**Central States Anthropological Society**

**Annual Meeting**

**April 18-20, 2019, Peabody Hotel, Memphis**

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**University of Memphis**

**Department of Anthropology**

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**Welcome from CSAS President Angela Glaros**

Welcome to the 2019 Annual Meeting of the Central States Anthropological Society! CSAS is 98 years old this year, making us the oldest section of the American Anthropological Association. Our program features sessions from all of the subfields of our discipline, and from every stage of scholarship. This is what I love most about CSAS: that students presenting at a scholarly conference for the very first time can find a home here, alongside senior academics who have been working in anthropology for decades. No matter where you find yourself in this range, I wish you a productive and rewarding conference, filled with stimulating discussion, useful feedback, and warm collegial relationships. These are challenging times for anyone who pursues intellectual inquiry, yet we can achieve much by standing together, listening to each other closely, and engaging the world around us.

Our meeting this year is hosted by the Department of Anthropology at the University of Memphis. On behalf of the CSAS Executive Board, I want to thank Chuck Springwood for his tireless work as Program Chair, and all those on the Conference Committee who have assisted Chuck in making what promises to be another rich and rewarding meeting. Above all, I’d like to thank **you** for attending, for contributing, and for placing CSAS “at the heart of American anthropology.” Please take advantage of all that our program this year offers and talk to me or anyone on the Executive Board (look for the symbol on their name tags) about how you can be more involved in our section. Enjoy the conference and enjoy Memphis!

**Angela Glaros, CSAS President 2018-2019**

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**From the Program Organizers**

From the outset, our sincerest wish has been to collaborative fully with the Department of Anthropology at the University of Memphis. Coordinating with this well-respected department – renowned for its applied program, its rich engagement with graduate students, and a commitment to collaboration – has been a pleasure. We would like to thank many people: Melony Stambaugh for her work with local arrangements; Keri Brondo, Chair of Anthropology at U. Memphis, for advocating for this conference with so much enthusiasm; Michele Harrington for organizing the registration table; Amber Clifford-Napoleone for organizing the Student Reception and Anthrobowl (and all the things); and AAAs Alana Mallory, for keeping us on task. President Angela Glaros warrants special mention for her tireless support of the conference program chair and committee. We are also grateful to the staff of the Peabody Hotel, for its professionalism and hospitality. Most importantly, thanks to all of you who proposed paper sessions and workshops. Without your contributions, our program would not be so rich!

**Chuck Fruehling Springwood, Conference Program Chair, 2018-2019**

**CSAS Board 2018-2019**

|  |  |
| --- | --- |
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CSAS 2019

***Conference at a Glance***

**THURSDAY, APRIL 18, 2019**

12:30 – 4:30 Registration [General Moorman Room]

1:15 – 3:15 Sessions

[1-01] Capital and the Construction of Social Relations and Landscapes [Ben Hollander Room]

[1-02] Student Research Projects on Methodological Questions in the History and Theory of Anthropology [George Peabody]

3:30 – 5:30 Sessions

[1-03] Trends in Contemporary Japanese Culture [Ben Hollander]

[1-04] Religion and Identity in Ecological Context [George Peabody]

5:30 – 7:30 CSAS Executive Board Meeting [Auburn Room]

5:30 – 7:30 Student Reception [Jackson Room]

7:30 – 9:00 Anthropology Bowl [Jackson Room]

**FRIDAY, APRIL 19, 2019**

8:00 – 4:30 Registration [General Moorman Room]

8:30-10:00 Sessions

[2-01] Narrative (II): Expanding and Excavating Narration, cont. [Ben Hollander Room]

[2-02] Research in Biological Anthropology: Studies on the Effects of Fire on Bone, Cadaver and

Textile Decomposition; Reconstruction of Burn Trauma in Bone [George Peabody Room]

10:00 – 10:15 Break

10:15 – 12:15 Sessions

[2-03] Narrative (II): Expanding and Excavating Narration, CONT. [Ben Hollander Room]

[2-04] Research in Biological Anthropology: Studies on the Effects of Fire on Bone, Cadaver and

Textile Decomposition; Reconstruction of Burn Trauma in Bone, CONT. [George Peabody Room]

[2-05] POSTER SESSION [General Moorman Room]

12:15 – 1:15 Lunch Break

1:15 – 3:15 Sessions

[2-06] Critical Perspectives and Erasures in Ethnography [Magnolia Room]

[2-07] Methods and Findings in Current Archaeology [George Peabody Room]

[2-08] Special Lecture: Lindsey Raisa Feldman (Memphis), Forging Selfhood: Masculinity, Identity,

and Work in Arizona’s Inmate Wildfire Program [Ben Hollander Room]

3:15 -3:30 Break

3:30 – 5:30 Sessions

[2-09] Capital and the Crafting of Landscape [Ben Hollander Room]

[2-10] Eating Well and Good Eating: Food, Anthropology, Sustainability [George Peabody Room]

[2-11] Roundtable: Erecting Walls, Policing Borders, and Separating Families [location TBA]

6:00 – 7:00 Dinner Reception [Peabody Rooftop and Skyway]

7:00 – 8:00 Distinguished Lecture: Vicente Diaz [Peabody Rooftop and Skyway]

8:00 – 9:00 Musical Performance: Andy Cohen [Peabody Rooftop and Skyway]

**SATURDAY, APRIL 20, 2019**

7:30 – 11:30 Registration [General Moorman Room]

8:00 – 12:00 Book exhibit and James McLeod Memorial Reprint Table [General Moorman Room]

8:00 – 9:45 Sessions

[3-01] Material and Symbolic Structures of Violence [Ben Hollander Room]

[3-02] Anthropology: Of Fields, Futures, and Foreign Sites [Magnolia Room]

[3-03] POSTER SESSION [General Moorman Room]

9:30 – 12:00

**SPECIAL EVENT**: C.H. Nash Museum at the Chucalissa Archaeological Site

9:45 – 10:00 Break

10:00 – 12:00 Sessions

[3-03] Singing and Dancing: Cultural Practices of Signification [Ben Hollander Room]

[3-04] Virtual Cultures and Digital Subjects [George Peabody Room]

[3-05] POSTER SESSION [General Moorman Room]

12:15 – 1:15 CSAS Business Meeting Lunch ($10.00 advance ticket required) [Auburn and Barclay]

1:30 – 3:30 Sessions

[3-06] ROUNDTABLE: Practicing Engaged and Collaborative Anthropology: Insights and Recommendations from Memphis [Auburn and Barclay]

**Special Events**

**Student Reception** – all students welcome! Thursday, 5:30-7:30

**Anthropology Bowl** – all students welcome! Thursday, 7:30-9:00

**Dinner Reception** – all conference attendees welcome!Friday, 6:00-7:00

($5.00 advance ticket required: students free)

**2019 Distinguished Lecture by Vicente Diaz** Friday, 7:00-8:00

Oceania in the Plains: The Cultural & Political

Possibilities of Pacific Islander Voyaging of

Dakota Lands, Waters, and Skies in the Eastern US Plains

**Musical Performance: *Bluesman Andy Cohen*** Friday, 8:00-9:00

**CSAS Business Lunch** ($10.00 advance ticket required) Saturday, 12:15-1:15,

**Book Exhibit** Friday 8-5, Saturday 8-12

**James McLeod Memorial Reprint Table** Friday 8-5, Saturday 8-12

Drop off or pick up article reprints, handouts

from sessions, and flyers about programs.

**Roundtables**

[2-19] Roundtable: Erecting Walls, Policing Borders, and Separating Families

Friday, 3:30-5:30

[3-19] Roundtable: Practicing Engaged and Collaborative Anthropology: Insights and Recommendations from Memphis Saturday, 1:30-3:30

**Special Lecture (see following page for details)**

[1-07] Lindsey Raisa Feldman (Memphis), Forging Selfhood: Masculinity, Identity, and

Work in Arizona’s Inmate Wildfire Program Friday, 1:15-2:30,

**C.H. Nash Museum at the Chucalissa Archaeological Site**

**Note:** Saturday is a private tour with limited space; register in advance by emailing cspring@iwu.edu with the subject line TOUR REGISTRATION-Central States to reserve space and arrive no later than 9:25 AM.

Saturday, 9:30-12:00

**Distinguished Lecture**

Friday, April 19, 2019

7:00-8:00 PM

**Vicente Diaz**

Professor of American Indian Studies, University of Minnesota



***Oceania in the Plains: The Cultural & Political***

***Possibilities of Pacific Islander Voyaging of Dakota Lands,***

***Waters, and Skies in the Eastern US Plains***

Vincente M. Diaz, Associate Professor of American Indian Studies at the University of Minnesota, completed his Ph.D. in 1992 at U.C. Santa Cruz in Studies in the History of Consciousness. Raised on the island of Guan, Diaz is Filipino and Pohnpeian, and he works extensively and in collaboration with communities in these parts of the world. He has published numerous articles, book chapters, and several books, foremost of which is *Repositioning the Missionary: Rewriting the Histories of Colonialism, Native Catholicism, and Indigeneity in Guam* (2010). Illustrative of his intellectual breadth, Diaz has been variously tenured in programs in history, anthropology, American studies, and indigenous studies, and his scholarly focus is the indigenous Pacific (particularly Micronesian) seafaring, Pacific film and Video, and anti- and de-colonial historiography and ethnography.

His research has combined advanced visualization technologies and Indigenous technologies and knowledge, juxtaposing these epistemologies to enable Micronesians to embody and preserve their seafaring practices and to critique colonial structures of oppression. He continues to pursue a long-term collaborative research project in which faculty and students at different five institutions study Indigenous art and activism responsive to the Mississippi River Valley and its changing climates. He and his colleagues argue that the Mississippi is a bellwether of changing climates and generative space for Indigenous art and activism. The River and its tributaries have long constituted rich ecological, cultural, and textual spaces, and indeed, they support Indigenous transnational communication networks going back millennia even as they constitute contested boundaries and resources among tribal nations and on settler colonial maps.

Diaz draws on his work with virtual imaging and augmented reality in a current project, *Digitally Archiving Ancient Futures: The Virtual Atoll Projects at the University of Minnesota.* He addresses the question of cultural survival in western Pacific atolls amidst rising sea levels by asking how engaged interdisciplinary research, teaching, and service capabilities can use advanced imaging technology, near limitless computing capacity, and institutional commitment to diversity to help advance cultural survival for ancient, especially small-scale, indigenous societies and cultural traditions more generally.

**Musical Performance**

Friday, April 19, 2019

following the Distinguished Lecture

***Andy Cohen:***

***A Blues/Folk/Ragtime Concert***



Andy Cohen grew up in a house with a piano and a lot of Dixieland Jazz records, amplified after a while by a cornet that his dad got him. At about fifteen, he got bitten by the Folk Music bug, and soon got to hear records by Big Bill Broonzy and the Jim Kweskin Jug Band. At sixteen, he saw Reverend Gary Davis, and his course was set. He knew he had it in him to follow, study, perform and promote the music of the southeast quadrant, America’s great musical fountainhead. Although he’s done other things, a certain amount of writing and physical labor from dishwashing and railroading to archeology, playing the old tunes is what he does best.

**Special Guest Lecture**

**Friday, April 19 1:15 PM**

**Lindsey Raisa Feldman (U. Memphis)**

***Forging Selfhood: Masculinity, Identity, and Work***

***in Arizona’s Inmate Wildfire Program***

The inner workings of the modern United States prison system are highly obscured. This results in the institution being presented as an entity that monolithically enacts punitive mechanisms of control. Utilizing in-depth ethnography to provide nuance to this view, I argue that prisons are spaces full of institutional contradiction, and that incarcerated individuals are capable of finding cracks in the dehumanizing foundation of modern imprisonment. To do so, I offer a case study of Arizona’s Inmate Wildfire Program (IWP), in which incarcerated people are contracted by the state to fight wildfires. This labor program is at once exploitative—with little pay for risky work and little material support upon release—while simultaneously transformative for those who fight fires. By ‘transformative’ I mean that the IWP provides a space for participants to challenge incarceration’s harmful effects on personhood and dignity. Understanding the processes by which this program persists, and is experienced at a daily level for its participants, offers a more thorough view of the social complexities of modern incarceration.

CSAS 2019

**PROGRAM**

**THURSDAY, APRIL 18, 2019**

12:30 – 4:30 Registration [East Lounge, Main Level]

1:15 – 3:15 Sessions

[1-01] *Capital and the Construction of Social Relations and Landscapes* [Ben Hollander]

Chair: Xue Ma (Illinois State University)

1. Ryan Kilfoil (University of Illinois at Urbana-Champaign), It Gets Into Your Blood and You Can’t Get it Out: Local Subjects, Livelihoods, and Future-making Through the Past by Fisherfolk in a Tourist Town
2. Jara Connell (Brandeis), St. Louis: Aspirations of the Next Great American City
3. Xue Ma (Illinois State U.), Reexamining Risk and Social Capital in Microfinance: Is it Helping Borrowers in China?
4. Sacha N. Jackson (Southern Illinois @ Edwardsville), Over Home: African American Rural Heritage at Lyles Station Consolidated School Museum
5. Discussion

[1-02] *Student Research Project on Methodological Questions in the History of Theory of Anthropology* [George Peabody Room]

Organizer & Chair: Jens Kreinath (Wichita State University)

1. Aubrey Koonce (Wichita State), Four Fields, Two Anthropologists, and a Brief Encounter
2. Douglass McKenna (Wichita State), Why We Cannot Have Nice Things
3. Gracie May Tolley (Wichita State), Untitled Jackman Project
4. Jeffrey Scott Leddy Jr. (Wichita State), Camera and Film – Gaze and Aim: The Transformation of Aesthetics of Sensual Perception of the Navaho
5. Ferguson, Amanda N. (Wichita State) The intersection of linguistics and temporality: How the structure of language influences our construction of temporal maps and the resulting implications
6. Bryan Christopher Thompson (Wichita State) A Metaphorical Linguistic and Semiotic Evaluation of The Divine Horsemen by Maya Deren

3:30 – 5:30 Sessions

[1-03] *Trends in Contemporary Japanese Culture* [Ben Hollander Room]

Chair: Charles Fruehling Springwood (Illinois Wesleyan)

1. James Stanlaw (Illinois State University), Shin Godzilla: Japanese Bureaucratic Nightmares, American Nuclear Madness, and Monsters (of course) in the Latest Rendition in the World’s Longest Running Film Series
2. Denovious Hoover (Illinois State), Japan Bounds the Global Gay Movement: Investigating the Emergence of “Sexual Minority” as an Advocacy Term in Japan
3. Payton Letko (Illinois Wesleyan) and C. Springwood (Illinois Wesleyan), Shiny Happy Names: A New Trend in Japanese Individualism?
4. Alec Schaer (Illinois State University), Japanese-American Couples Living in Central Illinois & Their Experiences
5. Discussion

[1-04] *Religion and Identity in Ecological Context* [George Peabody Room]

Chair: Lance Larkin (UIUC)

1. Jessica Lynn Vinson (Illinois State), Nature, Identity, and Pastoralism: Changing Landscapes and Shifting Paradigms in the Mongolian Taiga
2. Linda C. Eneix (OTS Foundation for Neolithic Studies), Listening for Ancient Gods
3. Emma Noelle Luechtefeld (U. Central Missouri), The Pagan-Christian Transition of Iceland: Effects of Christian Teachings on Gender Relations and Spirituality in the Sagas and Archaeology
4. Linda C. Eneix (OTS Foundation for Neolithic Studies), Echoes From the Age of Stone [Multimedia Demonstration]

5:30 – 7:30 CSAS Executive Board Meeting [Auburn Room]

5:30 – 7:30 Student Reception [Jackson Room]

7:30 – 9:00 Anthropology Bowl [Jackson Room]

**FRIDAY, APRIL 19, 2019**

7:30 – 4:30 Registration [General Moorman Room]

8:00 – 5:00 Book exhibit and James McLeod Memorial Reprint Table [General Moorman Room]

8:00-10:00 Sessions

[2-01] Narrative (II): Expanding and Excavating Narration [Ben Hollander Room]

Chair: Hilary Williams (University of Houston), Organizer: Myrdene Anderson

(Purdue)

1. Donna West (SUNY at Cortland), Eidetic images as precursors for narrative construction: Insights from Maritain and Peirce
2. Valerie Tucker Miller (Purdue), Perceptions of “mommy-brain” In U.S. mothers: Culture-bound syndrome or postpartum attentional dysfunction?
3. Hangang Fu (Purdue), The transfer of “face” into Chinese English through foreignization: Using Yang Xianyi and Gladys Yang’s translation of *A Dream of Red Mansions*
4. Marisol Cárdenas (UC Berkeley), Black women sewing life stories in feminist style

[2-02] Research in Biological Anthropology: Studies on the Effects of Fire on Bone,

Cadaver and Textile Decomposition; Reconstruction of Burn Trauma in Bone [George Peabody Room]

Organizer: Justine Ely; Chair: Peer Moore-Jansen (Wichita State University)

1. Cailyn Marie Trevaskiss and Peer H. Moore-Jansen (Wichita State), Trauma Analysis in a Midwestern Environment: A Visual-Centric Observation Record of Decomposition in Eastern Kansas
2. Justine Ely and Madison Danielle Bates, and P.H. Moore-Jansen (Wichita State), Taphonomic Patterns of Cellulose-based Textiles
3. Rachel Wendt and P.H. Moore-Jansen (Wichita State), Fire at the Footprint Site: Experimental Burn Study and the Response of Buried Bone
4. Hannah Cervenka, Ben Moss, and P. H. Moore-Jansen (Wichita State), Blunt force trauma versus burn fractures: and experimental stud
5. Tiffany Trejo and P.H. Moore-Jansen (Wichita State), An investigation of reflections of Osteoporosis and Obesity in the Lower Vertebral Region of the human skeleton

Break

10:15 – 12:15 Sessions

[2-03] Narrative (II): Expanding and Excavating Narration, cont. [Ben Hollander]

Chair: Hilary Williams (SUNY @ Cortland), Organizer: Myrdene Anderson

(Purdue)

1. Nina Corrazo (Valparaiso University), Contradicting and subverting gender narratives: The signification of the hat and the hobby horse in Max Beckmann’s “Double Portrait, Carnival” 1925
2. Papia Bawa (Purdue University), **Vantage Point Phenomenon (VPP): The True Power of the Fake**
3. Phyllis Passariello (Centre College), The Secret Lives of Narratives: Narratives Matter
4. Myrdene Anderson (Purdue) and Jamie Kruis (independent scholar), Tinkering with boundaries: Intersections of narratology and Umwelt among and between humans and their allovertebrate interlocuters (for starters)

[2-04] *Song, Dance, and Televisual Practices of Gendered Signification* [Ben Hollander Room]

Chair: Angela Glaros (Eastern Illinois)

1. John Schaefer and Elizabeth Toney (Miami of Ohio), American Female Fans of Japanese Rock
2. Angela Glaros (Eastern Illinois), When Women Set the Pitch: Gender and Greek Orthodox Liturgical Music After the Neo-Byzantine Revival
3. Natasha Brie Beranek, (Miami of Ohio), “Nothin’ But a Good Time”? #MeToo, White Male Resistance,” and the Politicization of Digital Music Spaces in the Metal Scene.
4. Rafael Castrillon Costa (University of Texas at San Antonio), “Hombres en la Noche” y “la Gran Popella”: Queer Performances as Counter-narratives in the 1990s Puerto Rican Television”
5. Amber Clifford-Napoleone (University of Central Missouri), Discussant

[2-05] POSTER SESSION [Moorman Room]

1. Sarah Quick and Jessie Havenridge (Cottey College), Who Are the Farmers of the Future?: Views from the FFA and 4-H
2. Dylan Nathaniel Whitlock (University of Central Missouri), Marriage and Family Structures of Post-Classic Aztec Society
3. Madeline Bengela (University of Toledo), Analysis of Human Remains from a Commingled Skeletal Assemblage
4. Jakob Hanschu (Kansas State U.), Archaeology in the Public Sphere: A Kansas Case Study
5. Amara Phillips (University of Central Missouri), Orthi Petra Burial Site Excavation 2018 Pathologies and Culture

Lunch Break

1:15 – 3:15 Sessions

[2-06] *Critical Perspectives and* *Erasures in Ethnography* [Magnolia Room]

Chair: Alice Kehoe (Boasian Anthropology)

1. Alice Kehoe (Boasian Anthropology), Permutations of the Primitive “Other”: How Colonist Constructs Persist
2. Madelaine Perry (Augustana), Overtaking or Undertaking? The Role of Women in the U.S. Death Care Industry
3. Kiley Chartier Timler (University of Wisconsin at Milwaukee), Apprenticeship of Equestrians: A Qualitative Assessment of the Learning Process of Combining Humans and Equines in Sport
4. Jeongeun Lee (University of Iowa), Learning How to Learn: The 'Hakpumo' Experience of North Korean Escapee Mothers in South Korea

[2-07] *Methods and Results in Current Archaeology* [George Peabody Room]

Chair: Myrdene Anderson (Purdue University)

* + 1. Jake Tyler Barnes and Joseph Beaver (University of Minnesota at Morris), Skeletons in the Closet
    2. Danielle Buchanan-Burke (U. Central Missouri) and Hannah Marsh (U. Central Missouri), Testing Forensic Sex Determination Techniques in a Known Sample of Hispanic Descent Individuals
    3. Audra Whitehurse (U. Central Missouri), Excavations at Al Baleed
    4. Hannah Pilgrim (U. Central Missouri), Environmental Influences on Bone Weathering
    5. Jennifer Moeltner (U. Toledo), A Critical Review of a Four-field Anthropological Account of the Peopling of the Americas.

[2-08] *Special Lecture*: Lindsey Raisa Feldman (Memphis), Forging Selfhood:

Masculinity, Identity, and Work in Arizona’s Inmate Wildfire Program [Ben Hollander]

Break

3:30 – 5:30 Sessions

[2-09] *Eating Well and Good Eating: Food, Anthropology, Sustainability* [George Peabody Room]

Chair: Amanda Sophie Green (Eastern Kentucky University)

1. J. Montgomery Roper (Grinnell College), The Cooperative Model and Sustainable Development: Voluntourism in Coopesilencio, Costa Rica
2. Amanda Sophie Green (Eastern Kentucky U.), Assessing the Value of Experiential Education: What does the Liberal Arts College Farm Teach?
3. Christine Wunrow (U. Memphis) and Micah Trapp (U. Memphis), “Talking Over Lunch: Interaction Between Students’ Perceptions of Healthy and Food Providers’ Messaging on a College Campus”
4. Roger Beckett (Harvard University), Early Colonial Food Systems Predict Current Levels of Food Insecurity

[2-10] Roundtable: *Erecting Walls, Policing Borders, and Separating Families* [tba]

Organizer: Charles Fruehling Springwood and Michael Vicente Perez

Participants: Cristina Ortiz, Michael Perez, and Charles Springwood

6:00 – 7:00 Dinner Reception [Peabody Rooftop and Skyway]

7:00 – 8:00 Distinguished Lecture [Peabody Rooftop and Skyway]

Vicente Diaz (University of Minnesota)

***Oceania in the Plains: The Cultural & Political Possibilities of Pacific***

***Islander Voyaging of Dakota Lands, Waters, and Skies in the Eastern US***

***Plain***

8:00-9:00 Andy Cohen: A Blues/Folk/Ragtime Concert

**SATURDAY, APRIL 20, 2019**

7:30 – 11:30 Registration [General Moorman Room]

8:00 – 12:00 Book exhibit and James McLeod Memorial Reprint Table [General Moorman Room]

8:00 – 9:45 Sessions

[3-01] Material and Symbolic Structures of Violence [Ben Hollander]

Chair: Kathryn Kamp (Grinnell College)

1. Kathryn Kamp (Grinnell), Toy Weapons as Agents for Socialization
2. Marcos Alexander Mendoza (University of Mississippi), Criminal Politics and Narco-rule in Michoacán, Mexico
3. Branden Wilber (University of Central Missouri), The Military, Masculinity, and White Supremacy
4. Amy O. Beckett (Ball State University), Narrative as a Method
5. Jessica Bray (Rice University), The Future is Now: Trust, Transparency, and Video Fetishism in Surveillance Landscapes
6. Discussion

[3-02] Anthropology: Of Fields, Futures, and Foreign Sites [Magnolia Room]

Chair: Lance Larkin (University of Illinois at Urbana-Champaign)

1. Wayne Babchuk (University of Nebraska at Lincoln) and Tiffany Young (University of Nebraska at Lincoln), Teaching Field Methods in Ethnography: Facilitating Strategies for Collaborative Learning
2. Lance Larkin (UIUC), Exploring the Security of Interdisciplinary walls: An Analysis of Social Vulnerability, the Environment, and Methodological Practice
3. Maria Kitchin (Illinois State U.), Life After College: The Future Selves of Anthropology Majors at Illinois State University.
4. Jacqueline Kwasigroch (Augustana), People, Not Products: Understanding Study Abroad Preparations, Perceptions, and Impacts
5. Discussion

[3-03] POSTER SESSION[General Moorman Room]

1. Johnda Eliza Washington (U. Memphis), Knowledge and Perspectives on Fetal Alcohol Syndrome in Rural Limpopo, South Africa
2. Chris Reeder-Young (Habitat for Humanity of Greater Memphis), Aging in Place Voices: Exploring the Influences of Habitat for Humanity of Greater Memphis Critical Repair and Accessibility Program on Older Adults
3. Kimberly Ann Bowen (Eastern Kentucky), Accessibility for Student Survivors
4. Shamiram Yousef (Grinnell), He’ll Learn English Eventually: Bilingual Parent, Baby Media, and Teaching Language
5. Linda C. Eneix (The OTS Foundation for Neolithic Studies), Echoes From the Age of Stone
6. Tin Tran (Grinnell), A Survey of Healing Perceptions and Medicinal Practices in Maasai Communities in Babati District, Northern Tanzania

9:45 – 10:00 Break

10:00 – 12:00 Sessions

[3-04] POSTER SESSION [General Moorman Room]

1. Sommer Martin (Illinois Wesleyan University), Bare Needle Intimacy: The Rising Feminine Subculture of Stick and Poke Tattoos
2. Grayce Nicole Navratil (College of Wooster), Gardening and Well-being
3. Katherine B. Smith (Grinnell), Parental Values in Infant Nutrition: Highly Important, Inadequately Informed
4. Kaitie Hess (Grinnell), A Political Economic Analysis of Palm Production and Decision Making in Coopesilencio, Costa Rica
5. Rachel Starks (U. Memphis), Utilians for Utilians: A Cultural History Narrative and Documentary
6. Kayla C. Ranta and Morgan Braun (Illinois Wesleyan University), Body Ink: A Form of Transgression or a Mainstream Art Form?

12:15 – 1:15 CSAS Business Luncheon ($10.00 advance ticket required) [Auburn & Barclay]

1:30 – 3:30 Sessions

[3-05] ROUNDTABLE: Practicing Engaged and Collaborative Anthropology:

Insights and Recommendations from Memphis [Auburn & Barclay]

Organizer and Chair: Keri Brondo (University of Memphis)

1. Keri Brondo (Memphis)
2. Katherine Lambert-Pennington (Memphis)
3. Kenneth Latta (Memphis)
4. Micah Trapp (Memphis)
5. Mary Campbell (Christian Brothers University)

Congratulations to 2018 CSAS Paper Award Winners

Graduate Division:

**Oliver Shao**, Indiana University at Bloomington

“Making Pleasure Political: Musical Affect, Citizenship, and

Humanitarian Politics in East Africa”

Undergraduate Division:

**Alexander Norris**, Grand Valley State University

“Deixis and Innovative Gesturing in Online Gaming”

**Are you a student presenting at this year’s conference?**

**Look for information on this year’s Student Paper Competition below!**

2019 CSAS STUDENT PAPER COMPETITION



Undergraduate and Graduate Divisions

The Central States Anthropological Society awards prizes each year for best undergraduate and graduate student papers given at its annual meeting. Prize submissions must be research papers based on presentations given at the 2019 Annual Meeting held in Memphis. 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 orhumanities. 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. These will be potentially publishable, but those that require some editing or rewriting may still be chosen for the prize. This year’s deadline for submission is May 21, 2019 – a month after the conclusion of 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 [cortiz@morris.umn.edu](mailto:cortiz@morris.umn.edu) Do not use any other file format and follow the formatting requirements below. 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 must be included with the paper, indicating 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, 2019. Incomplete applications will not be considered. Prizes will be announced during the summer.

**DEADLINE FOR SUBMISSION IS MAY 21, 2019**

Please send complete application packets to:

Cristina Ortiz, Chair CSAS Student Paper Competition Committee

University of Minnesota, Morris

Department of Anthropology

Morris, MN 56267

cortiz@morris.umn.edu

Further information can be found on the CSAS website: http://csas.americananthro.org

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| AKA Leslie Alvin White | 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: May 21, 2019 |

Applications for the White Award should consist of the following:

1. Send to aglaros@eiu.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).

1. 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

Angela Glaros

Chair, CSAS Leslie A. White Award Committee

348 Schroeder Hall

Eastern Illinois University

Normal, IL 61790

The 2019 award will be in the amount of $500.

All application materials – both electronic and mailed- must be received by May 21, 2019. Incomplete applications will not be considered. All applications will be reviewed and a decision made no later than June 30, 2019. For more information, contact Angela Glaros at [acglaros@eiu.edu](mailto:acglaros@eiu.edu). Application forms can be found at the CSAS website, http://csas.americananthro.org.

 BETH WILDER DILLINGHAM AWARD

**Application deadline: May 21, 2019**

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 any gender, need not be married, and need not be the legal guardian.

Applications for the Dillingham Award should consist of the following:

1. Send to nadachi@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)

1. 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:

Angela Glaros

Chair, CSAS Dillingham Award Committee

3140 Blair Hall

Eastern Illinois University

Charleston, IL 61920

The 2019 award will be in the amount of $500.

All application materials- both electronic and mailed – must be received by May 21, 2019. Incomplete applications will not be considered. All applications will be reviewed and a decision made no later than June 30, 2019. For more information, contact Angela Glaros at aglaros@eiu.edu. Application forms can be found at the CSAS website, http://csas.americananthro.org.

Organized Session Abstracts

**[1-02] Student Research Projects on Methodological Questions in the History of Theory of Anthropology** *Session Organizer*: Jens Kreinath (Wichita State University) The study of cultural traditions and human artifacts has been at the center of an enterprise, that we call anthropology. Since the inception of anthropology as an academic discipline, the primary objective was to study formerly unknown cultures around the world in systematic and empirically verifiable ways. Anthropological research in one way or another had always been based on physical contact, personal encounter, and social interaction with other cultures. As a social science that studies humanity in holistic ways, it always had included the use and inquiry of bodily senses and cognitive processes to understand how humans act, learn, and perceive in different social and cultural environments. In this student-oriented panel, ongoing research projects in overlapping fields of museums studies, cultural heritage protection, and visual anthropology in conjunction with reflections on the very foundation of the four-field approach will be presented. The aim of this panel is to address methodological questions fundamental to research in the overlapping fields of anthropology.

**[2-11] Roundtable: Erecting Walls, Policing Borders, and Separating Families** *Session Organizers*: Michael Perez (University of Memphis) and Charles Springwood (Illinois Wesleyan).This roundtable brings together scholars from across the geographic spectrum to generate a critical conversation about the fraught subject of security walls and policed borders, across space and time. Although multiple instances of such “technologies” of the nation-state will be considered, this session examines in particular the prevailing public debate over the construction of a border wall that will separate Mexico and the United States, a project advocated by President Trump, and the controversial Israeli framework of walls, fences, and militarized borders that serve to isolate and restrict Palestinian people in the occupied territories.

**[2-02] Research in Biological Anthropology: Studies of the Effect of Fire on Bone, Cadaver and Textile Decomposition; Reconstruction of Burn Trauma in Bone.** *Session Organizer:* Peer Moore-Jansen (Wichita State University). Student and faculty research performed in the Wichita state University Biological Anthropology Laboratory and at the Skeleton Acres Research Facility are featured here. The first contribution investigates potential relationships among bone size and shape, body mass index, and observations of degenerative effects in the lower vertebral skeleton. Two papers report on taphonomic change and decomposition related to a) textiles (cotton) and b) cadaver (Sus scrofa) research. Two contributions focus on fire investigations as they explore the effect of fire on bone place on or below the floor of a mock house structure in an effort to simulate burnt bone recovered from archaeological contexts.

**[3-05] Practicing Engaged and Collaborative Anthropology: Insights and Recommendations from Memphis** *Session Organizer*: Keri Brondo (University of Memphis)A great deal of attention has been given to the various forms of engagement an anthropologist can take, and to thinking through the most fruitful ways to engage communities experiencing uncertainty and change. Partnerships and collaborations between academic anthropologists and community-based organizations can be positive arrangements or bring constructive tensions to the surface. What facilitates success in contexts marked by diverse groups of people with divergent goals? Roundtable participants we will explore the challenges and rewards from their own partnered research experiences in an effort to collectively glean key insights and recommendations. This session will be interactive and invite participation from attendees.

Individual Paper and Poster Abstracts

(by last name of first author)

**Anderson, Myrdene (Purdue University) and Jamie Kruis (Independent scholar), Tinkering with boundaries: Intersections of narratology and Umwelt among and between humans and**

**their allovertebrate interlocuters (for starters) [2-03]** We venture into the theoretical and methodological implications of entwining narrative with Umwelt,thus liberating it from human languaging. The concepts of narrative and Umwelt are both dynamic, thelatter revealed by Jakob von Uexküll to be a continuity between the social and psychological integration of(particularly) vertebrate experience. Taking David Herman’s (2013, 2018) pursuit as a starting point, weexamine what theories and methods may be attracted and augmented by the proposition that verballanguage is not a pre-requisite for narrative, but that narrative may presuppose reflexivity. Included in ourtoolbox is the second category of Per Durst-Andersen’s framework of three major categories of verballanguages—speaker-oriented, hearer-oriented, context-oriented—to identify hearer-oriented American-English constraints on narrative and/about/within/between the Umwelten of humans and othervertebrates. Our evidence draws from the human impulse projecting narrative onto-and-into oursignificant others irrespective species, as well as the semiotic impetus discerning indices of narrativity inbehavior regardless of any linguistic modality. We combine and try out frameworks and methods in orderto offer a reflexive starting point to explore narrative as inclusive of non-human animals, and eventually toother living things.

**Babchuk, Wayne (University of Nebraska) and Tiffany Young (University of Nebraska at Lincoln), Teaching Field Methods in Ethnography: Facilitating Strategies for Collaborative Learning. [3-02]** Based on the ongoing collaboration of the co-presenters in designing and facilitating undergraduate/graduate research methodology courses across departments and colleges at a large research-intensive Midwestern university, this session outlines both time-tested and innovative strategies for teaching field methods in ethnography. The second author is a doctoral student in education and has taken and was subsequently invited to co-teach multiple research methodology courses from and with the first author who is a faculty member in anthropology, sociology, and education at the same institution and serves on her dissertation committee. This partnership has provided a rewarding opportunity for mutual learning and synergy to better incorporate faculty and student perspectives regarding effective approaches for teaching and learning field-based research methods in the classroom. The presenters provide an overview of how they cover key topics undergirding the research enterprise including the history and ethics of field research in the social and health sciences and education, epistemological perspectives or worldviews and how these are incorporated in practice, and similarities/differences between quantitative, qualitative, and mixed methods approaches. This sets the stage for a discussion of hand-on learning strategies such as the Collaborative Mentoring Feedback Matrix of their own design, and other tools designed to more effectively facilitate instruction. This session is geared to encourage active audience participation to build upon the diverse experiences of faculty and students interested in engaging in open dialogue about teaching and learning ethnographic field methods to better meet the needs of a new generation of anthropologists being trained for the field.

**Barnes, Jake Tyler and Joseph Beaver (University of Minnesota @ Morris), Skeletons in the Closet. [2-07]** Over the summer of 2018, I conducted a study on a collection of human skeletal remains possessed by my university. The goal was tracing their origins and ascertaining whether they were legitimately and ethically in our care, and my conclusion was, "probably not." Through a laboratory analysis of the remains, I was able to determine that there were fragments from at least six individuals present, that the remains likely came from a medical teaching institution based on the saw trauma present, and that the bones were not treated and prepared like purchased anatomical specimens are. Through the follow-up investigation, I was able to determine that the bones were brought to my university by a now-deceased professor, that any paperwork that may have existed for the remains was lost or destroyed, and that the bones had laid in a box in this professor's office closet for decades before they were put in the care of the anthropology program. This project elucidates many ethical implications regarding curation, as well as exhibiting unique examples of saw trauma due to deviations from typical cadaver dissection procedures.

**Bawa, Papia (Purdue University), Vantage Point Phenomenon (VPP): The True Power of the Fake. [2-03] The phenomenon of recent narratives pertaining to the social, economic and political (SEP) arena in**

**the United States, including the birth of an ‘almost’ alternate government, indicates a tectonic shift in the**

**nation’s socio-cultural, political, and economic landscape. Running parallel to these narratives are**

**emerging concerns pertaining to alternate realities projected through the maws of a gargantuan beast: the**

**social media. Fueling this beast are the national and local television news channels and newspapers,**

**which has led to the grudging acceptance of the concept of ‘alternative facts’-a frightening precursor to**

**possible anarchy! Investigating the perceptions of people with respect to the characteristics of such a**

**phenomenon is crucial to gaining a clearer understanding of it, given the influence the United States has**

**on the national and global front, particularly with respect to economic and political climates. This**

**understanding can help identify future opportunities and threats to our SEP climates, which we should be**

**cognizant of, if we are to emerge as a unified and successful people. Since there is a gap in evidence -**

**based investigation regarding this, I felt compelled to study this phenomenon in the interest of contributing**

**to the literature and opening avenues for other researchers and scholars to build on. In this study, I**

**gathered survey and interview-based answers to peoples’ perceptions of the concept of ‘fake’ news**

**and the real consequences of such news. Based on the results, I developed the concept of VVP or**

**Vantage Point Phenomenon that may help us identify critical areas of concerns to be addressed.​**

**Beckett, Roger (Harvard University) Early Colonial Food Systems Predict Current Levels of Food Insecurity [2-09]** With the rise of women farmers and agripreneurs, the agricultural landscape is shifting; urban farms, organic farming, and the food co-op movement are all rapidly growing—and all led by women. While existing literature examines the concurrent trend of the increase in alternative agricultural and women farmers, this paper explores farms proactively recruiting women as members of the agricultural sector. These farms and their mission statements demonstrate a shift towards “women-centered” farming—agricultural communities that intentionally center their farming practices on gender. Based on ethnographic fieldwork conducted in Northern California and Dehradun, India, this paper examines the ways women-centered farms challenge current rhetoric present in the alternative farming movement. Utilizing a cross-cultural lens, this research identifies how women-centered farming is radicalizing current sustainable agricultural initiatives by recognizing the Western connotations of celebrating “alternative” food and the erasure that label creatures. Furthermore, this paper identifies and discusses a common trend between research sites: building a “holistic ecosystem.” In building a “holistic ecosystem,” women-centered farms are paralleling social and environmental values, integrating diversity and sustainability across people, plants, and communities. By both challenging current “alternative” food discourse and providing innovative and nuanced farming initiatives, women-centered farming presents a truly radical shift in the realm of sustainability.

**Beckett, Amy O. (Ball State University), Narrative as a Method [3-01]** Introduction of the Narrative method uses in a structuralize, constructive stance and is the framework for this study which extracts like themes from the cross-examination of criminal defense attorneys in child-incest cases tried in a small county of Ohio over 15 years. It is not the social constructivism you might find in many rape studies that focuses on the objective shared experiences of similar movements such as #Metoo, but rather the subjective actual measured and collective themes of archival data from a given set of trials.  The foundation originates in archival research analysis where real accounts can be compared to one another to find similar and contrasting experiences.  In turn, this creates understanding for the process in which the accounts were gathered—in these cases extracted.  Narrative, as a method rather than a collection tool, allows the research to examine the words of a given phenomenon. The extracted process is generally defined as the victim’s account at trial on direct, cross, redirect and recross; closing arguments were examined for the presence of these extracted accounts to explore the purpose of extraction.  Likewise, opening statements are being examined to identify any foreshadowing of anticipated extracted testimony.  It is contrasted from the Narrative because the researcher is not creating narratives.

**Bengela, Madeline, (University of Toledo),** **Analysis of Human Remains from a Commingled Skeletal Assemblage. [2-05]** This project describes the analysis and partial restoration of human remains from a commingled, or intermixed, collection stored in the University of Toledo's osteology lab. The remains all share a label of "UTLA Mosely", but the provenience and context surrounding the origin and collection of the remains is unknown. In order to organize the commingled assemblage, all of the whole bone and bone fragments were identified, sided, and counted, and a catalog was formed. To gain further understanding about the collection, estimations of the minimum number of individuals (MNI) and the most likely number of individuals (MLNI) were calculated. To begin building a biological profile on the individuals discovered in this assemblage, estimations of age, sex, and stature were performed when applicable. By creating a catalog and analyzing the contents of this collection, a detailed record of what this sample contains was formed. This will aid in facilitating any future research conducted on the UTLA Mosely collection.

**Beranek, Natasha Brie, (Miami of Ohio), “Nothin’ But a Good Time”? #MeToo, White Male Resistance,” and the Politicization of Digital Music Spaces in the Metal Scene. [2-04]** Popular music has always been tied to notions of space, place, and temporality. Equal only to glam/hair metal (GHM)s discursive localization along Hollywoods Sunset Strip is its popular association with forms of lyrical, visual, and performative misogyny. While the gender politics of GHM are not something to which much complexity has historically been assigned, this is an erroneous assumption. Not only was GHM relatively apolitical at its inception three decades ago, but the genre has significantly problematized gender norms in rock n roll such as its provision of cultural access points to women which have allowed them to experience traditionally male forms of artistic power. The contemporary GHM scene is now comprised of a hybrid of digital and trans-local sites of musical experience: social media spaces, large annual music festivals, and small concerts. This paper explores how in the #MeToo era, the politicization of digital spaces concurrently yet unevenly allows for both the democratization of GHMs heretofore hegemonic and masculinist cultural forces, as well as the continuation of certain forms of women’s epistemic oppression. Through the use of digital methodologies participant observation on social media spaces and threads, the archiving of screen shots and conversational interactions with followers of GHM, and the following of links between sites this paper aims to detail the intersectional aspects of socio-political differentiation in GHM in the wake of #MeToo. More specifically, how do gender, sexuality, and class articulate increasingly politicized power geometries within the digital spaces of this scene?

**Bowen, Kimberly Ann (Eastern Kentucky), Accessibility for Student Survivors. [3-03]** This presentation will include the results of a current student project occurring on EKU campus. The project goal is to acquire information about the impacts of the content within EKU curriculum(s) that depict violence. The research team wants to know how content may impact students (especially student survivors of violence), the teaching strategies used by professors to discuss violent content, how potential and real negative impacts are handled by professors, and how to further a discussion on campus about trauma informed teaching and accessibility for student survivors. This is a three part project that includes case examples from forum data, a student survey, and interviews with EKU faculty regarding the same topic. This data will further the discussion on accessibility for student survivors of violence. The presentation will discuss the results, conclusions, suggestions, and further research related to the data from the student project. The student researcher will discuss how this project can be duplicated on other campuses and the need for this research on our campuses.

**Bray, Jessica (Rice University), The Future is Now: Trust, Transparency, and Video Fetishism in Surveillance Landscapes.** Drawing upon ethnographic research of activists, police officers, and federal contracts, this paper juxtaposes the dynamic aspects of Houston’s surveillance landscape. In 2018, the DEA and ICE gained access to Houstons city cameras under the guise of drug trafficking, human smuggling, and other illicit activities. Meanwhile, local police officers are equipped with body-worn cameras after national conversations about the possibilities of transparency through continuous video. However, a police officer remarked that Watching a body-worn video is like watching a baseball game through a straw. Nevertheless, local activist groups draw attention to the lack of access to the videos of city and police cameras. This surveillance landscape of federal access to city cameras, the potentials and deficiencies of body-worn cameras, and groups like the ACLU monitoring these activities for civil rights abuses begs the question: who and what is being protected with videos? While surveillance in its many forms is not new and draws from long-standing relationships between policing, race, and technology, big data surveillance is reinventing the (affective, imaginative, and material) terms of everyday life by extending its reach ever deeper into both individual lives and collective futures (Masco 2017: 386). With an awareness of how surveillance is unequally applied to brown and black bodies (Browne 2016), this paper employs critical anthropology of security and feminist surveillance studies to argue that a future without privacy is here and now. Through video fetishism, we can begin to ask questions about the possibilities of trust and transparency in complex surveillance landscapes.

**Buchanan-Burke, Danielle (U. Central Missouri) & Hannah Marsh (U. Central Missouri), Testing Forensic Sex Determination Techniques in a Known Sample of Hispanic Descent Individuals [2-07]** A major role of a forensic anthropologist is to provide an accurate biological profile that includes sex, age, ancestry, and height of the decedent. When making sex determination, ancestry should be considered, as sexual dimorphism differs among individuals of different population groups. Current methods used in the United States focuses primarily on European or African American populations leaving out many major groups found in this diverse nation. Within the population of Hispanic ancestry continuing to rise, the need to provide an accurate sex determination for this group also rises. Sixteen computed tomography scans of skulls were selected from the Open Research Archive operated by the University of Pennsylvania Museum of Archeology and Anthropology Morton collection. The sample comprised nine females and seven males. Sexual dimorphic traits exist among this sample of the Hispanic populations. The traits included the: glabella, supraorbital margin, mental eminence, nuchal crest, and mastoid process. The nuchal crest appears similar to be similar in both males and females. An intraobserver-error test was also done to determine the precision of all scored traits. All cranial traits scored over a two-week period fell within one deviation of the modal value. Further research is needed on a larger sample to better understand the cranial variation and sexual dimorphism of Hispanic individuals. This study showed that the use of the Walker traits and the techniques used in the Standard for Data Collection of Human Skeletal Remains will potentially provide an accurate sex determination of Hispanic populations.

**Cárdenas, Marisol (UC Berkeley), Black Women Sewing Life Stories in Feminist Style. [2-01]** The practice of weaving with wool, embroidering with needle and threads, cutting fabric, are all activities that explode ordinary spoken languages into sensory languages involving the tactile, visual, olfactory, and more, generating indexical trajectories that we could say are alternative narratives of speech. There is a long tradition of these handicraft practices that generate trust, sorority—complicity between women allowing the emergence of affective, gestural, spiritual talk. So this graphic textile feminist narrative allows readings from complex emotional arguments. In the case of black people of Ecuador, this type of popular art is woven with a political history of anti-slavery. It was through this type of crafts that women created a space of rest, pleasure, creation, thought, gambling, and concentration, in the production of beauty connecting with their hearts. From this context, my research pays homage to these invisible stories from the conscience of this practice now elaborated by American and Latin-American Afro-descendant women. They Manu-Facture rag dolls that express their stories from everyday life, their memories of childhood, their yearnings, their fears, their desires, their experiences of communal struggle, personal, family, the overall society. Analytically, it is woven from the anthropology of the genre, the colors and their senses, as well as other semiotics that allow us to study these "cooked constructions" (Prentice 1995) as a feminist critique from folk art, which has a long intercultural narrative from the manufacturing of women.

**Cervenka, Hannah, Ben Moss, and Peer H. Moore-Jansen (Wichita State University),** **Blunt Force Trauma Versus Burn Fractures: An Experimental Study.** **[2-02]** Reconstructing and analyzing burned skeletal materials to accurately differentiate between potential antemortem, perimortem, and postmortem trauma are addressed in the present study. Past literature defines a multitude of effects related to burning, including bone color change, shrinkage, deformation, and fragmentation. This research explores the potential to effectively isolate different types of fractures or fracture patterns in burnt bone. Blunt force trauma was applied to three crania of *Sus scrofa domesticus,* a common breed of large white pig, all of which were then burned to the point of showing some degree of calcination. The remains were recovered from the burn site and examined in the Wichita State Biological Anthropology Laboratory. Through the process of stabilization, reconstruction and comparative analysis, the findings of this demonstrates that different types of fractures are observable in each of the crania, it remains inconclusive as to whether that trauma is perimortem or postmortem in nature. It is also inconclusive so far as to whether the fracturing present reflects applied blunt force trauma or the trauma resulting from the exposure to heat. It is concluded that additional investigation is necessary to explore further the potential for distinguishing burn versus blunt force trauma.

**Connell, Jara (Brandeis), St. Louis: Aspirations of the Next Great American City. [1-01]** With almost 20% of properties in St. Louis standing unoccupied, vacancy is part of everyday life for many St. Louisans. Both the city government and local community organizations are working to transform these 25,000 vacant buildings and lots from visible markers of St. Louis decline to indicators of a new up-and-coming St. Louis. While the mayor and the St. Louis Development Corporation utilize economic strategies to entice tech start-ups and large government contracts to invest in the city, community organizations such as Dutchtown South Community Corporation (DSCC) and Better Family Life are employing legal and activist strategies to push the city to invest in the people that already live in St. Louis. This paper examines the multiple visions for remaking these vacancies into livable spaces. I draw from 10 months of fieldwork with Homes For All STL and DSCC to show the tensions and contradictions between prioritizing a future derived from property development and a future prioritizing current residents' needs. I argue that a focus on the ways in which residents and city officials attempt to reshape the city provides important insight into the conceptualization of the relationship between race and space in St. Louis, as well as how grassroots organizations are providing an alternative to developer-oriented urban revitalization policies.

**Corrazo, Nina (Valparaiso University), Contradicting and Subverting Gender Narratives: The Signification of the Hat and the Hobby Horse in Max Beckmann’s “Double Portrait, Carnival” 1925. [2-03]** A challenge to the performative aspects of traditionally constructed modes of gender identification and role-playing is at the heart of Max Beckmann’s painting “Double Portrait, Carnival” 1925. A number of powerful signs occupy and enunciate significant positions of gender disruption in the composition. One is the Napoleonic bicorn which has been usurped by the female (Beckmann’s wife Quappi), and the other is the spotted hobby horse which she has appropriated from its conventionally male rider. An investigation into how the hat and toy as well as the rationales behind these acts of gender subversion in this representation will be undertaken in this paper.

**Costa, Rafael Castrillon (University of Texas, San Antonio), “Hombres en la Noche” y “la Gran Popella”: Queer Performances as Counter-narratives in the 1990s Puerto Rican Television.” [2-04]** In 1952, the neo-colonial political reform named Estado Libre Asociado was approved by the U.S. Congress with the electoral consent of Puerto Ricans. In order to reconcile the Puerto Rico’s national identity with the lack of political sovereignty, the Partido Popular Democrático and the island governor Luis Muñoz Marín, constructed and promulged a model for national unity and social cohesion called La Gran Familia Puertorriqueña. Sustained by discourses of common history, culture and language, the La Gran Familia Puertorriqueña ideology proposed the development and sustainability of a patriarchy system that would affirm, among other issues, heteronormative social practices. After the arrival of the television in 1954, the local programing became an effective way to transmit these patriarchal and heteronormative discourses to the population. All other social practices became marginalized or excluded from the Puerto Rican social mirror. It wasn’t until the 1990s that two Puerto Rican television shows, Entrando por la Cocina and Sunshine’s Café, challenged these heteronormative discourses by presenting the social realities of Puerto Rican queer communities and their struggles for identity recognition and social acceptance. Following the performative theory of gender and the intersectionality theoretical framework, this essay will explore how tv shows main characters Guille and Vitín Alicea, reconstructed the social perception of queer communities in Puerto Rico by presenting counter-narratives that challenged those constructed by the La Gran Familia ideology.

**Ely, Justine M. (Wichita State), Madison Bates (Wichita State), Peer H. Moore-Jansen (Wichita State), Taphonomic Patterns of Cellulose-based Textiles. [2-02]** This paper addresses concurrent evidence of patterns of decomposition in cellulose-based textiles and soft tissue as it seeks to identify baseline data on which to establish guidelines for further research in the area of recent historic and crime scene recovery. As a part of everyday life, clothing provides valuable insight in forensic and archaeological contexts. It is regularly encountered in crime scenes as well as recent and historic burials. Many studies have been conducted to explore the decomposition of human cadavers, but to date, only a handful of studies examine the effect clothing has on cadaver decomposition. The major variables that affect the degradation of organic material are soil and temperature. Research shows that by assessing more than one variable in a burial, the range of error in estimating the depositional time frame can be reduced. The present research examines decomposition in cotton textile, a natural fiber, in outdoor exposures over time. The findings presented here illustrate how cotton fiber changes, buried or exposed, in and out of context with soft tissue remains. The findings of this study demonstrate how the presence of soft tissue contributes to variation in the pattern of breakdown of cotton textiles and in reverse, the presence of cotton textiles affects the pattern of tissue decomposition. This research is part of a long-term research project conducted at the Wichita State University Biological Anthropology Laboratory, Skeleton Acres Research Facility (SARF) in Leon, Kansas

**Eneix, Linda C. (The OTS Foundation for Neolithic Studies), Echoes From the Age of Stone. [1-04]** The OTS Foundation for Neolithic Studies proposes to supply for the meeting an audio/visual installation featuring wall-size images and original recordings made during Archaeoacoustic research inside a 6,000 year-old mortuary shrine in Europe. Archaeoacoustics is the systematic multi-disciplinary study of sound in ancient ritual, ceremonial and performance contexts, and the human experience thereof.

**Eneix, Linda C. (The OTS Foundation for Neolithic Studies), Listening for Ancient Gods. [1-04]** The multi-disciplinary field of Archaeoacoustics brings a new sensory dimension to the study of human development that could provide an important tool for understanding motivation and original function of ancient ritual and ceremonial sites. This paper will describe preliminary investigations at Turkeys Gobekli Tepe and Maltas Hal-Saflieni Hypogeum, exploring indications of acoustic intentionality in structure and artifact. When archaeological evaluation is augmented by focused input from the architect, the physicist, the music anthropologist, the acoustic engineer the world’s most ancient monuments present a compelling picture of a dynamic but invisible possibility: the ancient pursuit of super-natural sound. The way is paved for exploration of the social, political and religious implications that acoustic phenomena undoubtedly had in these ancient cultures.

**Ferguson, Amanda N. (Wichita State University) The intersection of linguistics and temporality: How the structure of language influences our construction of temporal maps and the resulting implications.** **[1-02]** Anthropologists have studied temporality from a variety of angles, this paper will focus specifically how our conception of time is influenced by our language and writing patterns. Based on review and comparison of existing research into the cultural construction of temporal maps this project focuses on expanding the study of temporality with relation to language specifically focused on the impact of this intersection on grief and mourning practices. Building on Nancy Munns assertion that temporality has not been fully addressed by anthropologists in Cultural Anthropology of Time: A Critical Essay this paper will address existing research, examine potential for further study and ultimately conclude that the study of temporality is not only incomplete, but also invaluable to the anthropological community.

**Fu**, **Hangang (Purdue) The transfer of “face” into Chinese English through foreignization: Using Yang Xianyi and Gladys Yang’s translation of *A Dream of Red Mansions.*** **[2-01]** The concept of *face* is of great importance in Chinese society. As a unique yet common cultural element in the Chinese context, *face* and its practices have already been transferred into the English language. Expressions, such as losing face, giving face, having face, wanting face, and so on, are familiar to the general public. Through retaining the Chineseness of the original text, Yang Xianyi and Gladys Yang have managed to preserve the concept of *face* and its practices in their translation of *A Dream of Red Mansions*. For the purpose of analyzing the cultural transfer of *face* and its practices, a cultural unit, marked by four contextual parameters, is established. Through investigating the cultural transfer of *face* and its practices in Yang Xianyi and Gladys Yang’s translation of *A Dream of Red Mansions*, this paper demonstrates how a foreignization approach to the translation of cultural-specific items, ideas, and concepts can contribute to the development of Chinese English.

**Glaros, Angela (Eastern Illinois University), When Women Set the Pitch: Gender and Greek Orthodox Liturgical Music After the Neo-Byzantine Revival [2-04]** This paper considers pitch as an expression of authority in Greek Orthodox liturgical music in the midwestern United States. During the 20th century, church choirs in this region emerged as authoritative institutions. Accompanied by an organ that provided the pitch, these mostly female choirs existed in tandem with mostly male Byzantine chanters, who occupied separate spaces within the church and performed different parts of the service. During their ascendancy, choirs enjoyed the support of clergy and liturgical composers, and created their own associations and conferences. Significantly, given music’s predominance in Greek Orthodoxy, the choirs effectively gave women a voice in ministry. By the late 1980s and early 1990s, however, Greek-American churches underwent a “neo-Byzantine” revival, centered on the Byzantine musical system of eight tones (octoehos), and the performance of an ornamented melody supported by a drone (ison). In some churches, the revival re-centered liturgical music at the chanter’s stand (analogion) which, while now open to women, retained its history as a male space. Celebrating as it did the unaccompanied human voice in liturgical chant, the revival problematized the authority of the organ (and the choir) for setting the pitch, taking pitches instead from a head chanter (often male) or the priest (always male). In the decades that followed, churches have responded to the neo-Byzantine revival in a variety of ways, each with particular effects on congregational participation and the religious lives of women and girls. I argue that setting the pitch literally engenders musical and liturgical authority.

**Green, Amanda (Eastern Kentucky University), Assessing the Value of Experiential Education: What Does the Liberal Arts College Farm Teach? [2-09]** Students enrolled in the course Food and Sustainability participate in hands-on labor at their college farm in addition to attending seminars and field trips to food sites across the community. In this paper, I assess the pedagogical effectiveness of this experiential approach to teaching and learning the courses core concepts: sustainability, social justice, food systems, food security, and food culture. I use a qualitative approach to analyze student reflective Farm Journals where students were asked to link their experiences within the food system with their course readings. Based on the themes developed from these journals, I conclude that experiential education enhances students learning outcomes immensely if specific conditions are met: course content, including readings, lectures, and discussion, must be tightly interwoven with what is happening in the fields and what is happening in the fields must be brought into the classroom. College farms enable students to retune their bodies and minds to new ways of knowing food, as they should. I argue that moving them firmly into the liberal arts curriculum, we must further demonstrate their ability to enhance student learning outcomes.

**Hanschu, Jakob (Kansas State U.), Archaeology in the Public Sphere: A Kansas Case Study**. **[2-05]** The goal of this study is to understand whether and why archaeology is valued by Kansans and its role in creating meaning, place, or identity in their lives. To gain an understanding of perceptions of archaeology among the public, the research team from Kansas State University conducted interviews and surveys of members of the public. Participants of the Kansas Archaeological Training Program and members of the public present at the Hillsboro Arts and Crafts Fair were included in the study. It serves as a pilot study for assessing Kansans attitudes towards archaeology. Perceptions of archaeology among the public could prove to be invaluable to professional archaeologists and resource managers looking to stimulate public awareness and preservation of the finite and fragile archaeological record of past societies.

**Hess, Katie (Grinnell) A Political Economic Analysis of Palm Production and Decision Making in Coopesilencio, Costa Rica.** Cooperatives maintain a purposeful social orientation, aiming to empower people to work collectively and independently as organizations. They seek to embody equality, equity, and solidarity in their structures and within their membership. Due to these socially oriented benefits, they have often been characterized as an alternative to the modern forms of crass capitalism; however, this claim ignores the reality that cooperative organizations must operate and survive within larger contexts. Cooperative organizations are entrenched with larger networks of support, demands of the market economy, legal restrictions, and ideological pressures. This paper examines tensions that exist between the pressures of the global political economy and the social orientation of the cooperative model in the rural agricultural cooperative of Coopesilencio in Costa Rica. The cooperatives primary income and major focus has revolved around the cultivation of palm fruit, the price of which is rooted in the international political economy. It has also carried out a number of projects with more of a focus on social benefits, often funding these with earnings from the palm plantation. The streams of influence on the price of palm have thus directly influenced the sustainability of these socially oriented projects.

**Hoover, Denovious (Illinois State), Japan Bounds the Global Gay Movement: Investigating the Emergence of “Sexual Minority” as an Advocacy Term in Japan. [1-03]** Advocacy groups in Japan have been using the LGBT nomenclature as a conduit for fostering a community to legitimize change for the past 60 years (Mackintosh 2016). Lesbian ( ), Gay (), Bisexual (), and Transgender () are part of the Japanese lexicon as phonetic transcriptions into Japanese characters. Japan-native terms, such as okama, coexist with the LGBT nomenclature, but they are not used in advocacy because of their denigrating nature. The aforementioned Japan-native term okama is an example of the lexical ambiguity that is the second fault of Japan-native terms; Depending on the circumstances, the term can signify an effeminate cisgender homosexual man or a transwoman (Abe 2013). Scientific terms such as homosexual predate the LGBT nomenclatures arrival in Japan. These terms have two forms: a phonetic transcription into Japanese characters and a glossed form with Japanese characters selected for meaning. For example, homosexual is both homosekushuaru () and dseiaisha (=same-sex-love- person). Advocacy groups have used scientific terms such as homosexual in the past, but the less pathologizing LGBT nomenclature has been preferred since the arrival of the global gay movement in Japan. With the LGBT nomenclature being preferenced over Japan-native terms and scientific imports, the global gay ideology present in the LGBT nomenclature has dominated. Recently, advocacy groups in Japan are increasingly using the phrase sexual minority. The paper investigates the possible forces contributing to the emergence of sexual minority in the sexual minority advocacy community.

**Jackson, Sacha (Southern Illinois @ Edwardsville), Over Home: African American Rural Heritage at Lyles Station Consolidated School Museum. [1-01]** The historic settlement of Lyles Station, with the Lyles Station Consolidated School Museum as its hub, has garnered national recognition for its designation as the last extant historical African American farming community in Indiana. With exhibits in the National Museum for African American History and Culture, a wide audience is being exposed to a little-known facet of African American history and culture. Yet, there is a disconnect between this national acknowledgement and the amount of regard for the representation on a local level. This obscuring of the site hinders the regional dissemination of its narrative and those of the community it served. This investigation seeks to allow community members voices to come to life through documenting their experiences in this locality. I will be using participant observation to gain exposure to areas that have deep connection to the primary heritage site. I will also be conducting semi structured interviews with former attendees and descendants thereof. Finally, I will explore and analyze archival data pertaining to the rescue and renovation of this site and the involvement of the community which it served and now serves anew. Though this complication of the narrative of African American lives, I hope to stimulate interest in the broader regional audience and to advocate for the support of its development and sustainability.

**Kamp, Kathryn (Grinnell College) Toy Weapons as Agents for Socialization [3-01]** A cross-cultural study shows that it is common for male children to engage in play with projectile weapons. The exact nature of the play depends somewhat on the type of weaponry in use, but the most common types involve hunting, warfare, or some type of accuracy contest. While children begin playing with weaponry at an early age and may even acquire considerable adeptness in its use, participation in actual hunting and warfare is generally postponed until adolescence or later. Learning data suggests that by this age weaponry skills can be quickly learned and that there is no great advantage to the early practice. That the early weaponry play may be more important for imparting gender identity than for actual skill development is suggested by the frequency of weapons as gendered symbols in life transition ceremonies and by play with weapon types of historic importance that are no longer in use.

**Kehoe, Alice (Boasian Anthropology), Permutations of the Primitive “Other”: How Colonist Constructs Persist. [2-06]** Anthropology developed in tandem with imperial colonial enterprises (Flandreau, Anthropologists in the Stock Exchange, Chicago, 2016). Unilinear cultural evolutionism coupled that with the idea of Progress to arrange nations along a vector, while in practice dichotomizing them into Civilized and Primitive. This blatantly racist construct was standard in anthropology textbooks until the 1960s restructuring of imperial colonies into Third World nations. At that time, primitives became aboriginals, tribal peoples, native peoples and finally, Indigenes (Alberts, Shamanism, Discourse, Modernity, Ashgate, 2015:93). Morton Frieds 1975 "The Notion of Tribe" cogently demonstrated that tribes were and are those nations that empires have conquered, or are trying to. Tribe and tribute are cognates. In 2003, Adam Kuper published a scathing paper in Current Anthropology 44[3]:389-402, revised into a 2007 book "Return of the Native". He points out that the most visible indigenous groups and nations are precisely the quintessential 'primitive societies' of classical anthropological discourse. . . conventional lines of argument currently used to justify 'indigenous' land claims rely on obsolete anthropological notions and on a romantic and false ethnographic vision. Fostering essentialist ideologies of culture and identity, they may have dangerous political consequences. People of color is another euphenism for the Not-Us. I discuss the persistence of [Primitve]/Tribal/Indigneous as objects of anthropologists gaze. A postcolonial standpoint requires critical awareness and rejection of this White Supremacy paradigm.

**Kilfoil, Ryan (University of Illinois at Urbana-Champaign), It Gets Into Your Blood and You Can’t Get It Out: Local Subjects, Livelihoods, and Future-making Through the Past by Fisherfolk in a Tourist Town. [1-01]** In the Hamptons, a perpetually gentrifying tourist destination in New York, fisherfolk are produced by oscillation around different fisheries, state regulations, markets, the winds, the tide, and a spot, just as different fisheries are produced by the oscillation of populations, state regulations, markets, the winds, and the tide. The movement of nonhuman species, water, and wealth both deposits and carries away human actors from fishing livelihoods, which, like the category of local, are contingent assemblages within these flows. While fisherfolk articulate claims to belonging in a community through ancestry or time spent, these claims are co-constitutive of discourses around the proper aesthetics, politics and labor of local subjects who is authentically a fisherman. Participants contest the claims of some relative newcomers while inviting new claims beyond personal origin to sustain their shared livelihood amidst existential threats. Migrations and translocations of capital, catch, and people frustrate simple bounding of spaces or community. Foregrounding vectors in examinations of translocality and livelihoods here may aid engaged scholarship on community resilience elsewhere in the face of gentrification, aging populations, and environmental crises. Slack tide the time of no movement in either direction relative to shore is the point where no catch happens. This piece is a preliminary exploration based upon ongoing fieldwork, archival research, and collaboration with an oral history project in East Hampton, New York.

**Kitchin, Maria (Illinois State) Life After College: The Future Selves of Anthropology Majors at Illinois State University [3-02]** “What are you going to do with that degree?” is a question anthropology majorsfrequently encounter. In a moment when many people question the value of a liberal arts

degree, I yearn to better understand how anthropology majors think about the relevance of

their academic interests to possible future careers. I am particularly interested in the question of how anthropology students talk about their future selves. By conducting ethnographic interviews and paying careful attention to student narratives about their choice of major, aspirations, and future plans, my research team and I will be able to identify students’ concerns, and their understanding of the relevance of their academic studies to various aspects of their future selves. Ethnographic studies that draw on personal narratives of college (and college-bound) students will provide background for this study of anthropology majors. Our findings will be valuable for improving anthropology programs across the country, for the staff

at AAA who seek to help students find desirable careers, and to social scientists interested in college life, career planning, and studies of young adults.

**Koonce, Aubrey (Wichita State), Four Fields, Two Anthropologists, and a Brief Encounter. [1-02]** American anthropology has a complex and complicated history with numerous profound influences that resulted in the formation of the four-field approach in anthropology, these being Biological, Cultural, Archaeology, and Linguistic Anthropology, each with considerable variation in their naming. To fully comprehend the methodology and theoretical implications of these subfields and their institutionalization, one needs to look to the past. Understanding the beginnings of anthropology provides scholars with insights into how some of the most influential contributors of yesterday and today have utilized various approaches to a holistic view for their conceptual breakthroughs. Well-informed and thorough education in all fields of anthropology often lead to more complete theories and conclusions. In order to develop this point in the history of anthropology as an academic discipline, this paper focuses on an examination of correlations and differences between Adolf Bastian and Franz Boas, regarding the initial stages of the four-field approach in anthropology, and the psychic unity of humankind. Franz Boas is considered the ‘father’ of American Anthropology, and many of his foundational thoughts and theories can be correlated with Adolf Bastian’s writings, the ‘father’ of German anthropology and museum studies. A closer comparison of these two key figures in the history of anthropology contributes to the main objective of this paper, that is to develop the understanding of these theorists' works, ideas, and concepts, and to establish a better understanding for why these four fields are systematically interconnected and foundational even for the anthropology we practice today.

**Kwasigroch, Jacqueline (Augustana) People, Not Products: Understanding Study Abroad Preparations, Perceptions, and Impacts [3-02]** This paper analyzes current best practice guidelines for studying and interning abroad, and ultimately suggests recommendations for college and university program facilitators. Study and intern abroad programs are becoming an increasingly important aspect of the US higher education system. As the number of international participants steadily increases, the need for cultural competency and ethical awareness while traversing foreign space becomes vital. My recommendations are based on data gathered from 16 interviews with students, professors, tour guides, and nongovernmental agency staff members spanning six countries, content analysis of study abroad advertisements, and my own study abroad experiences. The diverse perspectives of my research participants suggest ways for US-based facilitators to consider program structures that differ from current models. Core themes explored include navigating the implications of identity and cultural border zones, engaging in exchanges within a neocolonial world, and dismantling homogenizing narratives.

**Larkin, Lance (University of Illinois), Exploring the Security of Interdisciplinary walls: An Analysis of Social Vulnerability, the Environment, and Methodological Practice** **[3-02]** Using mathematical models to analyze the world is a methodology that is foreign to most cultural anthropologists. Trained in critical social analysis examining the messiness of working with people in the field, neat models that predict agency is anathema to most social anthropologists. Yet, biological anthropologists and archeologists often use techniques that are founded upon modeling and the scientific method. Applied cultural anthropologists frequently find themselves working on teams that use the analytics of models. As a research anthropologist with the Construction Engineering Research Laboratory (CERL), I currently negotiate what sometimes seems an impenetrable wall of mathematical “common sense” methods. Engineers at CERL emphasize mapping and “creating consistency across the board.” How does a cultural anthropologist fit within the professional heuristic of engineers and statistical modeling? By doing what we do best—participating, observing, analyzing, and then translating between cultures that often have disciplinary linguistic and philosophical walls between them. Providing an example of how anthropology bridges the walls of the hard and soft sciences, I describe my graduate studies in South Africa and how it informs my current work with CERL. Although studying migrant artists as a doctoral candidate and my current work with the Water Security Indicator Model and the Social Vulnerability Index seem worlds apart, in this presentation I will describe the group project at CERL. Highlighting the challenges of working on a multidisciplinary team, I explain the benefits of working in a quantitative environment, while also underscoring the methodological insights that anthropology brings to the table.

**Leddy Jr., Jeffrey Scott (Wichita State), Camera and Film – Gaze and Aim: The Transformation of Aesthetics of Sensual Perception of the Navaho. [1-02]** Technology always had ramifications for ethnographic research and its agenda to understand other cultures from the local point of view. With visual anthropology well established in academia, the history of interaction between anthropologists and natives in the field have been studied. Less attention, however, has been placed of specific case studies exemplifying the implications on the transformation of the perceptual field through the interaction with visual technologies. This paper proposes to tackle this, with possible ramifications for future research in the history of visual anthropology and the aesthetics of sensual perception. I will focus on the case of the Navajos. Advances in photography and film were growing while Americans were charging into the West of a young United States. In this, photographic interaction with Native American groups arose. These have a profound effect on Native American lives and culture. This paper revisits the earliest forms of photographs of Navajo people in the American Southwest, the work done by Sol Worth and John Adair in their Navajo Film Themselves Project (1966) in Pine Springs, Arizona, and the effects stemming from different types of photography and film of Navajo, on current Navajo oral culture. This research aims to explore the methodological implications how Native American groups, in this instance the Navajo, are affected by not only an imposed aim and gaze via film, but how they have and do use film and how this effects the oral aspects of their culture, or, the transformation of their aesthetics of sensual perception.

**Lee, Jeongeun (University of Iowa), Learning How to Learn: The 'Hakpumo' Experience of North Korean Escapee Mothers in South Korea. [2-06]** Currently, approximately 30,000 former North Koreans live in South Korea, and the majority of this population group is women. Many of these women are mothers who are attempting to reconfigure themselves within the South Korean system. This paper draws special attention to the educational system that many former North Korean mothers struggle to adapt. Based on my ethnographic research, this paper first attempts to illuminate how North Korean escapee mothers operate within the competitive South Korean education system as advocates for their children. In doing so, this study delves into how North Korean escapees embody the process of Korean value system and how they demonstrate it in a neoliberal context. I further reveal how North Korean escapees rebuild their identities and illustrate how their own interpretations of South Korean society are modified, optimized and questioned within media, social interactions, and governmental administrations. Finally, this study argues that North Korean escapee mothers navigate their own version of good education strategies for their children by reconfiguring labels attached themselves based on gender, class, and ethnicity perceptions in South Korea.

**Letko, Payton (Illinois Wesleyan University) and C. Springwood (Illinois Wesleyan), Shiny Happy Names: A New Trend in Japanese Individualism? [1-03]** This socio-linguistic research project focuses on recent personal Japanese naming practices, in which parents choose what are often termed kirakira names and DQN names for their children. Children with these non-traditional names, examples of which include Lovely, Lime, and Kitty, are conspicuous and draw the attention of peers. This practice of giving children shiny names, like all naming traditions across time and space, give insight into the processes of social change. Here, we examine the data from a study of Japanese students at Technos College and drawing comparisons with similar Japanese university students, and identify common features of contemporary discursive framework that give meaning to kirakira names. We ask whether or not these unique names are simply a passing trend or an indication of a broader effort to assert independence and individuality. Certainly, Japan and East Asia more generally are seen by westerners as marked by a quintessentially collectivist ideology, one in which people are expected to conform to the standards of the group. Are these names perceived in Japan as fashionable? Stylish? Awkward? Bad? Selfish? Disrespectful? Do kirakira names have the potential to rewrite the framework of the collective? Or perhaps, does this contemporary naming trend simply serve as a reminder than Japan, like all societies, is always navigating the multiple and diverse ways in which people can convey individuality, but always within a collective, socially dense space?

**Luechtefeld, Emma Noelle (U. Central Missouri), The Pagan-Christian Transition of Iceland: Effects of Christian Teachings on Gender Relations and Spirituality in the Sagas and Archaeology. [1-04]** In Icelandic pagan culture, magic and spirituality were a part of everyday life. Both men and women had complex spiritual connections to the Norse Gods and Goddesses. However, once Christianity became prominent in Iceland the egalitarian pagan society of the Icelandic peoples shifted considerably. Patriarchal Christian values began to spread throughout Iceland, casting a negative light on women and especially womens spirituality. However, certain pagan practices and tales, such as the Icelandic sagas, survived the period of conversion and were written down and preserved by Christian scholars, even though traditional beliefs were severely discouraged. In this essay, the author will analyze the connection between gender and spirituality in early Icelandic Society, through comparison of the archaeological and literary evidence from the settlement of Iceland in ca. 870 CE through 1300 CE. The profound effect that the adoption of Christianity had on the people of Iceland specifically regarding gender roles and pagan traditions, will be analyzed and the author will determine the progression of Christian values on women’s roles and spirituality, linking certain practices to those of Scandinavian and Germanic cultures as well. This paper seeks to describe the shift to Christianity, understand pagan practices that lingered after the spread of Christianity, and describe how that was affected by gender roles in Christian society.

**Ma, Xue (Illinois State University), Reexamining Risk and Social Capital in Microfinance: Is it Helping Borrowers in China? [1-01]** Microfinance is an economic development strategy designed to alleviate poverty and offer social empowerment for the poor by improving their access to small loans in developing countries. Yet in practices, these goals are sometimes not achieved. It is widely suggested and accepted that microfinance institutions should utilize social capital for better risk management outcomes. However, only a few studies have attempted to understand the social implications of such mechanisms on the borrowers. In this paper, I examine the assumptions made regarding social relations in microfinance and the practices of microfinance that create new social dynamics. Specifically, I look at microfinance programs carried out in rural China to evaluate the effectiveness of poverty alleviation and social empowerment. This reexamination aims to better understand the influence of microfinance on borrowers whose risk might be unconsciously, or consciously, ignored by designers of these programs. These risks may reflect complex social and cultural contexts that must be taken into account if microfinance is to provide its intended assistance to the poor.

**Martin, Sommer (Illinois Wesleyan University), Bare Needle Intimacy: The Rising Feminine Subculture of Stick and Poke Tattoos. [3-04]** Within tattoo culture, the technique of Stick and Poke tattooing has become increasingly popular in the United States. Research conducted in Normal, Illinois in Spring 2018 indicated that stick and poke tattooing was most commonly known to and preferred by women ranging from teenage adolescents to early middle age. Significantly, the practice of stick and poke tattooing was originally a prison activity, and the techniques developed by prisoners have entered the public sphere. As a result, reported infections, botched art, and general injuries are common. A common theme among the women who receive this type of tattoo links the inking process to a perceived intimacy that only other women can experience. Further, they seek to disassociate themselves from a setting and practice that is primarily masculine and violent in nature. This poster aims to explain the recent emergence of this trend and to understand why it appeals to women in particular. Ultimately, stick and poke tattoos seem to express a gendered bodily autonomy and across different contexts.

**McKenna, Douglas (Wichita State), Why We Cannot Have Nice Things. [1-02]** Destruction of cultural heritage by the Islamic State has inherently puzzled scholars and become a major issue for preservation efforts. The militant jihadist terrorist group made itself a global presence and threat in 2014 when the group began implementing incomparable violent measures against various interpretations of Islam and people of other faiths. In light of the threat, there has been multiple attempts to address how to preserve and create strategies against the destruction. The purpose of this paper is to review and analyze current research on the violence, ideology and religious extremism associated with the Islamic State and raise questions about what their potential motivations may be for destroying the tangible past. My research method is a critical discourse analysis based on the main issues and current literature to put into a broader perspective about the possible intentions of IS fighter’s destruction. Based on past research I would like to explore the aspirations and their thought process to understand why they implement the violence. If we understand their rationale this could be a means to anticipate or develop strategies of preservation and this paper attempts to contribute to the broader discussion of protecting cultural artifacts and history.

**Mendoza, Marcos Alexander (University of Mississippi), Criminal Politics and Narco-rule in Michoacán, Mexico. [3-01]** In recent years, the Mexican state of Michoacán has become a strategic territory for drug cartels and their commercial operations. From 2001-2015, a succession of cartels – the Zetas, La Familia Michoacana, and the Caballeros Templarios – established criminal polities in the state before being toppled by the combined efforts of federal security forces, armed citizens, and upstart criminal organizations. Contributing to the emerging literature on crime, insecurity, and public order, this paper focuses on concrete forms of narco-rule: how cartels occupy territory, enact modes of governance, and subjugate populations. Such an approach utilizes an analytic framework concerned with understanding: the type of armed occupation that is occurring; the regulation and use of violence against communities; the forms and degree to which extortion is employed to extract resources; the extent to which the powers of sovereignty, normally monopolized by the state, are appropriated and developed in localities; and the practices of obedience pursued by populations to survive. Based on fieldwork conducted in the mountain village of Ucareo, I argue that criminal polities in the region – contrary to over-exaggerated claims about their capacity to supplant state sovereignty – have enacted modes of narco-rule based on terror, government on the cheap, and limited, partial, shifting regimes of sovereignty to create compliance. In doing so, cartels paradoxically work – through the unrule of law – to ensure public order within rural landscapes.

**Miller, Valerie Tucker (Purdue University), Perceptions of “mommy-brain” In U.S. mothers: Culture-bound syndrome or postpartum attentional dysfunction?** **[2-01]** U.S. mothers have previously reported negative cognitive changes that coincide with the transition into motherhood (“mommy-brain”), yet alloanimal and human studies have produced mixed results, many demonstrating enhancements in attention related to childbirth. The current research project incorporates psychological and anthropological methods to explicate the lasting effects of maternity on attention, the relationship between perceived mommy-brain and tested attention, and how allomaternal support shapes one’s transition into motherhood. The effects of biological motherhood and perceived cognitive dysfunction on tested attentional functioning remains unaddressed. The current study investigates these poorly understood biological and cultural interactions using interview, self-report, and tested attention data via Attention Network Test – Revised (ANT-R). The ANT-R tests the functioning of alerting, orienting, and executive control attention. Using an evolutionary framework to address how allomaternal support influences mothers’ psychological functioning supplements an underdeveloped literature within biocultural anthropology. Researchers predicted that biological motherhood enhances attention, that these changes last beyond early postpartum, and that perceived attentional dysfunction (mommy-brain) is a culturally-inculcated phenomenon stemming from lack of allomaternal support. Support of allomothers was predicted to shape U.S. mothers’ perceived and tested attention. We found that biological mothers have significantly better executive control attention than non-mothers, and that perceived attentional dysfunction is related to slower orienting attention. Although allomaternal support did not predict tested attention, most mothers reported very low levels of support and described transitioning into motherhood as isolating and lonely, which begs for continued investigation into the psychological experiences of new mothers in the U.S.

**Moeltner, Jennifer (University of Toledo), A Critical Review of a Four-field Anthropological Account of the Peopling of the Americas. [2-07]** There have been numerous theories regarding the timing and processes of peopling of the Americas each with varying support by genetic, physiological, archaeological, linguistic, and cultural evidence. In this presentation, I will critically examine these theories and synthesize the data published in the last twenty years regarding paleogenetics, craniometrics and dental morphology, archaeological sites, as well as multiparent mtDNA, an approximate geographical location for the Beringia Standstill, and the end of the Last Glacial Maximum. In addition to using these datasets, I will review the linguistic evidence specifically pertaining to the Yeniseian-Na Dene language family connection. However, due to the lack of written histories in ancient languages as well as probable linguistic evolution and/or extinction during the Beringia Standstill, this linguistic connection is currently the only data pertaining to a migration from Asia available to study. Furthermore, I will explore cultural evidence such as ties to the landscape as well as connections to origin narratives. This paper will also consider the impacts that such research may have on modern indigenous communities, including the use of origin narratives as evidence. Altogether, the data suggests that there were multiple contemporaneous routes for the peopling of the Americas across the Bering Land Bridge and along the Pacific coast. However, as new data is discovered, these theories will need to be continuously modified and may support current supposition or perhaps new possibilities.

**Navratil, Grayce Nicole (College of Wooster), Gardening and Well-being.** **[3-04]** My research focuses on two community gardens located in Nevada, Missouri one at Cottey College which is run by students and faculty, and the second, which is managed by the community and city of Nevada. This project works to find out whether the impacts of gardening on participants are more positive or if there are possible unfavorable effects. Specifically, I focus on how community gardening affects the mental and physical health of the volunteers. I also assess the impact of the gardens on community connectedness. I will do preliminary research and then interview both gardeners and non-gardeners to assess the impacts of gardening on their health and lives. Through interviews and participant observation I will work towards analyzing how the two community gardens in my study are similar/different and document the experiences of volunteers. This project is significant because it deals with issues that include healthy living, clean-living environments, access to fresh produce and how gardening facilitates such situations. Preliminary research shows that the positive effects outweigh the negative when we look at the well-being of gardeners. The findings of this project are important because it will provide the first step towards further research on how gardens can be used to improve the lives of people through multiple ways including for therapeutic purposes.

**Passariello, Phyllis (Centre College). The Secret Lives of Narratives: Narratives Matter. [2-03]** Humans are narrative animals; many non-human animals are too. In the spirit of the apparent animal turn in various areas of scholarship, ranging from the literary and folkloric to the cultural, biocultural and simply evolutionary, as well as all-of-the-above, perspectives, this paper explores several forms of narrative, including narrative beyond the human. Two major themes are first, a focus on the importance and impact of the structures of various types of storytelling from the oral to the media-dependent, particularly focusing on the place of non-human animals in human storytelling. And second, finding possible alternative strategies for story-telling, not necessarily language or picture-based, presenting a more inclusive model of narrative, with a focus on how and why non-human animals exhibit or express emotion, particularly grief. (I also plan to include a brief defense or rather a revitalization of the concept of anthropomorphism.) My modest hope is to introduce and review some new areas of inquiry.

**Perry, Madelaine (Augustana) Overtaking or Undertaking? The Role of Women in the U.S. Death Care Industry [2-06]** U.S. mortuary schools are seeing record numbers of female students, but this rise is not proportionate to the rise in licensed female funeral directors across the country. There must be **s**ome reason why women fail to stay within this career even after completing their education.This paper examines this correlation and why many women fail to persist in the industry.Additionally, the experiences of women joining the field has changed over time. I will examinehow women have found their place in a traditionally male dominated field over the past fewdecades by applying a multigenerational approach. Through interviews with several femaledirectors with varying years of experience, I will discuss parallels and differences between theircareer paths and perceptions of the field. Lastly, I will compare the experiences of new andseasoned female directors to see if the industry has become more accepting of women in recentdecades. Overall, this paper looks at how the gender demographics of the funeral industry are **c**hanging, and how women are redefining themselves in order to flourish in a previouslygendered profession.

**Phillips, Amara (University of Central Missouri), Orthi Petra Burial Site Excavation 2018 Pathologies and Culture. [2-05]** In Summer 2018, with a team of other archaeology students I spent three weeks at the Orthi Petra burial site in Eleutherna, Crete. Our primary focus was the excavation, recovery, and study of the skeletal remains, including an emphasis on burial methods and antemortem livelihood. While working in Orthi Petra I was given the opportunity to analyze the remains of the individuals buried there up to 7000 years ago, and directly apply my observations to conclusions on how Neolithic people in Crete lived and behaved. Most evidence was religious as well as societal, including strong indicators of matriarchal influences among the community. The site has claimed to be home to the earliest tomb of the unknown soldier in history as well, a monument to the warriors who never made it home to be buried. One of the individuals I surveyed and cleaned was a middle-aged female who displayed evidence of a cyst on her elbow as deep as my thumb, likely indicating cause of death. The individual also displayed bone warping along her right arm, likely as a result of pathology or vitamin deficiencies in youth. As with many of the individuals found, this one also showed wear around the ankles, as is consistent with mountain dwellers who walk along steep angles for much of their life. The fieldwork paired with laboratory study and training allowed me to follow the process of archaeology from excavation to conclusion as well as providing a more comprehensive view on physical anthropology.

**Pilgrim, Hannah (University of Central Missouri), Enviromental Influences on Bone Weathering. [2-07]** In forensic anthropology, bone weathering is used to estimate the postmortem interval, by determining the time length during which bone was exposed to the elements. Understanding weathering assists to differentiate between postmortem and perimortem damage. Many environmental factors that contribute to weathering include soil type, soil pH, water (humidity and precipitation), and temperature. This study uses a porcine model to represent human bone and study the weathering effects of Missouri's unique humid subtropical, documenting weathering damage on pig skulls exposed to the elements continuously from the summer of 2016 to fall 2018. Based on previous research, I expect to observe fragmentation of bone due to prolonged exposure to water and humidity, pockmarking, localized cortical loss and marbling, and cortical roughness. Mature bone is found to have a higher frequency of cortical roughness and peeling, and due to the age of the pig skulls, young adult, I expect to observe these effects.

**Quick, Sarah and Jessie Havenridge (Cottey College), Who Are the Farmers of the Future?: Views from the FFA and 4-H. [2-05]** This poster presents an analysis of two youth organizations, FFA and 4-H, who have historically mentored U.S. youth to appreciate and experience the work ethic that stems from particular features of rural life, such as raising commodity animals for auction. Over time, their missions have expanded and changed, yet farming and farmers remain ever-present symbols of their identities. In this poster, we provide some initial answers to research questions within our larger study: How do these organization frame science, technology, and the natural environment? What kinds of farming do they represent and reinforce to their members? How do these compare to past representations? Is there a standard view within and across those who participate in these organizations when it comes to farming? What structural, ideological or discourse changes have occurred over time and what is driving them in each organization? Our analysis stems from interviews with current and former members of each organization, from observations of events sponsored by each (or both) organization(s), and from the media each organization circulates.

**Ranta, Kayla (Illinois Wesleyan University), Body Ink: A Form of Transgression or a Mainstream Art Form? [3-04]** I feature research on a local tattoo culture conducted by a team of six undergraduate students during the fall of 2018 in central Illinois. Our ethnography was conducted through interviews, some participant-observation, and secondary literature, in which student researchers themselves got tattoos. Here I will focus on the history and meanings of tattoo culture in addition to providing a cross-cultural analysis of how tattoos are viewed in various societies. As such, I examine the diverse uses of tattoos, or ink, from a source of personal expression to military affiliation, and even gang membership. Further, I discuss cultural ideas about who and who should not have tattoos, and I touch on the way in which gender, criminality, and primitivism are key themes among those who are inked, and those who remain opposed to this embodied art form. Finally, the relationship between the law and tattoo practices is considered.

**Roper, J. Montgomery (Grinnell), The Cooperative Model and Sustainable Development: Voluntourism in Coopesilencio, Costa Rica. [2-09]** Cooperativo El Silencio (Coopesilencio) was founded following a peasant occupation of an abandoned United Fruit plantation on Costa Ricas Pacific coast. Since the early 1970s, it has implemented a number of projects in the community, including an African palm plantation and community based tourism. The cooperative has often been cited by the state and in the broader literature as a model of a successful cooperative, which in turn is seen as a more just and sustainable form of rural development. This paper considers the importance of being a cooperative to aspects of sustainable development in the community. I argue that being a cooperative matters, but perhaps not in the way most commonly idealized. The status has brought economic resources that have been critical to the success of the enterprise. At the same time, being a cooperative entails an identity that is influenced by values of the international cooperative movement, which are interpreted through a lens of Coopesilencios own distinct history and complemented by distinct values generated out of this history. These values have contradictory influences on the sustainability of the cooperative. Using the rise and decline of Coopesilencios voluntourist program, this paper explores the ways that being a cooperative has both sustained and threatens the cooperatives existence.

**Schaefer, John and Elizabeth Toney (Miami of Ohio), American Female Fans of Japanese Rock [2-04]** Rock artists have long played with androgynous presentation and subverted gender norms, and Japanese rock is no exception. When American women fans encounter Japanese subversions of gender ideologies and norms, however, they view these subversions through a cross cultural lens. When interviewed, they acknowledge that they are unable to reliably distinguish what is subversive in Japanese culture from what is subversive in their own culture. This dilemma leads to fruitful further discussion of gender issues of both cultures in ethnographic encounters. This project is the result of sustained ethnographic research among American female fans of Japanese rock. Over 25 fans were interviewed across the United States with a localized concentration in the Midwest. The women interviewed work in a variety of industries and were primarily working class. Fans ranged from age 18 to 38, and while music interests were eclectic, they coalesced broadly around Japanese rock and metal, with more general interests in Asian pop culture. Their inferences and observations come up when giving their own opinions on aesthetics and music. When specifically asked why they think women were attracted to the genre, many informants discussed aesthetics and gender presentation. Many informants described themselves as being individuals who have “alternative” fashion sense and style—including playing with gender presentation, and getting tattoos of their favorite Japanese band. In other words, women are specifically attracted to male Japanese’ rock musicians’ gender performativity, even as they are ambivalent about how subversive or “queer” that performativity is.

**Schaer, Alec (Illinois State University) The Experiences of Japanese-American Couples Living in Central Illinois [1-03]** Since the early 1950s many Japanese—especially women—have emigrated to the United States, often taking American spouses. This project explores how the experience of these interculturally married individuals living in Illinois have changed. I examine ethnographically through oral histories and interviews how Japanese women married to Americans have maintained their cultural roots, assimilated, built communities, and adapted to their relocation to central Illinois. Interview items include personal experiences, reactions of Japanese and Americans to their relationship and marriage, the struggles they experienced in Japan and the United States, and food and domestic routines. In particular I focus on how formal and informal networks help individuals cope and grow in the new environment in the Midwest.

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

**Smith, Katherine B. (Grinnell), Parental Values in Infant Nutrition: Highly Important, Inadequately Informed. [3-04]** Household observations and interviews of 35 parents having at least one child under 24 months of age provide the data for an investigation of parental beliefs and actions surrounding infant nutrition and feeding. Through the interviews, a pattern emerged to suggest that what parents say they value nutritionally for their children does not necessarily align with the foods that they provide for their infants. Sixty percent of parents explicitly listed sugar as a food they try to avoid. However, an analysis of the food items that they fed their babies showed that despite parental claims that they avoid sugary items, sugar is a food frequently seen in infants diets, often hidden in products that claim to be healthy. Parents also displayed concern regarding fat content in their infants diets, yet some fat is necessary for infant development. This disparity between what is seen as healthy and the reality of infants diets, as well as the nutrients necessary for infant health, is a result of both food misconceptions and parents favoring items that are convenient and practices that are conducive to on-the-go lifestyles.

**Stanlaw, James (Illinois State University) Shin Godzilla: Japanese Bureaucratic Nightmares, American Nuclear Madness, and Monsters (of course) in the Latest Rendition in the Worlds Longest-Running Film Series. [1-03]** “Godzilla: King of the Monsters” (2019) will be the 35th film in the Godzilla series going back to the original 1954 film. Clearly, the mighty behemoth resonates world-wide, rivaled only by Hello Kitty as Japan’s top pop culture export. In this paper I examine anthropologically and linguistically some of the themes and symbols of several Godzilla films, particularly the latest release, “Shin Godzilla” (2016). The films abound in semiotic tropes. For example, even the title of the latest film is open to a multitude of interpretations and analyses. In advertising in Japan the word*shin* ( 新 ) in “Shin Godzilla” is often applied to a new product just introduced on the market, suggesting that this title means “The New Godzillaz” or “Godzilla’s Resurgence.” But depending on how it is written, the character *shin* can also mean a variety of other things, including “truth” ( 真 ), “believe” ( 信 ), “heart” ( 心 ), or “deep” ( 寝 ). It can also mean, “God” ( 神 ), suggesting that Godzilla is the agent of some divine force, seeking revenge—or justice?—upon humanity. This title is ambiguous as it is written in the Japanese syllabary usually reserved as an italics ( シン  ゴリラ), finessing the choice of characters altogether. In publicity posters, the name is often even rendered in roman letters. Fear of nuclear fallout, whether historically from Hiroshima or today’s power-plant meltdowns, sets the dramatic stage in which such tropes are creatively played out.

**Starks, Rachel (U. Memphis), Utilians for Utilians: A Cultural History Narrative and Documentary. [3-04]** The small Caribbean island of Utila, Honduras is undergoing rapid environmental and sociocultural changes due to population shifts and tourism. This poster tells the story of our collaboration with Utila-based conservation organizations and their young adult reef leaders to document the islands rich cultural history and local relationships to species on the island. Utilians partnered with U.S. college students to review and code video interviews conducted by Utilians for Utilians in an effort to create an archive and short documentary film. This project presents an opportunity to consider avenues for applied anthropologists to sustain collaborative and engaged anthropology from a distance.

**Thompson, Bryan Christopher (Wichita State), A Metaphorical Linguistic and Semiotic Evaluation of The Divine Horsemen by Maya Deren. [1-02]** Within the history of visual anthropology, the depiction of visual practices in conjunction with ritual linguistic analysis has been a recurrent theme.  Past research has not sufficiently addressed the metaphorical and symbolic dimensions of language in ethnographic film.  The objective of this paper is to address the multifaceted aspects of linguistic communication in filming ritual practices.  To address this question in analysis of selected sequences of Maya Daren’s Divine Horsemen: The Living Gods of Haiti (1985) in conjunction with sequences from the book will serve as a case to study the intricate nature of verbal and nonverbal communication in film.  The film which lacks articulation other than in the form of narration, provides a useful resource of visual semiotics, while the textual accounts provide a higher weight in metaphorical analysis.  While past research on Daren’s work emphasized ethnomusicology examination and folklore exploration amongst other themes, the approach of this paper is to use refined linguistic analysis on metaphor to unpack the theoretical potential of Daren’s contributions to the study ritual and visual ethnography.  The approaches of Keane, Lakoff and Johnson, Saussure, and Silverstein will build the theoretical foundation for this research.  By untangling the most intricate aspects of Daren’s work the ambition of this paper is to contribute to the broader questions of visual anthropology.

**Timler, Kiley. Apprenticeship of Equestrians: A Qualitative Assessment of the Learning Process of Combining Humans and Equines in a Sport. [2-06]** Jean Lave introduces the concept of learning through apprenticeship, also known as the practice of doing. Apprenticeship allows people to gain the knowledge and skill they desire while also being able to become a part of a community. Lave sees this knowledge and skill as the newcomer becoming the old comer or the expert. This paper presents a case study of Laves model using ethnographic data from a study analyzing individuals a part of the sport of horseback riding. The learning of a sport requires one to understand the equilibrium between winning or doing well and being safe and healthy. The sport of horseback riding boosts this balance to an even higher level because not only is the human at risk of injury, but the horse, and the bond between the two. This is the only sport in which a human must learn to not only work but also perform with a horse, creating an interspecies relationship.  Because of my fourteen years of riding experience, my research for this work took place over a six-month period at a horse farm in Wisconsin. It includes participant observation and ten interviews ranging from beginner to more advanced student riders, and the teaching staff. My overall ethnographic work discusses the relationship of apprenticeship while examining the equilibrium of the human and horse interspecies relationship at the competition level.

**Tolley, Gracie May (Wichita State), Untitled Jackman Project. [1-02]** In the past few years, Anthropology departments across the country have been making dramatic changes to their museum studies programs. Primarily, this is due to the increase in museology and coordinating academic fields of interest. These programs promote hands-on learning and real-world work experiences at the undergraduate and graduate level. Using applied practices, the subfield of museum studies tries to comprehend the past by curating artifacts and other physical remains. During spring 2019, students at Wichita State University are in the developmental stages of the renovating of the Lowell D. Holmes Museum of Anthropology. Notably, the renovation is over the Jackman gallery, and the currently untitled exhibit will inhabit the gallery for the next several years. Updating exhibits is a crucial task for museums as they present new narrative elements of culture and art to the public. This exhibit will be kept up by current and future museum studies students. It will feature numerous cultures from across the globe and will display items from the museum's ethnographic collection. The presentation demonstrates the procedure of which the exhibit was planned and constructed in.  By evaluating the direction set forth by the museum director, the methodology of the project was set. Both the research and organization of the exhibit are based on a well-mannered system of respect to the featured cultures, which has become a rising issue in the museum community. The project includes examining different aspects of the other fields within anthropology under a contemporary museum context and perspective.

**Tran, Tin (Grinnell), A Survey of Healing Perceptions and Medicinal Practices in Maasai Communities in Babati District, Northern Tanzania. [3-03]** Despite the global use of Western biomedicine, traditional medicine remains a significant healing practice for many cultures such as the Maasai. However, with increasing contact with other cultures and modernization of Tanzania, Maasai communities have adapted to these changes including a larger array of healthcare options. This study intends to understand Maasai perceptions on illness and Western biomedicine as well as document Maasai medicinal plants and healing patterns in Babati District, Tanzania. In this study, I interviewed 40 individuals from Maasai communities and Western healthcare facilities. All interview formats—in-depth interviews, focus-group discussions, life histories—were conducted in a semi-structured fashion with both open- and close-ended questions. Manual coding strategies were used to reveal Maasai preference for traditional medicine and use of Western healthcare facilities for serious cases of certain diseases. However, there was a generational difference as the younger generations are perceived to prefer Western medicine. Maasai perception of illness was similar to those in Western healthcare facilities except for more descriptions of physical ailments. The results also showed the causes of “new diseases” to be from changing diet, untreated water, and increasing cultural contact. Lastly, Maasai perceived clinics as a place only for women. From these results, there is a need to preserve Maasai medicinal knowledge as they adapt to their changing environment, which may cause a loss of medicinal knowledge for new generations. Also, a consideration to incorporate Maasai customs and traditions into the healthcare facilities treating Maasai patients.

**Trejo, Tiffany Nutter (Wichita State University) and Peer H. Moore-Jansen (Wichita State),** **An investigation of reflections of Osteoporosis and Obesity in the Lower Vertebral Region of the human skeleton.** **[2-02]** This study reports on an investigation of the potential relationship between measures of body size qualitative and quantitative evidence of degenerative bone diseases (osteoporosis). Nine measurements capturing the size and shape of the lower vertebral elements (T11-S1) of 261 White individuals, 108 females and 153 males, ages 30-60 years among a studied group from the William M. Bass Donated Skeletal Collection at the University of Knoxville Tennessee. (FAC UTK 2018). The vertebrae were also score for the presence or absence of skeletal evidence of osteoporosis. Additional measures including, but not limited to body mass index (BMI) were also recorded. Preliminary results identify an apparent relationship BMI or body size and osteoporosis and that this relationship is more prominent in females. The findings presented for the particular study sample are considered consistent with previous established research documenting the relationship between osteoporosis and obesity in different populations.

**Trevaskiss, Cailyn (Wichita State University) and Peer H. Moore-Jansen (Wichita State), Trauma Analysis in a Midwestern Environment: A Visual-Centric Observation Record of Decomposition in Eastern Kansas. [2-02]** The study of exposure of soft tissue in varied conditions to different environments can provide opportunities to document temporal and spatial variation in and among potential factors

associated with the process of decomposition. This research documents an experimental research effort focused on the comparison of trauma and non-trauma induced carcasses for the purpose of further understanding the decay process under different circumstances. Pairs of domestic pigs, (Sus scrofa), including one control animal dual (no trauma induced) and one individual with deep lacerations induced on the hind or shoulder region were laid out at the Wichita State University State University Biological Anthropology Laboratory, Skeleton Acres Research Facility (SARF) in rural Kansas. Three pairs of carcasses were placed in double-layered cages or protection and were recorded by a camera suspended above them. Each pair was placed at different locations. This protocol was repeated for three three-month-long consecutive experiments were conducted to examine the potential impact of seasonal changes. Observations recorded throughout the study reports on seasonal and locational differences among the patterns of cadaver decomposition and place the observations made her in the context of past decay

research results.

**Vinson, Jessica (Illinois State University) The Dukha of Northern Mongolia: Invisible Reindeer Herders of the Taiga. [1-04]** The Dukha of northern Mongolia are one of the smallest and most underrepresented groups of seminomadic reindeer pastoralists in the world. In rapidly changing economic, technological and geopolitical environments, the Dukha are attempting to preserve their language, culture, and traditional reindeer herding methods against pressures of Mongolia’s industrializing economy, climate change, and loss of pastures to mining industries and forest conservation initiatives. International organizations devoted to the preservation of reindeer husbandry aid recognize groups to advocate effectively for rights to land, cultural preservation, and education. The majority of funding, professional, and political support is currently reserved for reindeer herders in the circumpolar north. The better-known Sami in Norway, Sweden, Finland and Russia reveal the benefits of international recognition. Compared to Tundra reindeer herding populations, the Dukha are not as visible as other reindeer herding societies. Comparing the Sami and Dukha sociopolitical and economic contexts shows that northern reindeer herding groups have high visibility because of political representation and location within the circumpolar north.

**Washington, Johnda Eliza (U. Memphis), Knowledge and Perspectives on Fetal Alcohol Syndrome in Rural Limpopo, South Africa. [3-03]** Fetal Alcohol Syndrome (FAS) is a pattern of mental and physical birth defects that stem from drinking alcohol during pregnancy. South Africa has some of the world’s highest rates of FAS based on data from the Western Cape province, but less is known about the prevalence of FAS in northern parts of South Africa, such as Limpopo. The aim of this study was to explore knowledge about FAS and other alcohol-exposed pregnancy risks among university students and community residents. We conducted individually administered interviews of students at the University of Venda and of residents in two rural communities, Maungani and HaMangilasi. We found that there is a lack of knowledge on Fetal Alcohol Syndrome in both the community and university setting. Over 70% of participants within the rural communities had never heard of FAS and among university participants this number was 36.7%. In both groups, fewer than 22% could identify all the effects of FAS. However, a majority of participants said it was never okay for a woman to drink alcohol during pregnancy. This data shows the need for comprehensive education on alcohol exposed pregnancies in both community and university settings. [co-authors: **Talayah Johnson, Jemalyn Harvey, Megan Dombrowski, Charlotte Brake Carmen Toomer, Angela Caldwell, Christina Ross, Karen Ingersoll**]

**Wendt, Rachel (Wichita State) and Peer H. Moore-Jansen (Wichita State), Fire at the Footprint Site: Experimental Burn Study and the Response of Buried Bone. [2-02]** This paper addresses the origin and nature of burnt skeletal remains recovered from the Footprint Site, a Texas Panhandle archaeological occupation site dating to approximately A.D. 1200-1400. In particular, this research adopts an experimental approach to investigate the nature and context of the burnt remains an approximate simulation of the original events. Originally excavated by F.E. Green in 1964, the Antelope Creek site exhibited evidence of burnt and collapsed house structures and a number of human individual skeletal remains recovered from across the site. A lack of original provenance combined with post recovery curation and handling issues resulted in the several human remains, specifically, but not necessarily exclusively, to Room I, to have become commingled. Subsequent analysis by one of the current authors and a number of graduate students later restored the collection and found a large proportion of burn human skeletal remains. Among their findings, they identified approximately 8% of the skeletal material exhibiting burn lesions, including flesh burns and different degree of bone calcination. This study investigates the potential explanation behind different types of burns as observed at the Antelope Creek site, by placing dry bone, green bone, and bone with soft tissue in multiple locations on the floor, and at various depths of an experimental structure build at the Wichita State University Biological Anthropology Laboratory, Skeleton Acres Research Facility. The experimental fire was executed and upon its completion, the bone recovered from the burn site was found to exhibit similar evidence of charring, calcination, and discoloration as seen in the archaeological Antelope Creek assemblage. So far, there is little research about the response of buried bone exposed to heat, and about the transfer of heat into the ground directly below a structure. It is proposed here that the documented provenance of the remains from the experimental site and their appearance and will allow for further restoration of provenance associated with particular archaeological skeletal remains from the archaeological Footprint Site. The findings presented here also address questions about a timeline of events associated with the Footprint fire.

**West, Donna (State University of New York at Cortland)**, **Eidetic images as precursors for narrative construction: Insights from Maritain and Peirce**. **[2-01]** For Maritain and Peirce, eidetic images are pivotal in determining the event components critical for narrative construction by drawing attention to place and time arrays. Vivid images obviate event relations which otherwise are overlooked, and which may lead to misconceived narratives. For Maritain, “eidetic visualizations” graphicalize intuitions, supplying a forum to practice entailed event relations. By way of his transcendental character of intuitions, Maritain proposes three kinds of intensive visualization: physical abstraction, quantitative abstraction, and metaphysical abstraction (*Sept leçons* 88-99, Morawiec 2013). Eidetic visualizations develop into “mental words,” informing objective states of affairs by facilitating anticipatory event relations. Mental words transform the practical into the speculative (Maritain 1943: 203) by way of chants and incantations; their submissiveness supplies etiologies for the episodes expressed in narratives. This results in attenuation from self “and toying” with visualizations through “mental words,” obviating other spaces, times, and participants. Peirce characterizes these images as “virtual habits” (1909: MS 620), such that eidetic images illustrate structural paths between anticipated contributory events and their consequences. These image-habits force attention to relevant objects by “brutely direct[ing] the mental eyeballs…to the object in question” (1908: 8.350). In underscoring the situationalizing property of images, Peirce frames participants within possible worlds, anticipatory skills critical to advancing narration.

**Whitehurse, Audra (University of Central Missouri), Excavations at Al Baleed.** **[2-07]** During six weeks of winter 2018-2019 I worked as an archaeological field technician at the site of Al Baleed. Located in the Dhofar governorate of Oman, Al Baleed is one of four UNESCO World Heritage sites known as the "Land of Frankincense." Al Baleed was a medieval port city that centered on the trade of frankincense and Arabian horses. Under the direction of Dr. Krista Lewis from the University of Arkansas-Little Rock, my team excavated the courtyard area within the city walls as well as the second floor of what is believed to be a wealthy merchant's home.

**Whitlock, Dylan Nathaniel (University of Central Missouri), Marriage and Family Structures of Post-Classic Aztec Society. [2-05]** Although the ritual and hierarchical aspects of post-classic Aztec society are widely discussed, home aspects such as marriage and family structure before the Spanish are not as commonly expressed in the literature. The structure of high-ranking households such as those of lords were generally polygamous with nobles often taking multiple wives; whereas commoners were often cenogamus. These cenogamus households consisted of multiple families living together, sharing the burden of child barring and providing an income for the household. The social hierarchy of post-classic Aztec society allowed for mobility in marriage between commoners and lords. Compared to earlier periods, stigmas regarding lords taking noble wives was reduced. The ceremonial practice of uniting two individuals was experienced by Friar Diego Duran during his time among the Aztec people. In this paper the author will explore aspects of post-classic Aztec Family life and customs through accounts of Donna Maria, Friar Diego Duran and the codex Mendoza.

**Wilber, Branden (University of Central Missouri), The Military, Masculinity, and White Supremacy. [3-01]** In recent months, the rapid increase in activity of white nationalist and supremacist groups in the U.S. and abroad has led to a renewed interest in their origins. While scholars have examined this surge through various methods, my focus is on masculinity and the American military experience. Specifically, I propose that there are historic and current linkages between white nationalism and the hypermasculinity of military service. I chose this research after learning that prominent leaders of white nationalist and white supremacist groups were former members of the military. Literature I have read included Irregular Army by Matt Kennard, Bring the War Home by Kathleen Belew and American Swastika by Peter Simi give the current and historic context of military members in white supremacist and white nationalist groups. I also utilized the Southern Poverty Law Center and as well as looking at websites frequented by white nationalists and white supremacists to gain an understanding of specific groups, as well how they view masculinity. I interviewed former and currently serving members of the military to gain an understanding of why members of the military would join white nationalist and white supremacist groups.

**Wunrow, Christine (U. Memphis) and Micah Trapp (U. Memphis), “Talking Over Lunch: Interaction Between Students’ Perceptions of Healthy and Food Providers’ Messaging on a College Campus.” [2-09]** A focused study of food and dining on the University of Memphis campus indicates that though student perceptions of healthy food and the messaging of the food providers on campus align in many areas, students still do not consider their eating habits on campus healthy. Examining the anomaly through the lens of critical medical anthropology as outlined by Locke and Scheper-Hughes turns the focus on how student inability to eat healthy points to the structural constraints of the college lifestyle. Broad visual analysis as advocated by Marcus Banks reveals the messages put forth by the food providers on campus to win the patronage of the students. Over one semester, interviews and focus groups were conducted with students in order to understand their experiences and photographs were taken of outdoor food advertisement signs to analyze food providers perspective on campus dining. Combining insights from critical medical anthropology and visual analyses this study examines what the intersection of students desires and food providers goals reveals about the constraints of the college lifestyle.

**Young, Chris Reeder. Aging in Place Voices: Exploring the Influences of Habitat for Humanity of Greater Memphis Critical Repair and Accessibility Program on Older Adults. [3-03]** As projected for 2030, our nation will see a significant increase of Americans between the ages of 66 to 84, an estimated 61 million people. In preparation, community development agencies must adjust their repair and accessibility programs to meet the needs of aging adults who wish to remain in their home, especially those with limited income and physical ability. 7,900+ older adults in Shelby County have reported this exact need, and in response, Habitat for Humanity of Greater Memphis has expanded programming to provide free critical home repairs and accessibility interventions for 500+ lower-income aging homeowners who wish to continue living in their home healthily and safely. Post-program interviews with on-staff anthropologists have explored senior-focused themes such as self-reported health changes; fall prevention in and around home; utility savings impacting affordability of medications and food; perceptions of "next steps"; socialization in and around home with friends, family and neighbors; and satisfaction with Habitat's senior-centric customer support and culture.

**Yousef, Shamiram (Grinnell), He’ll Learn English Eventually: Bilingual Parent, Baby Media, and Teaching Language. [3-03]** This study explores the ways in which bilingual parents differ from monolingual parents in their use of media as a tool in language training. The study was conducted through a series of in-depth semi-structured interviews with parents of infants under the age of two which took place at their homes. The analysis utilizes a multiyear dataset consisting of 102 interviews, 35 of which specifically inquired about media usage and language training. Findings show that although the correlation is not statistically significant, a clear pattern emerges: bilingual parents use media and technology as a tool of language teaching more than monolinguals ones. Despite previous psychological research showing the lack of robustness in the effectiveness of media on language cultivation and warning against its potential side effects on infant development, it remains a stable method for bilingual parents to supplement the teaching of their native language to their infants. For bilingual parents, teaching their native language to their infants becomes an essential way of maintaining their ethnic identities and resisting the ubiquitous forces that promote language hegemony in their daily lives.