the catalog is complete, the collections' pieces can be easily located and monitored. I will then explore possible local venues for exhibiting parts of Jim Myers' collection (James Thomas Myers' Obituary 2013).

Stanlaw, James (Illinois State University), Mixing Mass Metaphors and Metaphors for Mass: A Linguistic Anthropological Look at the Animals in the Subatomic Zoo (3-09). Limited intelligibility certainly characterizes the ritualized language physicists' use. For example, one prominent American physicist recently said there is "rampant linguistic confusion" among scientists on the interpretation of quantum mechanics. In this vein I examine one cognitive domain: the metaphors and taxonomies of elementary particle terminology as described in advanced physics textbooks and given in interviews with physicists and physics students. Although no one doubts their mathematical or physical existence, there is no good way to talk—or really think—about elementary particles. I argue that they are not thought of as one thing in a unilinear way—even by a single physicist—but are conceived of in a multiplicity of ways depending on context, theory, or experimental results. These are based on a dozen cognitive, social, and physical dimensions, often taxonomically arranged, and are commonly conceived of using at least four overriding metaphors. Though these metaphors are roughly historic, each never really gets superseded by the subsequent ones; all are available to be used at different times and for different purposes. The ultimate right description of an elementary particle is a non-issue for everyday working physicist. However, these dismissals of language problems can sometimes mislead physicists, who often believe they produce only purely objective descriptions of the physical world. In other words, Malinowski's question—how does meaning emerge out of practical and ritualized events?—remains a contested issue, even in the formal and ritualized language of mathematical physics.

Stanley-Asselmeier, Jessica (Southern Illinois University), The Impacts of Fair Trade: How the Exchange of Goods Links Producers and Consumers (2-01). In this report, I will examine the impacts of the exchange of goods within the fair trade system. In particular, I will explore the relationship between consumers and producers utilizing the fair trade system and how anthropological research can contribute to local business pursuits. Mennonites have a long history of engaging in fair trade as part of their justice ministries. My research is based on an internship and data collection at a Plowsharing Crafts store, one of three Mennonite based organizations in the St. Louis area. Specifically I investigated how Plowsharing Crafts' marketing strategies impact the relationship between producers and consumers, including the profiles of the average Plowsharing Crafts consumer. My background in business marketing and current pursuit of anthropology provided a perfect opportunity to learn about my interest, combine interdisciplinary insights, as well as assist Plowsharing Crafts in linking artisans with their consumers.

Steiner, Sallie Anna (University of Wisconsin), Woven Identities: The Evolution of a Heritage Art in Indre Sunnfjord, Norway (3-02). This paper follows the transformation of a style of traditional weaving known as *smettvev* from a ritual custom and subsistence craft, to a heritage art and

identity symbol for the people of Indre Sunnfjord, Norway. I draw on interviews with representative practitioners and community members to examine how the social role and symbolic significance of this art form have evolved in light of the increasing wave of globalization and capitalization that has poured steadily into the area since the early 20th century. Through these narratives, I explore how the changing economy, landscape, and growing mobility of the people of Indre Sunnfjord has in turn shaped the evolution of their weaving tradition. As the society has moved from a subsistence structure to participation in the global free-market economy, its traditional fiber arts have transformed from crafts done to sustain the physical well-being of the people, to intangible cultural heritage that validates, defines, and sustains their identity. I argue that this evolution towards heritage represents an unfolding, reflexive realization by the folk brought on by social, political, and economic changes, and will dissect how such pressures spurred the perception of *smettvev* as heritage in Indre Sunnfjord.

Stillinger, Michele (University of Minnesota), Archaeomagnetic Dating: Using the record of the Earth's Magnetic Field Stored in Fired Ceramics as a Complementary Dating Method (3-01). The Earth's magnetic field strength and direction are dynamic, both temporally and spatially. Under the right circumstances, these variations can be recorded in heat treated geologically based materials that contain magnetic minerals, such as ceramics. These minerals will align and fix their magnetization with the Earth's field while they are cooling down from high temperature, acting as a recording of the ancient field at that moment in time. Measurements of this ancient field stored in artifacts of a known age can be compiled to create regional reference curves of field variation through time, which can subsequently be used to date artifacts of unknown age. This is particularly useful in situations where other absolute dating techniques, such as radiocarbon, cannot be performed. Archaeomagnetic research in North America has lagged behind Europe and the Near East, where reference curves now span nearly 8000 years. Fortunately, the first stages of compiling a magnetic reference curve for the Midwest covering the Mississippian Cultural Periods (~700-1600 C.E.) is currently underway. This research will provide a new, cost-effective, alternative dating technique that may help answer questions of cultural interaction, exchange, and technological development in the region.

Storey, Glenn (University of Iowa), The Use of Ground Penetrating Radar at Gangivecchio, Sicily: Making Sense of Complex Sub-Surface Imagery (2-14). Gangivecchio is a Greco-Roman site in East-Central Sicily, centered on the 1364 Benedictine Abbey dedicated to the Virgin Mary. In 2004, the University of Iowa Gangivecchio Archaeological Project deployed Ground Penetrating Radar (GPR) at the site for the first time. The Abbey of Gangivecchio is tucked into a small valley with high mountains on the north and west, with four springs pouring out of the mountains funneled to the Abbey by pipes of apparent Greek origin. The Abbey likely overlays Greco-Roman structures of possible ritual nature. Surface artifacts date from the 5th c. BCE to the 9th c. CE, as dated by ceramics. However, auguring and test pitting determined that the archaeological deposits at the site are relatively deep, two meters or more. Hence, GPR was used to try and locate the most promising sub-surface remains for investigation. The GPR was followed up with test-pits and wide-strip excavation. Twenty-two radar grids, covering nearly 3,500 sq m of area, are still being analyzed, ten years later, as the spatial data acquired constitute a permanent 3-D record of the grids recorded. Constant improvements in the analytic software used to explore the data have also facilitated recent re-analysis of the grid data. In this poster, some of the radar data from Gangivecchio will be presented with excavation results compared. The poster will also illustrate some of the more problematic images acquired and explore the possible material correlates that created the images in the context of the likely natural, geologic features.

Strand, Thea (Loyola University Chicago), Linguistic Soullessness and Cultural Value in Rural Norway (1-07). For over 150 years, Norway has had two co-official written norms, *Bokmål* and *Nynorsk*, which are legally equal but symbolically representative of urban and rural culture and values,

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respectively. Also, without an authoritative spoken norm, Norwegians are officially encouraged to use their native dialects. Contemporary Norway is thus self-consciously, perhaps radically, heteroglot: local and regional dialects coexist alongside the written norms and are generally appreciated. Yet long-term, underlying tensions between regions and between urban and rural language and culture are also present. The dialect of rural Valdres was voted Norway's most popular on a national radio program in 2005. This reflects and has contributed to a recent revalorization of "traditional" language and culture in Valdres and beyond. The dialect's high status is evident in its regular use across social contexts, in its current caché among youth and in local marketing schemes, and in various forms of metalinguistic discourse. As the Valdres dialect has been *re*valued, the regionally normative speech of nearby Oslo has simultaneously been *de*valued by many. This is clear in highly patterned, performative uses of certain phonetic and lexical variants that are emblematic of urban Oslo, alongside explicit criticisms of urban language in everyday discourse. Using recorded speech from long-term ethnography in Valdres, this paper examines overt criticisms as well as multivocal uses of urban linguistic forms to promote local dialect and identity and to (re)produce an image of urban language and speakers as "soulless" within a cultural logic that locates national meaning and pride in rural heritage.

Stubbs, Matilda (Northwestern University), From Cavil to Gavel: Reproducing Records and Legitimizing Legality in Child Welfare Hearings (2-07). Over the past half-century, the organization of child protective services in the U.S. has grown into a network of agencies that largely operate independently from one another. While no formal national foster care system exists, local states and counties have manifested particular imaginations of how to administer and monitor child welfare services to families, youth, and agencies. The primary medium through which everyday operations function is through the creation and circulation of hard case records. One component to this bureaucratized assemblage of people, relations, resources, and paperwork is the intimate coordination with local legal bodies – namely, regional dependency or "children's" court systems. Using participant-observation from a court-related context known as the Administrative Case Review in Illinois and court hearings in two counties in California, this paper looks more closely at the material and social significance of case records within these legal encounters. More broadly, the discussion and analysis aims to more clearly illustrate the role that child welfare agencies and mandated recordkeeping practices play in this process. The ethnographic examples provide a nuanced understanding of how particular court-room related procedures and proceedings rely upon these case archives but also simultaneously determine not only the trajectory of the paper trail, but also the case itself thus shaping the futures of social service participants.

Swan, Scott (Florida State University), Crayon Angels: The Life of Singer/Songwriter Judee Sill as a Challenge to the Male Narrative in Biographical Writing (2-08). How do you grapple with the complexity of a creative woman's life in biography, particularly if issues of gender and sexuality figure prominently in that life? I contend that biographers writing about issues of gender and sexuality in the lives of creative women tend to adopt a male narrative, The male narrative approach to biography is ill-suited to capturing the complexity of women's lives for two reasons: 1) the male narrative approach reflects the dominant, teleological arc of men's lives, which does not adequately capture the non-teleological quality of women's lives; and 2) when incorporated into a male narrative, gender and sexuality are represented and read differently for a man than they are for a woman. In creative men's lives - following the classic *bildungsroman,* the role of gender and sexuality tends toward positive treatment – as a quality that adds to the man's creative impulse and output; while in the lives of creative women, especially in popular music, the role of gender and sexuality tends toward negative treatment and representation - as a weakness and an impediment to creative impulse and output. Judee Sill exemplifies this differential treatment of gender and sexuality when incorporated into a male narrative. Representations of her life tend to focus on the sensational aspects: prostitution, bisexual relationships, and an addiction to drugs that took her life in 1979. Sill's life was more dense

and complex, and I seek to excavate that complexity by constructing a nonteleological approach to biography that eschews the male narrative.

Swanson, Rachel (Macalester College), The Global Crisis of Unaccompanied Child Migrants from Central America Arriving in the United States (2-18). An estimated 60,000-90,000 unaccompanied minors from Central America (specifically Honduras, El Salvador, and Guatemala) will enter the United States borders in 2014. This migratory flow is estimated to persist, rather than simply "surge," as media narratives convey. In this report, I explore the realities of violence in Central America, the reasons children are leaving their homes, and why this migration is complex enough to be considered a long-term humanitarian crisis. I argue that this migratory flow poses an unprecedented challenge to conceptualizations and legal definitions of migration due to the volume of migrants, the interconnectedness of the countries involved, and the difficulty in conceptualizing, categorizing, and protecting child migrants. This paper is especially important due to the limited availability of scholarly work that has approached this significant international movement, due to its recent emergence as a global phenomenon.

Taitt, Alexandra (Southern Illinois University Edwardsville), Audio and Video in the GRASAC Database: Bridging Language and Culture (1-06). When the Great Lakes Research Alliance for the Study of Aboriginal Arts and Cultures (GRASAC) formed nearly ten years ago, their goal was to create a place where information technology could be used to digitally reunite Great Lakes heritage that is currently scattered across the world. Today, with thousands of heritage item records in the GRASAC database (GKS) and a new language module, there is an opportunity to create even more enriching records for the GRASAC community. One component currently missing from the GKS, however, is the connection between language and culture. In order to address this gap, this paper draws upon knowledge of historical beadwork gained from working collaboratively in museum collections. To connect this with contemporary beadwork language and practice, I worked collaboratively with Anishinaabe language instructors to conduct interviews in the Anishinaabe language with two Manitoulin Island beadwork artists. Using audio and video clips of "language-in-action" obtained from these two interviews, my research tests the GKS functionality to discover new ways to create connections between its heritage item and the language item records. This new layer of enrichment will provide a framework in which academic researchers, museum professionals and source community members can learn from, as well as contribute to, a virtual environment in which language and culture interconnect.

Tochtrop, Emily (University of Central Missouri), Identification of the Functionality of Bifaces in the Chaney Collection (2-14). At the turn of the century and into the twenties, Mr. Walter Chaney collected Native American Stones as a hobby. In 1995, the children of Mr. Chaney donated his collection to the McClure Archives and University Museum. It is assumed all the bifaces are from Missouri, but nothing is known about the functionality of the chert bifaces. The Chaney collection includes approximately 103 chert bifaces. For my poster, I will sort the bifaces into six categories based on their stem type: corner-notched, side-notched, basal-notched, stem contracting, and stem straight. When I have completed categorizing the bifaces, then I will be taking the individual measurements for each biface and performing statistical analyses to determine functionality. My hypothesis is by comparing thickness, weight, and stem width on graphs, there will be patterns indicating the original function of each biface as either a dart point for an atlatl, or an arrow point for a bow. Based on the work done by Andrew Christenson, he concluded that the heavier, thicker bifaces with the flat stems were used with an atlatl, and the thinner, lighter bifaces with notches were used with a bow (1986:113). I hypothesize that my final results will be similar to the one of Mr. Christenson. Archaeologists have argued for years about if the functionality of a biface can be determined from measurements based on thickness, weight, and stem width (Christenson 1986:113).

My work contributes to the methods of identifying functionality, and extends upon the need for one system of biface identification.

Tscherne, Danielle (The University of Toledo), School Shootings: The Mind Frame of the Shooter (3-17). A look at the mindset of a student turned murderer. From their upbringing to what makes them snap, this paper looks at what goes through a young person's mind that leads them to kill. Many people are under the impression that shooters are mainly loners who shy away from the crowd and usually keep to themselves, but in reality that is not always the case. This paper looks at possible indicators of someone who may commit such a vicious crime.

Vaughn, Hannah; Tatarek, Nancy E. (Ohio University), Patterns of Mortality Relating to the Development of Health Infrastructure in Historical Appalachian Ohio (1-03). Extant anthropological demographic studies have long focused on skeletal and other biological samples, however valuable demographic data can be gathered and analyzed through local cemetery studies. Until recently, cemetery studies have been underutilized in anthropological studies of local demographics. Most recently, Sattenspiel and Stoops (2010) examined over 6000 headstones in Columbia Cemetery in Columbia, Missouri. The study found that mortality changes in Columbia occurred approximately a decade later than in other locations. The goal of this study is to observe changes in mortality patterns as they relate to the introduction of health infrastructure in several small historical coal mining communities in an Appalachian region in Athens County, Ohio. The primary data originates from three cemeteries in Buchtel and York, Ohio. This study focuses on a sample from 1880 to 1940, though the cemetery interments span 1840 to 2014. A process of record matching linked individuals from the three cemeteries to collect cause, location and date of death from state and county vital records. These data were used to understand regional mortality patterns. Athens County records were examined to collect additional data on health infrastructure such as the number of per capita physicians and hospitals. We focus on the standard of health during the study period and how it relates to the area's health infrastructure.

Visetpricha, Boonlert (University of Wisconsin), Survival Strategies of Street People in Manila, the Philippines (2-18). Homeless street people are global phenomena, but ethnographies on street people in developing countries are much less than in developed countries. As a result, scholars know superficially about street dwellers in developing countries, such as how they can survive, while their government is prone to harass rather than support them. Therefore, I conducted ethnographic research by living with street people in Manila, the Philippines, for fifteen months to investigate street lives. The article focuses on two kinds of survival strategies: material and cognitive survival strategies. In terms of material strategies, the article analyzes two issues. First, it reveals how homeless people deal with their daily lives which take place in public space, such as taking a bath, washing clothes, and sleeping. Second, the article shows excellent improvisation of street people. They create odd jobs on a street, such as being an informal parking servicer, calling passengers for a public bus and get commission, selling a plastic mat in a park, and collecting recyclable items. Many street people survive by attending several feeding programs at different places. In terms of cognitive survival strategies, the paper analyzes how street people make sense of their life. First, it investigates how different street people prefer various terms in Tagalog to call themselves, such as *yagit* (rubbish), *estambay* (stand by), and *palaboy* (wanderer). Finally the article illuminates how street people maintain their self-value, while living on a street.

Voravong, Angella; Dahlquist, Linnea; Herron, Oleana; Smith, Darcy; Strader, Carra (Minnesota State University Moorhead), Kwe and Neniwa: Male and Female in Meshkwaki Culture. The Meskwaki people are a Central Algonquian group who currently reside on the Meskwaki Indian Settlement in east central Iowa. This paper is a synchronic discussion of Meskwaki gender from 1640-2013 that re-examines previous conclusions on Meskwaki gender in light

of unpublished archival materials and recent fieldwork. Specifically we will address the previously assumed importance of patrilineal decent and the number of documented genders, as well as issues relating to marriage and divorce. These topics will be explicated through the Meskwaki cultural-philosophical concept of "balance," an ideal ingrained throughout all aspects of their culture.

Walker, Allison (Grinnell College), Digital Derry: An Uncertain Strategy for Economic Development (3-07). The 2013 UK City of Culture was intended to boost the cultural and economic growth of Derry-Londonderry. The technology companies in the city, known collectively as Digital Derry, participated in CultureTECH, "a week-long celebration of creative innovation" in Northern Ireland. CultureTECH was created in 2012 as a conference for technology companies, but grew exponentially in 2013 thanks to the publicity Derry received as City of Culture. Despite annual CultureTECH conferences, many of the digital businesses that began only a few years ago have stopped trading. The majority of these businesses were start-up companies that did not have access to financial backing to get them off the ground or did not find sufficient success so were forced to shut their doors. Using the STEM (science, technology, engineering and mathematics) subjects offered at the University of Ulster as a gauge, this project explores the demographics of the potential workforce for Digital Derry. Women traditionally have been underrepresented in the STEM subjects and thus in technological businesses, and the University of Ulster statistics combined with information from Digital Derry companies show this pattern repeated. Certain organizations have been created in Derry to get girls more interested in STEM at a younger age, and some report that there is an increase in girls expressing interest in STEM. However, Digital Derry appears to remain a "boys' club" like the majority of technology companies.

Walther, Daniel (Illinois State University), Negotiations of Traditional Practices: The Kimono Works of Itchiku Kubota (3-02). Contemporary production of Japanese textile craft contains a constant dialectic between traditional aesthetic sensibilities and modernity, a negotiation which becomes manifest in the lives of its artisans. The work of Itchiku Kubota such as "Symphony of Light" exemplifies such negotiations. Kubota was trained from childhood in the traditional dye method *kyo-yuzen* but upon seeing a fragment of *tsujigahana*, a Japanese textile art that was lost in the sixteenth century, set out to resurrect the art form. Kubota dedicated his life to unraveling the technique and processes of creating *tsujigahana* garments. However Kubota's work is not a direct replication, as Kubota himself was aware and thus labeled his process *Itchiku tsujigahana*. I propose to explore the ways in which traditional practices influenced Kubota in the "reimagination" of his work and the continuation of his work by his son, Satoshi Kubota. Finally I pose the question of whether or not it is possible for *Itchiku tsujigahana* to eventually move into the realm of traditional craft arts, or if it will always be considered a deviation from traditional textile methods of production as a modern form of artistic expression.

Weil, Jim (Science Museum of Minnesota), Artisans and Artists in a Costa Rican Ceramic Cottage Industry (2-11). A hundred years ago, in a book-length essay on the evolution of the "instinct of workmanship," Thorstein Veblen critically examined the eclipse of the skill values of handicraft production in the triumphalist machine age. The technology and scale of industrial production have continued to develop, of course, but crafts never disappeared and, in some forms, have been revalorized. San Vicente de Nicoya, the site of a ceramics cottage industry in northwestern Costa Rica, is a case study in the now well recognized field of ethnic and tourist arts. Archeological evidence of raw materials, tools, and techniques there attests to an ancient tradition that survived from pre-Columbian times in reduced form through Spanish colonization and beyond. The production of domestic ware persisted into the mid-twentieth century, when men joined women in the revival of ancient ceremonial forms and styles for the emerging tourist market. Veblen would have appreciated the irony of the further growth of the cottage industry, with consumer preferences shifting to cheap souvenirs featuring a simplified naturalistic style that depicts the fauna and flora usually seen by

tourists. While many of today's artisans have mastered the basic skill set for manufacturing ceramics, relatively few combine the technical and creative prowess that distinguish artistry from routine work. Buyers are increasingly unwilling to pay the extra cost of materials and labor required for finer pieces. Without interventions to "sell" the ancient heritage, the high-end artisan livelihood may disappear. A community ecomuseum, which opened in 2007, has not adequately confronted this challenge.

Willmott, Cory (Southern Illinois University Edwardsville), Missionary Photographs of the Anishinaabek: Before and After Inside Out (1-06). As survivors of boarding schools gain increasingly audible voices in critiques of the assimilation policies of the Canadian and American governments, "before and after" photographs of students have become icons of oppression. Group photographs of students standing rigidly in rows wearing their "Sunday best" have also become emblematic of the erasure of cultural identities at the core of the assimilation agenda. These two genres function as visual tropes of the cultural genocide imposed upon generations of Native American youths. Yet, close examination of the photographic records created by missionaries at residential schools and field missions reveals a more complex dynamic of cultural and social exchanges. Differences may be discerned among regions, decades, Christian denominations, individual leaders, student responses to the boarding school environment, programs of study in residential schools, and many other factors affecting both subjective experience and socio-cultural impact. As frozen moments of colonial encounters, these photographs express the agencies and agendas of both the photographers and the subjects, often in dynamic tension. Through an exploration of missionary photographs of Anishinaabek, this paper contributes to a growing body of literature that seeks to recognize the agency of boarding school survivors through complicating the narrative of conflicting assimilation agendas.

Wolfe, Julia (The University of Texas), Aging Texas Well (1-01). As the Baby Boomers grow older they are quickly creating an aging boom. The population over the age of 65 in this country is expected to grow from more than 15% in 2012 to 20% in 2030. This shift will undoubtedly affect services that cater to older adults, including social services. The city of Denton is currently in the process of completing a needs assessment for residents over the age of 60. The process is based on a Toolkit developed by the Texas Department of Aging and Disability Services (DADS), and is heavily focused on community development and collaboration. The paper summarizes the first year of the two year grant, which included focus groups consisting of Denton residents.

Wroblewski, Michael (Grand Valley State University), Redirecting Language Change: Neologizing in a Kichwa Language Classroom (1-07). Indigenous activists in the Amazonian Province of Napo, Ecuador are struggling to thwart ongoing language shift from Kichwa to Spanish. Their revitalization plan follows a familiar global model that combines language standardization, literacy education, and mass-mediatization. In language planners' utopian vision, Kichwa standardization is a key symbolic move toward pan-indigenous mobilization and national legitimacy. Their linguistic decolonization of "Unified Kichwa" entails ongoing manipulations—leveling of regional dialects, grammatical and orthographic prescription, and replacing of Spanish borrowings with Kichwa neologisms. The embracing of such progressive linguistic ideology represents a profound shift, from unquestioned use of Napo Kichwa dialect to self-conscious experiments in engineering language change. I will explore one such experiment in an adult Unified Kichwa literacy course in Napo's capital of Tena. Under the direction of a linguist, indigenous nursing students were tasked with creating Unified Kichwa information signs for display in the city's main hospital. The convoluted Kichwa neologisms for single-word Spanish concepts, created on the spot in the classroom, represent progressivist political ideology manifest in linguistic form. The signs are part of a larger indigenous project that I term 're-creolization": a self-conscious blending of essentialized native cultural and ideological elements with adapted dominant logics of decolonization. These latter logics constitute an ideological grammar shared by a rising elite sector of indigenous Latin American intelligentsia, and

are thus rejected as non-indigenous by a comparatively less-educated indigenous majority. The Tena hospital signs, contrived neologisms in an orthography that few Kichwa speakers command, thus embody a transforming Latin American ethnolinguistic order.

Xiong, Vang (Saint Cloud State University), Why are you so quiet?: Rethinking Classroom Oral Participation (2-19). When children attend schools, they bring the cultural and linguistic forms of their household with them. This, however, poses a challenge as the culture of the classroom, often times, is not the culture of linguistically and culturally diverse students (LCD); it is the culture of the educational system. Because of this, LCD students are not fully prepared for classroom lessons and will struggle academically. Drawing on Linguistic Anthropologist Shirley Brice Heath's (1982) discussion of "ways of taking," a process in which children take and make sense of the meanings in their environment, and her discussion of how certain *ways of taking* are privileged within schools and others are suppressed, I highlight how cultural discontinuity and educational hegemony disadvantage Hmong students within the educational system. In school classrooms, oral participation is part of the K-12 educational experience. It is the essence of classroom interactions as I have found. Hmong students, however, have a different conception of oral participation. In the Hmong culture, children learn by: following directions, paying attention, listening, and being respectful and modest to others. These are some aspects how Hmong students take and make sense of meanings. This set of *ways of taking*, however, does not follow the hegemonic *ways of taking* of the classroom. When cultural discontinuity such as this arises and when teachers misinterpret and associate behaviors exhibited by Hmong students as the model minority concept, Hmong students will struggle academically.

Yellowthunder, Lois (Consultant), A Visit to Tikal in the 21st Century (2-14). The ancient Mayan city of Tikal located in the Peten Basin in northern Guatemala is one of the largest of the Pre-Columbian Mayan sites. Buried in the jungle for a millennium and unknown except to nearby residents, it remained a hidden treasure. Today the area is part of Tiklal National Park and a UNESCO World Heritage Site. Discovered by the West in the 19th Century, the site has fascinated, mystified, and challenged tourists, historians, and archaeologists alike. Since the progress in deciphering Mayan glyphs, we now know something of the history of generations of rulers, their accomplishments and challenges, their monuments and tombs. Because of the difficulty in reaching the site, relatively few visitors come to Tikal in comparison with Mayan sites in the Yucatan such as Chichen Itza. Those people who visit Tikal and have little prior knowledge of Mayan civilization, have little to guide them as they walk by temples, tombs, and stelae. In the 21st Century with its wealth of technological innovations the wedding of the iPhone and Android with archaeological and historical information has produced an app which can lead the visitor to Tikal (and the virtual visitor) around the magnificent city providing information and stimulating questions that remain to be answered. This virtual guidebook to Tikal will be launched in March 2015 in Minneapolis. The poster session will demonstrate the app and provide an experience of what it will be like to be surrounded by one of humanity's most incredible accomplishments.

Zuniga-Tepango, Yessica (University of Minnesota-Morris), Mothers of Latino Students in the Morris Public School (2-13). This project grew from collaboration with a VISTA project concerned with finding out how Spanish-speaking immigrant parents experienced the Morris Area School system. Spanish-speaking researchers conducted semi-structured interviews with 26 mothers of school-age children. The questions were designed to complement those asked in a study conducted with teachers. The data contributed to a needs and assets assessment conducted by the VISTA with the purpose of supporting and improving literacy-learning environments for Spanish-speaking community members. This paper presents some preliminary findings from these interviews and outlines a few of the outcomes of the research including a winter indoor soccer group and training sessions for volunteer interpreters and translators.

Minnesota Anthropology Departments and Programs

Carleton College

The socio-cultural anthropology program at Carleton College is offered through a joint sociology and anthropology curriculum that is designed to expose student to the theories and research methods of both disciplines. Our Department offers courses and mentorship across various themes from race and ethnicity, health and health care, sustainable development, environment, gender, indigeneity, and human rights. We also offer geographic expertise in Africa, Europe, South Asia, North America, and Latin America. Our majors learn to see the world through the eyes of a social scientist, a process that culminates in a multi-month independent, often ethnographic, research project called comprehensive exercise.

Gustavus Adolphus College

The Gustavus Department of Sociology & Anthropology offers a combined major/minor in the two disciplines, in which through a core of required courses students examine their distinct but complementary theories, methods, and findings in the study of society and culture. The particular geographic and topical or sub-disciplinary expertise of the anthropology faculty are reflected in elective courses on Africa and the African diaspora, Asia, and Latin America (with focal research on Niger, Mongolia, Brazil, and Colombia, respectively) and on the Anthropology of Religion and Psychological, Environmental, & Political Anthropology (backed by focal research and courses on diverse areas within each).

Hamline University

At Hamline, anthropology is approached as a holistic discipline that draws on the insights of natural and social sciences, humanities and arts, demanding a broad foundation for understanding the ways human cultures shape and are shaped by historical, environmental, biological, and social forces. The discipline is divided into four subfields that focus more precisely on specific sets of human questions, and the faculty offers a broad range of courses covering anthropology's four subfields: Socio-cultural, archaeological, biological, and linguistic. All classes value the active involvement of students, promote critical understanding of course material, and promote regular collaboration with students in the learning process. In addition, students are given engaged-learning opportunities both on and off campus through field schools, study abroad courses, collaborative research opportunities, internships, and teaching apprenticeships. Anthropology labs are equipped for research on archaeological artifacts and skeletal materials. The cultural diversity of the Twin Cities and Hamline's off-campus study programs offer a variety of opportunities for comparative cultural studies. Find out more about the Anthropology Department at Hamline here: http://www.hamline.edu/cla/anthropology/

Macalester College

The anthropology department emphasizes the holistic study of the human condition. Our interests range from world cultures and global challenges, to human rights and human origins. Our topical specialties include transnational migrations, violence and human rights, environmental and political

movements, art and museum studies, gender and sexuality issues, human health, and human evolution. Our geographic specialties include Latin America, Africa, South Asia, Europe, and North America. Our students learn methods for studying peoples and cultures in the field abroad and locally. They also develop theoretical tools for the critical analysis of human issues.

Minnesota State University, Mankato

The Anthropology Department at Minnesota State University, Mankato provides training in biological anthropology, sociocultural anthropology, archeology, linguistics, and museum studies. BA and BS degrees prepare students for a variety of careers as well as graduate work in anthropology and related disciplines. Our MS in Applied Anthropology program offers students a generalist, holistic foundation in all four subfields. We emphasize the practical application of anthropology to solving human problems in such areas as medical and forensic anthropology, cultural resource management, and culture change and development. Students interested in global awareness, cultural diversity, and human evolution and adaptation are invited to learn more about us at: http://sbs.mnsu.edu/anthropology/ .

Minnesota State University Moorhead

The Anthropology and Earth Science Department at Minnesota State University Moorhead offers a broad-based curriculum that blends the study of people and the Earth to help students understand the influences that have shaped both land and culture. Our diverse curriculum is enhanced by hands-on, immersive learning experiences, including a variety of advanced research labs and a number of field courses offered at different locations in the U.S. and overseas. Field experience is a critical component of the program and is designed to provide students with a deeper exposure and understanding of their discipline through practical, real-life training and education alongside their peers and professors. We offer degrees in Anthropology (emphases in Archaeology and Cultural Anthropology), Geosciences (emphases in Geographical Sciences, Geology, and Geoarchaeology), and Earth science Education as well as a Certificate in Geographic Information Science.

Normandale College

Normandale College, a Minnesota State College, consistently offers broad curricula choices for students who enroll in anthropology. Many of our students elect to continue in the discipline after having earned their degrees with us - either to four-year completions or towards graduate degrees. We are proud of our fine faculty who remain dedicated to student success in smaller, interactive classroom settings. Our program includes core courses in cultural and biological anthropology and also offers students additional course choices in human variation, forensic, visual and medical anthropology, gender and Native American studies, plus the history of food and diet in humans.

St. Cloud State University

Anthropology at St. Cloud State University is a strong four-field program. We have seven outstanding faculty members and offer course work in all four fields, plus applied anthropology. Our undergraduate program features a 12-credit summer field school requirement—we offer both an ethnographic and an archaeological field school. Our CRM Master of Science degree program is distinctive and very successful, and offers a distance option in certain cases.

St. Olaf College

Anthropology at St. Olaf is taught in a combined program with sociology. We have seven faculty members whose expertise includes Africa, Southeast Asia, the Middle East, and Latin America, with topical interests in globalization, gender, health, and social stratification. Majors in our program complete two courses in theory as well as topical and institutional electives, and many of them do one elective off-campus. We also require two research methods courses, where students do hands-on projects using a mix of qualitative and quantitative approaches. Students complete the major with a capstone senior seminar.

University of Minnesota

For nearly a century the Department of Anthropology at the University of Minnesota—Twin Cities has prepared students in the four fields of sociocultural anthropology, archaeology, biological anthropology, and linguistics. With 18 faculty members and about 60 graduate students, the Department teaches over 2,200 undergraduate students each year and supports a lively undergraduate Anthropology Club. The Department has three extensive research laboratories and a robust research program spanning the globe. The Department collaborates with colleagues in the humanities and social sciences and natural sciences throughout the College of Liberal Arts and the wider University, and welcomes hundreds to public seminars and colloquia throughout the year.

University of Minnesota Duluth

Our program combines a solid four-field approach with innovative opportunities for undergraduate experiential learning in community-engaged research, participatory media, field archaeology, and forensics. Faculty expertise includes: cultures and archaeology of the Middle East, Latin America, Europe, Africa, North American archaeology, contemporary culture and globalization, food studies, technology enhanced learning, the commons, and biological anthropology. We emphasize learning about political, social, and environmental issues within the context of international and intranational diversity. We also emphasize a strong ethical component concerning the study of humans, and the relationship between theory and method in qualitative fieldwork. Beginning in 2016 our department will co-host the AAA journal, *Anthropology and Humanism*.

University of Minnesota-Morris

The Anthropology Discipline at the University of Minnesota-Morris has a committed faculty with a variety of specialties. Our cultural anthropology faculty specializes in Latin America, food systems, social movements, Latino/a populations, education, and gender. Our archaeologists specialize in the Southwest, Mediterranean region, and Portugal. We provide regular opportunities for field work, research, and community engagement to prepare students as effective and applied global citizens. Like other disciplines at UMM we aim for inter-disciplinary collaborations and many of our classes support other disciplines such as Latin American Area Studies; Gender, Women, and Sexuality Studies; American Indian Studies, Environmental Studies, and Sociology.

The 2016 Annual CSAS Meeting will be held in April in Kansas City, Missouri.

Check the CSAS website for updates:

http://www.aaanet.org/sections/csas/

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